

"Think not that I come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." Matthew 5:17

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"And When he puts forth his own sheep, he goes before them, and the sheep follow him: for they know his voice" John 10:4

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## *When Was Yeshua (Jesus) Born?*

We recently discussed the true origin of christmas, which included some of the customs...none of which included the birth of our Messiah. In this article we will investigate when our Messiah's was born. Even though there is no specific date provided in God's Word, there is sufficient evidence to show when He was born...and it wasn't on December 25th, the day the church recognizes as His birth, His entry into the world.

In order to do so, we must look at our Messiah's fore runner, John the Baptist and his story found in Luke's gospel. In order to keep the article a reasonable length, we will be taking excerpts, and thus putting the pieces together. The complete account can be found at the following link - [Luke 1:1 - 80](#)

We first read of Z'kharyah, the husband of Elisheva (John's parents), who is a priest in the Temple. We learn of what is called his division or turn of the priests, when he is executing his duties at the Temple. He is of the order of Abia (Abijah). The significance of this seemingly irrelevant information actually establishes a reference of time.

The order of the priests can be found in [1 Chronicles 24:1 - 19](#). The divisions of the priests are divided into 24 courses to be repeated twice during the year. During the Feasts of Passover/Unleavened Bread, Shavuot (Pentecost) and Tabernacles all priests serve at the temple, therefore a division is not counted during these Feasts. For the purpose of this article, we are interested in Z'kharyah' course of Abijah:

"The divisions of the descendants of Aharon were as follows: The sons of Aharon: Nadav, Avihu, El'azar and Itamar. But Nadav and Avihu died before their father and had no children; therefore El'azar and Itamar functioned as the cohanim. David, together with Tzadok from the descendants of El'azar, and Achimelekh from the descendants of Itamar, arranged them in divisions for service. There were more men who were chiefs found among the descendants of El'azar than among the descendants of Itamar; therefore there were sixteen divisions of the descendants of El'azar, headed by clan leaders, and eight divisions of the descendants of Itamar, according to their clans. They were assigned [periods of service] by lot, the one group equally with the other, since both the descendants of El'azar and the descendants of Itamar had officers of the sanctuary and officers of God. Sh'ma'yah the son of N'tan'el the secretary, one of the L'vi'im, recorded them in the presence of the king, the officers, Tzadok the cohen, Achimelekh the son of Evyatar, and the clan leaders of the cohanim and of the L'vi'im - with two clan divisions taken from El'azar for each one from Itamar. The first lot drawn was for Y'hoyariv, the second for Y'da'yah, the third for Harim, the fourth for S'orim, the fifth for Malkiyah, the sixth for Miyamin, the seventh for Hakotz, the eighth for Aviyah," (1 Chronicles 24:10)

What does this mean?

The Jewish "religious" year begins at Passover, and thus the first week is counted at the first Sabbath after the Passover. The duration of service for a priest in the Temple was one week. The Passover typically falls in the March / April time period of the Gregorian calendar (Nisan / The first month of the Jewish Calendar).

Therefore counting nine Sabbaths forward, after the Passover Sabbath (eight for the order of Aviyah plus one additional Sabbath for Pentecost / Shavuot), for Z'kharyah' time of service, puts us in the May / June (Sivan) time

period.

Note: The Jewish calendar is lunar based and does not always correspond with the Gregorian calendar, thus the date for Passover can fall in either March or April.

It is during Z'kharyah' time of service that he learns of Elisheva's impending pregnancy.

"when there appeared to him an angel of ADONAI standing to the right of the incense altar. 12 Z'kharyah was startled and terrified at the sight. 13 But 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." Luke 1:11 - 13

And that conception probably occurred very soon after his service was completed.

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

Therefore, the forerunner of our Messiah was conceived in the May / June time period.

We now move forward six months, (November / December)...to the conception of our Messiah, with reference made of Mary's (Miriam's) cousin Elisheva:

"You 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!" Luke 1:36

After her encounter with the angel, Mary didn't wait around, but rather left immediately for her cousin Elisheva:

"Without delay, Miryam set out and hurried to the town in the hill country of Y'hudah where Z'kharyah lived, entered his house and greeted Elisheva." Luke 1:39 - 40

Both women were with child as their greetings to each other excited the babies they were carrying.

"When Elisheva heard Miryam's greeting, the baby in her womb stirred. Elisheva was filled with the Ruach HaKodesh and spoke up in a loud voice, "How blessed are you among women! And how blessed is the child in your womb! "But who am I, that the mother of my Lord should come to me?" Luke 1:41 - 43

Relative to the Jewish calendar, we would be in the Month of Chislev (Kislev). Thus the conception of our Messiah coincides with a festival in that month called Hanukkah (beginning on Kislev 25)...also known as the Festival of Lights or Feast of the Dedication. The origins of this celebration occurred during the intertestamental period (165 BCE), when Israel defeated the Syrians and thus reclaimed the Temple. The miracle of Hanukkah and hence its description as Festival of Lights is a result of the miracle that God performed in keeping a small vile of undefiled oil burning for eight days...the period of time it took to produce new oil for the Temple menorah.

Our Messiah is described as the light of the world: "He himself was not that light; no, he came to bear witness concerning the light. This was the true light, which gives light to everyone entering the world." John 1:8 - 9

"Those who trust in him are not judged; those who do not trust have been judged already, in that they have not trusted in the one who is God's only and unique Son. "Now this is the judgment: the light has come into the world, but people loved the darkness rather than the light. Why? Because their actions were wicked." John 3:18 - 19

Other references to our Messiah being the light can be found in Matthew 5:15, John 9:5 and John 12:35 - 36.

If you truly believe that our God is not a God of chance, but rather a God of order and design, then you will believe that our Messiah's conception was during the Festival of Lights, known as Hanukkah.

Full gestation of a pregnancy is between 40 and 41 weeks. In counting forward from where we are now in the November / December (Kislev) time, brings us to the September / October (Tishri) time period, specifically the Feast of Tabernacles (Tishri 15). As we have discovered in previous articles, the Feasts of God were not only created by God, as memorials of past events or celebrations of the harvests, but also as prophetic signs, looking forward to our Messiah's life...both then and now, with His impending return. As with Passover, we witnessed how God majestically foretold of our Messiah's Death, Burial and Resurrection, not to mention the coming of His forerunner John the Baptist, whom was born on the Passover. (Counting 40 weeks from his conception to birth brings us to the week of Passover)

The Feast of Tabernacles, as created by God, displays an incredible portrait of our Messiah's birth. The giving of the Feast is found in Leviticus 23:33 - 36:

"ADONAI said to Moshe, "Tell the people of Isra'el, 'On the fifteenth day of this seventh month is the feast of Sukkot

for seven days to ADONAI. On the first day there is to be a holy convocation; do not do any kind of ordinary work. For seven days you are to bring an offering made by fire to ADONAI; on the eighth day you are to have a holy convocation and bring an offering made by fire to ADONAI ; it is a day of public assembly; do not do any kind of ordinary work."

Further stating in Leviticus 23:39 - 44:

"But on the fifteenth day of the seventh month, when you have gathered the produce of the land, you are to observe the festival of ADONAI seven days; the first day is to be a complete rest and the eighth day is to be a complete rest. On the first day you are to take choice fruit, palm fronds, thick branches and river-willows, and celebrate in the presence of ADONAI your God for seven days. You are to observe it as a feast to ADONAI seven days in the year;

it is a permanent regulation, generation after generation; keep it in the seventh month.

You are to live in sukkot for seven days; every citizen of Isra'el is to live in a sukkah, so that generation after generation of you will know that I made the people of Isra'el live in sukkot when I brought them out of the land of Egypt; I am ADONAI your God." Thus Moshe announced to the people of Isra'el the designated times of ADONAI."

Now, let us look at our Messiah's birth.

The theme of the Feast of Tabernacles is "God with us" As foretold by Isaiah 7:14 - "Therefore Adonai himself will give you people a sign: the young woman will become pregnant, bear a son and name him 'Immanu El." (Emmanuel meaning - God with us)

As referenced in Leviticus, there are two holy convocations with in the Feast of Tabernacles...two Sabbaths. The full account of our Messiah's birth can be found in [Luke 2:1 - 38](#)

The first holy convocation is our Messiah's birth on the first day of the Feast of Tabernacles, the 15th day of Tishri, the seventh month. "The Word became a human being and lived 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

The second holy convocation during the Feast of Tabernacles occurred eight days later, as written above. In relation to the birth of our Messiah, it was at this time that He was presented at the temple, circumcised and named.

"On 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." Luke 2:21

The translation of our Messiah's name means salvation.

Two holy convocations during the Feast of Tabernacles perfectly aligns with our Messiah's birth.

Are there any accounts during our Messiah's life regarding the Feast of the Dedication and the Feast of Tabernacles?

We find in John [10:1 - 42](#) during the Feast of the Dedication our Messiah asserts His deity.

It is poetically fitting to witness during the Feast of Tabernacles (the time of His birth), our Messiah in Jerusalem, accused of being born of an adulteress affair - "...You are doing the things your father does." "We're not illegitimate children!" they said to him. "We have only one Father -- God" John 8:41 and thus defending who He is and where He comes from...the Pharisees would not listen.

The entire account of our Messiah's time in Jerusalem during the Feast of Tabernacles can be found in [John 7:1 - 9:41](#)

Now, let's bust some myths related to our Messiah's birth:

1. It would make more sense that there was no room at the inn during the Feast of Tabernacles than during the winter month when Christmas is celebrated. The reason being, the Feast of Tabernacles is a pilgrimage feast, whereby many would travel to Jerusalem. Although the census is mentioned as reason for Joseph and Mary traveling to Jerusalem, it was the time of the feast. The census would have taken several months to perform. In addition, Bethlehem is a very small town, therefore it is highly unlikely a census, whereby men would travel to the home towns of their fathers. would have packed the town with so many people that all inns would be filled. The explanation is simple...given Bethlehem's proximity to Jerusalem (approximately four miles), there was a Feast of God taking place.

2. It would be extremely difficult for shepherds to be in the fields with their sheep in the dead of winter, therefore it is highly unlikely that the time of our Messiah's birth occurred in the winter months, given the account of the witness of the shepherds, found in [Luke 2:15 - 22](#)

The Feast of Tabernacles is a joyous celebration...a time of harvest and thanksgiving. What could be more joyous than the birth of our Messiah - the Savior of the world? A time that God had planned from the beginning. A Feast

given by God to Moses that is to be celebrated forever.

If you believe God's Word to be true, we as believers (Jew and Gentile) are to remember these Feasts, not as was done in the past, through specific sacrifices and ordinances, which have been fulfilled by our Messiah, but in a spiritual sense whereby we set aside these days that God commanded to honor Him and what He has done for us. In many instances, the ordinances are still performed in honor of our God.

Please don't misunderstand me, I in no way mean to imply that these are the only times that we should honor Him. As believers, our recognition to our Messiah should be daily. However, when setting aside specific days to honor His birth, death, burial and resurrection, it should be done when they actually occurred...God's Feasts are the perfect timetable of our Messiah's life.

Man has tried to fit a square peg in a round hole....meaning - changing pagan feasts to Christian celebrations in order to honor our Messiah. The reasons behind such changes are questionable, at best. As with our example, these two things were never meant to fit together. Even if you can fit a square peg in a round hole, it isn't a perfect fit, in that there are gaps, which is also true about these converted celebrations.

Our God is Holy and Just. Seeing as He can not be in the presence of sin, why would He ordain such celebrations of pagan origins? If He doesn't ordain them, why is the Church celebrating them? Even in spite of ourselves, He still honors His Church. Take a moment and imagine just how powerful His Church would be if we were all in one accord and worshipped Him in Spirit and Truth? We would certainly have our enemy the devil on his heels. Our adversary has planted these stumbling blocks before us, with his goal to create division among God's people...and thus attempt to destroy what God has made.

Will you follow God's way or man's way?

The evidence has been presented to you. It is overwhelming, as to when these days occurred.

The choice is yours.

Note - The birth of our Messiah doesn't fulfill the end times prophecy of the Feast of Tabernacles, that being the millennial kingdom...more on that later.

### References

Schofield Study Bible - King James Version

The Jewish Book of Why - Alfred J. Kolatch

Rabbi Frank Lowinger

Color Type	Indication
Blue	Bible Text
Red	Bible Text referencing Yeshua speaking
Black	General Text

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