



# VISIT OF THE WISEMEN

An Alter Called Witness Journal special edition 2023

By Hollis Frances

## ABSTRACT

By faith I believe in the accounts written, produced and witnessed both past and present. My curiosity came to wonder, is there any evidence yet to be discovered within the Mazzaroth? The Hebrew Zodiac.

Hollis Frances

# The Visit of the Wise Men by Hollis Frances

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The Visit of the Wise Men

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## The Visit of the Wise Men by Hollis Frances

This Christmas Special edition is dedicated to my siblings whom I dearly love.

Merry Christmas!



From right to left; My big brother, Hollis II, Chris is peeking out over Peg's shoulder, next is big sister and first born Diane, our dad, Hollis I, and then there's yours truly sitting on his lap.

Christmas, Late 1950's in Accokeek, MD

# The Visit of the Wise Men by Hollis Frances

## [Table of Contents](#)

### Page—Topic/Link

4- [Preface](#)

6- [BibleAsHistory](#)

7- [Introduction](#)

9- [PopulationsTradeGuilds](#)

11-[IntroToMazzaroth](#)

[VirginBirthProphecy](#)

[Illustration1](#) *God speaks the lion's whelp into existence!*

12-[Illustration2](#) *Jesus' birth and prophetic signs shown in the stars.*

[Illustration3](#) *Word of God, Leo and Leo minor.*

13-[ShepherdsWitness](#)

[Illustration4](#) *Comets may have been seen during Gabriel's announcement!*

14-[Illustration5](#) *Gemini, two-fold nature God-Man*

17-[Illustration6](#) *The lamb of God, Leo and lions whelp December 25, BCE!*

[DiscussionForum](#) *Add your questions/comments to our discussion forum!*

18-[BackMatter](#) *Bible weekly reader, origins of Christmas and Messiah's Deity.*

# The Visit of the Wise Men by Hollis Frances

## Preface

Genesis 18 verse 14. "Is anything too hard for the Lord?"<sup>1</sup>

Doxology defined<sup>2</sup> is a short hymn of praises to God in various forms of Christian worship, ***often added to the end*** of canticles, psalms, and hymns.

## Doxology Song<sup>3</sup>

Praise God from Whom all blessings flow, praise Him all creatures here below.  
Praise Him above ye heavenly hosts; praise Father, Son and Holy Ghost. Amen

I have often wondered why the Doxology is usually sung at the end of a church service or at the end of a writing. It would seem we should praise God first, last and at the center. Not that it really matters, just a curiosity of mine. Curiosity also came into my mind while I was praying twice in the past. The first was while I was reciting the Lord's Prayer. A revelation came as I heard ***myself praying***,

Our Father who art in heaven, hallowed be Thy name, Thy kingdom come, Thy will be done on earth as it is in heaven, give us this day our daily bread, and ***forgive us our trespasses as we forgive those who trespass against us***. Lead us not into temptation but deliver us from evil. Amen

Oh wow, I thought to myself. I have been praying that prayer ever since I can remember. My maternal Grandmother, Grandma Gray, prayed the Lord's Prayer aloud every night until the day she died. I did not realize that The Lord's prayer is a **conditional prayer!**

## ***The Lord's Prayer, Gospel of Luke Chapter 11 verses 1-4.***<sup>4</sup>

*Now Yeshua was praying in a certain place. When He finished, one of His disciples said to Him, "Master, teach us to pray, just as John taught his disciples." Then Yeshua said to them, "When you pray, say, 'Father, sanctified be Your Name, Your kingdom come. Give us this day our daily bread. And forgive us our sins for we also forgive everyone indebted to us. And lead us not into temptation.'"*

However, God did not seem to wait for us to forgive others first. In His instructions for the building of the Ark of the Covenant, He placed His mercy seat above the Ark! Then he told Moses, "I will meet with thee and I will commune with thee from ABOVE the mercy seat!"

*Exo\_25:21-22 and thou shalt put the mercy seat above upon the ark; and in the ark, thou shalt put the testimony that I shall give thee. **And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.*** The second time a revelation came to me while I was I reciting the Shema prayer one morning.

## ***The Shema (hear and do) Deuteronomy (Devarim) Chapter 6 verse 4-9***

*Shema*<sup>5</sup> *Israel, the Lord is our God, the Lord is one, Creator of all things, King of the universe. And I shall love the Lord with all my heart, and all my soul and all my strength. And I shall love my neighbor as myself. These are the two greatest commandants. And I shall teach these to my children and speak of it in my house and on The Way and when I lay down and when I rise up. **Bind them on my hands to be used as frontlets between mine eyes, write***

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<sup>1</sup> e-Sword® Version 12.2.0 Copyright © 2000-2020 Rick Meyers All Rights Reserved Worldwide

<sup>2</sup> [Doxology - Wikipedia](#)

<sup>3</sup> [Doxology \(Hymns with Lyrics\) - YouTube](#)

<sup>4</sup> Messianic Jewish Family Bible Tree of life version page 1150

<sup>5</sup> [Shema Prayer: a Hebrew Word and Declaration to Know — FIRM Israel](#)

## The Visit of the Wise Men by Hollis Frances

**them on my door post and on my gate!** For Thine is the power and the glory for Your kingdom now and forever and ever, Amen.

... **Bind them on my hands** to be used as frontlets between mine eyes, **write them on my doorpost and on my gate!** Well, you guessed it. I immediately ordered two Shema prayer plagues, one for my doorpost and one for the gate of my fence. In addition, my wife brought back from Israel the Shema prayer bracelet for me to wear on my wrists.

These two instances did indeed change my way of praying and being conscious of my words. I am surprised and a bit embarrassed that I would say a vow to God without even realizing what I am saying! His mercy is beyond comprehension! Softly and tenderly, these two revelations came to my mind/spirit. I felt no judgment in these moments. Only love and compassion. From a loving and compassionate God/Father/Redeemer, My Salvation. One of my favorite Bible verses is about compassion. In the weekly reading titled "Ki Tisa", which in Hebrew means, "when you take" Exodus 30:11-34:35<sup>6</sup> in Chapter 33 verse 19<sup>7</sup>

So He said, "I will cause my goodness to pass before you, and call out the Name of Adonai before you. **I will be gracious toward whom I will be gracious, and I will show mercy on whom I will be merciful.** WOW! I had a "drop the microphone" moment. Over the years, I have read that verse time and time again and it never stood out as it does now. When I hear anyone say things like, God would not do this or that, He would never... I just smile and stay silent.

In Bishop Noel Jones's book<sup>8</sup>, "The Battle for the Mind, How to think the thoughts of God", he writes, "God wants you to have a spiritual mind so you can commune with Him. We must, therefore, comprehend that transformation from the flesh, which is the natural man to the spiritual man, takes place in the mind. Consequentially, you must win the battle in your mind." Then on page 51, he writes, "The Bible says, "For as he thinks within himself, so he is" (Prov. 23:7). The Hebrew concept of 'heart' is the word *leb* (*lev*). When the word *leb* is used in the Bible, every immaterial function of a man is attributed to his heart. 'As a man thinks in his heart, so is he.' This refers not to his face, nor to his physicality, but to what is happening on the inside of him-in his mind."

The next chapter; **Walk According to the Spirit and Live**, which is also on page 51, Bishop Noel Jones writes, "Another Hebrew word, *Ruach*, means "wind or breath that is spacious...the Holy Spirit" ..." Thus, to maintain control of your mind, you have to be connected to the Holy Spirit of God."

Romans 12:2. And be not conformed to this world: **but be ye transformed by the renewing of your mind**, that ye may prove what is that good, and acceptable, and perfect, will of God.<sup>9</sup> Titus 3:5 Not by works of righteousness which we have done, but **according to His mercy He saved us**, by the washing of regeneration, and renewing of the Holy Ghost.<sup>10</sup>

**Hebrews Chapter 11 The Faithful See from Afar<sup>11</sup>**\_Verses 1-3\_ "Now faith is the substance of things hoped for, the evidence of realities not seen. For by it the elders received commendation. By faith we understand the universe was created by the Word of God, so that what is seen did not come from anything visible." The rest of Chapter 11 from Paul's letter to the Hebrews is an outline of the faithful events of the Israelite patriarchs, matriarchs and prophets.

As Believers in Jesus Christ, we have faith that Jesus was conceived by God's promise to Mary as announced by the Angel Gabriel. That He first came as a prophet like Moses. That He was crucified, died, buried and rose again. Ascended into heaven and will return one day and at that time be recognized by all that he is the Promised Messiah.

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<sup>6</sup> Messianic Jewish Family Bible Tree of life version page 1427

<sup>7</sup> Messianic Jewish Family Bible Tree of life version page 111

<sup>8</sup> The Battle for the Mind Noel Jones with Dr. Georgiana Land page 43

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<sup>11</sup> Messianic Jewish Family Bible Tree of life version pages 1356-1357

# The Visit of the Wise Men by Hollis Frances

## The Bible as History

These days we have much more evidence of Biblical history than even fifty years ago. Consider the works of film maker **Jim Mahoney**.

1. **Patterns of Evidence**<sup>12</sup>, In the **Patterns of Evidence** documentary, the town of Avaris was found along with some documents and archeological evidence. Never heard of Avaris<sup>13</sup>? It is an ancient town under the city of Ramses, Egypt. The place where evidence of a large population of Semitic shepherders had been living during the latter time of the middle Egyptian kingdom.

2. **The Moses controversy**, The Moses Controversy is related to experts whom believe that Moses could not have written the Torah, the five books of Moses, because no Hebrew writings have ever been discovered in that late of date. This documentary provides evidence to the contrary.

3. **Journey to Mount Sinai**, there is evidence found that it is not located in the Sinai Peninsula of Egypt as once thought, but rather in Saudi Arabia

And then there is lawyer, filmmaker, **Jim Larson**<sup>14</sup>. "**The Star of Bethlehem** is a comprehensive investigation of the story found in the Biblical Gospel of Matthew about the star that guided the Magi to the Christ child, combining the words of Roman and Jewish historians, the visions of ancient prophets, and a modern study of celestial objects."

**In summary**, by faith I believe in the accounts written, produced and witnessed both past and recent. My curiosity came to wonder, **is there any evidence yet to be discovered within the Mazzaroth?** The Hebrew Zodiac. This question has led me to create; **The Alter** (meaning Old one in Hebrew) **Called Witness. A quarterly Journal**. And this Special Edition, "**The Visit of the Wise Men.**"

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### Job

#### Chapter 38 verses 31-33<sup>15</sup>

***Can you bind the chains of Pleiades or loosen the belt of Orion? Do you bring out the constellations in their season or guide the Bear with her cubs? Do you know the ordinances of the heavens?***

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<sup>12</sup> [Investigating Biblical Evidence | Patterns of Evidence](#)

<sup>13</sup> [Avaris - Wikipedia](#)

<sup>14</sup> [The Star of Bethlehem – Exploring the evidence about the star that marked history \(bethlehemstar.com\)](#)

<sup>15</sup> Messianic Jewish Family Bible Tree of life version page 876

# The Visit of the Wise Men by Hollis Frances

## Introduction

Sir William Mitchell Ramsay (15 March 1851 – 20 April 1939) a renowned British archeologist did not consider the Book of Acts written by Luke was an accurate historical accounting. After years of conducting his own research Ramsey wrote this; “Luke is a historian of the first rank; not merely are his statements of fact trustworthy, he is possessed of the true historic sense...in short, this author should be placed along with the greatest of historians.”<sup>16</sup>

**The Gospel of Luke** Chapter 1 verse 1-4; “Now many have undertaken to organize an account of the events fulfilled among us, just as they were handed down to us from the start by the eyewitnesses and reporters of the word. Therefore it seemed best to me also, because I have carefully investigated everything from the beginning, to write for you an orderly record, most excellent Theophilus, so you may know for sure the truth of the words you have been taught.”<sup>17</sup>

Luke then writes from verse 5 to verse 25 the account of the Angel Gabriel’s announcement to Zechariah, that his wife Elizabeth will become pregnant at her advanced age. Then Gabriel tells Zechariah “because of your unbelief, you will be mute until the day these things happen.” Reference priestly duties and administration.<sup>18</sup>

Before continuing on to Gabriel’s announcement to Miriam (Mary), who is engaged to Joseph, of the house of David, I think the reader would benefit from an understanding of the cultural aspects for Hebrew engagements and marriages as well as small communities such as Nazareth, the economy at that time, business, trade and occupations in the region from the Galilee to Bethlehem which would include Jerusalem. Nazareth<sup>19</sup>, “a historic city of Lower Galilee, in northern Israel; today it is the largest Arab city of the country. In the New Testament Nazareth is associated with Jesus as his boyhood home, and in its synagogue he preached the sermon that led to his rejection by his fellow townsmen. The city is now a Centre of Christian pilgrimage.”

It is my understanding that Nazareth in the time of Jesus was a small humble town. I assume the daily home life and Hebrew traditional life cycle is much the same now as then for the Hebrew traditions/rituals/prescribed behaviors.<sup>20</sup> i.e., Rites of birth, childhood adulthood, marriage, death and mourning.

In the book, “Life is with People”<sup>21</sup> on page 10 a forward from Margaret Mead<sup>22</sup> writes, “This book is an anthropological study of a culture which no longer exists, except in the memories, and in the partial and altered behavior of its members, now scattered over the world, rearing their children in new ways, to be Americans or Israelis, as members of collective farms in the changed lands of Eastern Europe. Within another generation this culture of Eastern European Jews, who lived in the small towns and enclaves within the area stretching from the eastern borders of Germany to the western regions of Tsarists Russia, (embracing Poland, Galicia, Lithuania, White Russia, the Ukraine, Bessarabia, Slovakia and the northeast regions of Hungary) will no longer be represented perfectly in any single human being. There will be rich historical records, stories and plays and folklore, learned commentaries and exhaustive compilations of data, but the people will be gone, their children will be making their lives of new stuff. **With the traditional capacity of the Jews to preserve the past**, while transmuting it into a breathing relationship to the present, much of the faith and hope which lived in the shtetl<sup>23</sup> will inform the lives of the descendants of the shtetl in other lands.”

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<sup>16</sup> <https://drivethruhistory.com/luke-and-the-book-of-acts>

<sup>17</sup> Messianic Jewish Family Bible Tree of life version page 1127

<sup>18</sup> [TEMPLE, ADMINISTRATION AND SERVICE OF - JewishEncyclopedia.com](https://www.jewishencyclopedia.com/articles/1476-temple-administration-and-service-of)

<sup>19</sup> Britannica, The Editors of Encyclopaedia. "Nazareth". Encyclopedia Britannica, 14 Oct. 2023, <https://www.britannica.com/place/Nazareth-Israel>. Accessed 28 October 2023.

<sup>20</sup> Messianic Jewish Family Bible Tree of life version pages 1431-1433

<sup>21</sup> Life is with people by Mark Zborowski and Elisabeth Herzog 5<sup>th</sup> printing

<sup>22</sup> [Margaret Mead - Wikipedia](https://en.wikipedia.org/wiki/Margaret_Mead)

<sup>23</sup> [Shtetl - Wikipedia](https://en.wikipedia.org/wiki/Shtetl)



## The Visit of the Wise Men by Hollis Frances

As defined in Wikipedia, *shtetl* is Yiddish<sup>24</sup> for a small town. Margaret Mead continues in her forward, page 16, “In working out this portrait of the shtetl, **for it is a portrait** rather than a series of photographs, a composite picture of a way of life, not the factual record of a single village, there was reflected all the special problems of writing about Jewish culture, as well as the more general ones of writing about any modern literate culture. She continues on page 18, “**This book has been designed to present as a whole the culture of Eastern European Jews, giving the common core which was shared by all of them**, however great the local difference.”

In my estimation, the book, “Life is with People”, provides the non-Hebrew a peek into the lives of the Hebrews that live in small towns everywhere at any time including in Nazareth in southern Galilee at the time of Jesus.

The Sabbath is a joyous occasion each week for most a small town. For it is a day of devotion to God, rest and joy. No work is done. All week is a preparation for the coming Sabbath. Sabbath eve (*Erev Shabbes*) much work for the woman is needed cleaning the house, preparing the meal for not only Friday but for all of Saturday as well. Starting a fire, even lighting of the Sabbath candles, is forbidden on the Sabbath. The woman has the honor of lighting the Sabbath candles, fifteen minutes prior to sunset on Friday, which burn until fifteen minutes after the Sabbath ends at sunset on Saturday. If anyone lacks food for the Sabbath meals others must provide for them. Each woman knows her duties for preparations on Sabbath eve. She has been trained all her life by her mother, grandmother and/or aunts. Food preparation takes an enormous amount of time and preparation. Each Friday is the same, anxiously ensuring all is just right for God and for her family. Most Jewish households have three generations residing together.

“The complete Jew is an adult with a mate and offspring. No man is complete without a wife; no woman is complete without a husband. For each individual the ideal center of gravity is not in himself, but in the whole of which he is an essential part. The man’s area is the shul, as House of Study, as House of Prayer and as House of Assembly. The woman’s area is the home and here she is relative if not absolute ruler.”<sup>25</sup>

The shtetl believes that marriages are made in heaven. “Whenever a child is born, God calls out the one he is supposed to marry.”<sup>26</sup> Arranged marriages is the pattern for the shtetl. Mostly separated by finances and/or education. For the “well to do and educated” the whims of the youth concerned about love is downplayed. Not that these arranged marriage didn’t have love. “First you marry, then you love.” Marriage negotiations is the match maker (*shadkhen*) a very important figure in the small town. Even families that know each other very well will at times employ the shadkhen. Marrying one on the same social level is very strong. Marry one at a different social level is so problematic it is considered to be an *intermarriage*. From the time a girl is born, the parents begin to think about her marriage contract (*shiddukh*). I have learned this is not a way for a Hebrew father to gain status, nor selling of one’s daughter. The shiddukh is created to protect the daughter with certain legal promises from the husband of how he is required to support his wife before, during and after the marriage should it not work out. Promises made, promises kept.

In, “Life is with people” on page 276, titled, “Into Marriage,” the author writes, “Before the contract is actually drawn up, there is usually a review and inspection of the bride by the groom’s female relatives and of the groom by the bride’s male kin. The father and perhaps the uncles of the bride quiz the *khossen*<sup>27</sup> (bridegroom) to determine his knowledge of the Talmud and his cleverness in scholarly discussion. If the father is not equal to the task, he brings with him a learned teacher-“no children’s *melamed*<sup>28</sup>, but real *Talmud khokhem*<sup>29</sup>.”

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<sup>24</sup> [Yiddish - Wikipedia](#)

<sup>25</sup> Life is with people by Mark Zborowski and Elisabeth Herzog “The woman’s Share” page 124

<sup>26</sup> Life is with people by Mark Zborowski and Elisabeth Herzog page 270

<sup>27</sup> [Everyday Yiddish-English-Yiddish Dictionary \(Starting with "C"\) \(translationdirectory.com\)](#)

<sup>28</sup> [Melamed - Wikipedia](#)

<sup>29</sup> [The Wise One | Yiddish Book Center](#)

# The Visit of the Wise Men by Hollis Frances

In the next paragraph, “The girl on the other hand, is scrutinized and questioned by the grooms mother and aunts.” Which usually takes place at a neutral location such as an inn”. “The girl brings samples of her darning and embroidery to be inspected by feminine eyes. The groom’s mother will be hard to please.”

The Hebrew tradition states before a man marries he must first divorce his mother, not in a legal sense but as a matter of conscious. Even though these discussions are rather private, the Hebrew tradition in the small town, the entire community is also involved in both the excitement and discussions among themselves! Though these negotiations may start at an early age, the typical age for when the couple “ties the knot” is in their late teens.

This reminds me, that I read at a certain point in this interview, the girl is given a string with a knot in it. The interviewers observe her dexterity and “wisdom” in being able to untie the knot. The girl is also quizzed on food preparation to ensure she clearly understands the kosher laws.

Lastly, the woman of the house is the mother of the whole family, including the father. The fathers are many times traveling for business, at the synagogue praying or studying. Sometimes they could be gone for a year or more.

## Population, trade and guilds in Jerusalem

In the book, “**Jerusalem in the time of Jesus**”<sup>30</sup> on Page 32, “The profession of a merchant was held in great respect”, even the priests engaged in commerce. Herod’s work on the temple walls started about 20BCE. **In Pages 18-22 Guilds in the industries**, craftsmen, tailors wool carders ([Carding - Wikipedia](#)) and merchants, fullers, doctors, bakers, weavers various industries connected with the building of the temple. Stone cutters, wood carvers craftsmen in gold, silver and bronze. The priests had to be specially trained for certain areas of the temple the laymen had no access, sculptors, masonry, carpenters. Commercial traffic included camel caravans, some composed of 200 beasts, page 31. At the time of Jesus Nazareth’s population was about 1000 people. Nazareth is a little over 90 miles north of Jerusalem. Jerusalem’s population at the time of Jesus had about 25,000 inhabitants. Page 27 Though during times of festivals there could be an additional 125,000 pilgrims, page 83. It is about a 3 day walk from Nazareth to Jerusalem. Because of poor conditions of the roads in the area at this time, wagons were only used for short distances, page 31, Population estimates for Bethlehem vary widely, with the lowest to be around 2000 residents at the time of Jesus.

Page 38 describes trade coming from Galilee and Samaria orders to send wheat, oil and other supplies to Jerusalem, Judea supplied the oil or olives. Page 4, women bought garments of wool in Judea and garments of linen. In Galilee stone was the most important building material. Skilled craftsmanship included, the sculptor, tapestry maker, the planner of fountains and ornate gardens, page 15, goldsmiths, silversmiths, stone masons. Building maintenance needed laborers and skilled craftsman, for ditches, cisterns, caves, street cleaners and waste management, pages 16-17, doctors were considered a manual worker, artist, leech, surgeon, bath attendant, a circumciser, court barber, weaving and manufacturing oil, there were guilds within individual industries, page 18,

General Overviews <https://www.oxfordbibliographies.com/display/document/>

“Schools in Ancient Israel-The Akkadian word for school is *edubba* (from Sumerian), but there is no word for school in ancient Hebrew. There were probably no schools in the traditional sense but rather an apprenticeship system located within each family.”

<https://www.seetheholyland.net/shepherds-field/>

<https://www.seetheholyland.net/contact/>

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<sup>30</sup> Jerusalem in the time of Jesus by Joachim Jeremias Feb 2019

# The Visit of the Wise Men by Hollis Frances

Interestingly, according to the Christian post, the shepherding of sheep was the top trade in Bethlehem for those sheep were specifically used for Temple worship.

<https://www.christianpost.com/news/the-economics-of-bethlehem-and-the-birth-of-jesus.html>

The evidence does show that Bethlehem's economic base was built on the breeding of sheep!

Thus, we can see that Jesus being born in Bethlehem was not just a random act decided because of a census that was decreed from Roman rulers. But rather, it was orchestrated by the Almighty that His chosen sacrifice would also be born in the town of Bethlehem!

Today, we not only have the witness of the Gospels themselves, which show shepherds watching in their fields by night on the evening of the Nativity, but we also have the witness of other ancient sources, for example, the writings of the rabbis in the Mishnah.

According to Alfred Edersheim, a Jewish scholar who converted to Christianity during the Victorian era:

"...Jewish tradition may here prove both illustrative and helpful. That the Messiah was to be born in Bethlehem, was a settled conviction. Equally so was the belief, that He was to be revealed from **Migdal Eder**, "**the tower of the flock**." This Migdal Eder was not the watchtower for the ordinary flocks which pastured on the barren sheep ground beyond Bethlehem, but lay close to the town, on the road to Jerusalem. A passage in the Mishnah leads to the conclusion that the flocks, which pastured there, were destined for Temple-sacrifices, and, accordingly, that the shepherds, who watched over them, were not ordinary shepherds. The latter were under the ban of **Rabbinism**, on account of their necessary isolation from religious ordinances, and their manner of life, which rendered strict legal observance unlikely, if not absolutely impossible."<sup>31</sup>

So, Bethlehem's economy was not just based on the breeding of sheep; it was based on the breeding of sheep to be exported to the nearby city of Jerusalem where they would be used as part of the Temple's sacrificial system. The Lamb who would be slain to bear away the sins of the world was born in the city where lambs were born and bred to be used in the sacrificial system which symbolized the coming Lamb of God.

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AUGUST 11, 2014

*The Souls Are One*

*The Alter Rebbe wrote: The souls are all one. Only the bodies divide us. The Alter Rebbe continued: Therefore, one who places the body before the spirit can never experience true love or friendship.*

From: Bringing Heaven Down to Earth by Tzvi Freeman<sup>32</sup>

## Doxology Song

Praise God from Whom all blessings flow, praise Him all creatures here below.

Praise Him above ye heavenly hosts, praise Father, Son and Holy Ghost. Amen

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<sup>31</sup> [Alfred Edersheim: Life and Times of Jesus the Messiah - Christian Classics Ethereal Library \(ccel.org\)](#)

<sup>32</sup> [August | 2014 | miryamdevorah \(wordpress.com\)](#)

# The Visit of the Wise Men by Hollis Frances

## Investigation into the Mazzaroth (Hebrew Zodiac)

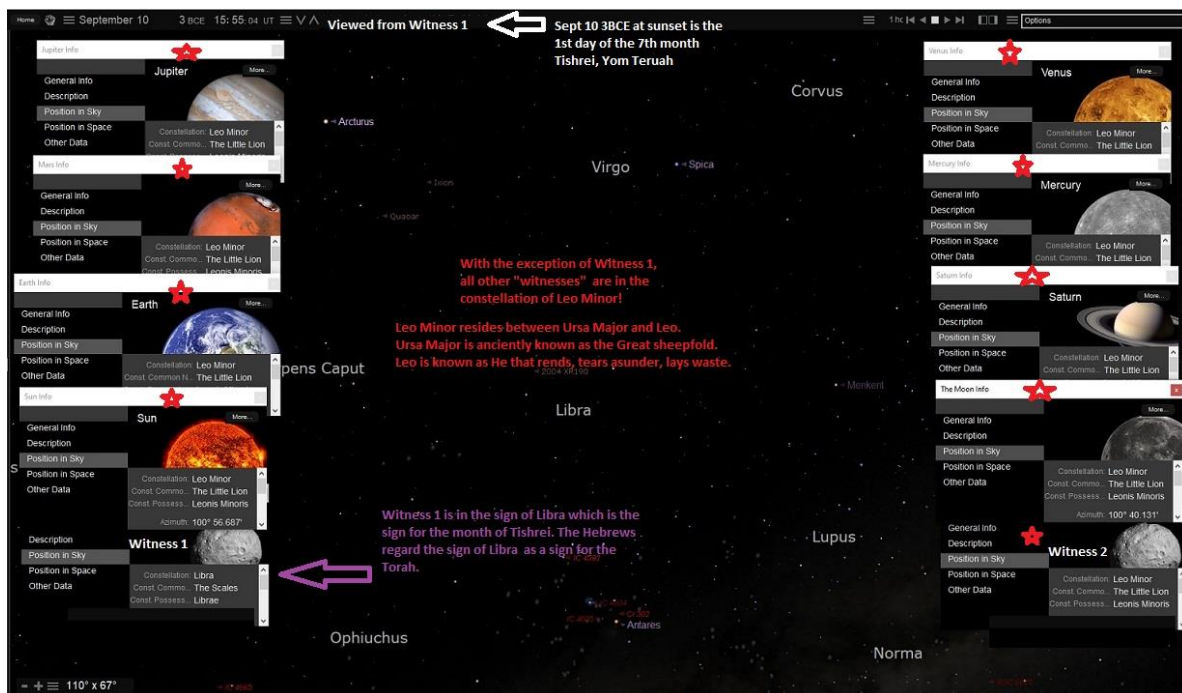
**Luke chapter 1 verses 23-25;** When Zechariah's priestly service had come to an end he went home. And later his wife Elizabeth became pregnant and she hid herself for five months. Then she said, "Adonai has done this for me, to take away my disgrace among the people."<sup>33</sup>

### Prophecy of the Birth to the Virgin

"Then in the sixth month, the angel Gabriel was sent by Adonai into a town in the Galilee named Natzeret and to a virgin engaged to a man named Joseph."<sup>34</sup>

Lawyer and documentary producer, Jim Larsen, in the Bethlehem Star film stated he may have found in the stars the annunciation to Mary occurring in September of 3BCE. I found the information below using Starry Night 8 Astronomy software.

**Please note: Best viewing of the image below is to set the zoom on your page to 200%.**



In the screen shot image above from my Starry Night 8 software; the Sun, Moon, Earth, Venus, Mercury, Mars, Saturn, Jupiter and the dwarf planet, Ceres, are all in the Leo Minor constellation as seen from the surface of the dwarf planet, Makemake. Makemake itself is in the Constellation Libra, also known as the scales. This constellation is also known to represent the Torah, Christians see the Torah, the Bible, as the Word of God. It would seem that at the annunciation to Mary (the woman), the stars recorded the Word of God spoke the baby Leo (seed of the woman) into existence in 3BCE!

**Genesis 49 verses 8-12;** Judah, so you are-your brothers will praise you: Your hand will be on your enemies' neck. Your father's sons will bow down to you. A lion's cub is Judah-from the prey, my son, you have gone up. He crouches, lies down like a lion, or like a lioness- who would rouse him? The scepter will not pass from Judah, nor the ruler's staff from between his feet, until he to whom it belongs will come. To him will be

<sup>33</sup> Messianic Jewish Family Bible Tree of life version page 1127

<sup>34</sup> Messianic Jewish Family Bible Tree of life version page 1127

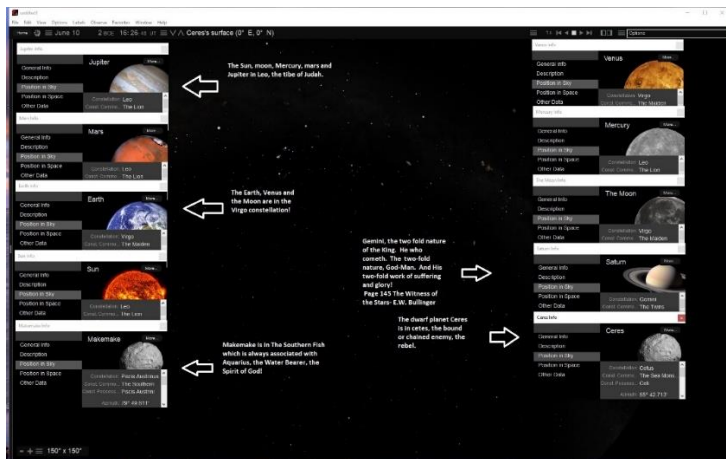
# The Visit of the Wise Men by Hollis Frances

the obedience of the peoples. Binding his foal to the vine, his donkey's colt to the choice vine, he washes his garments in wine, and in the blood of grapes his robe. His eyes are darker than wine, and teeth that are whiter than milk.<sup>35</sup>

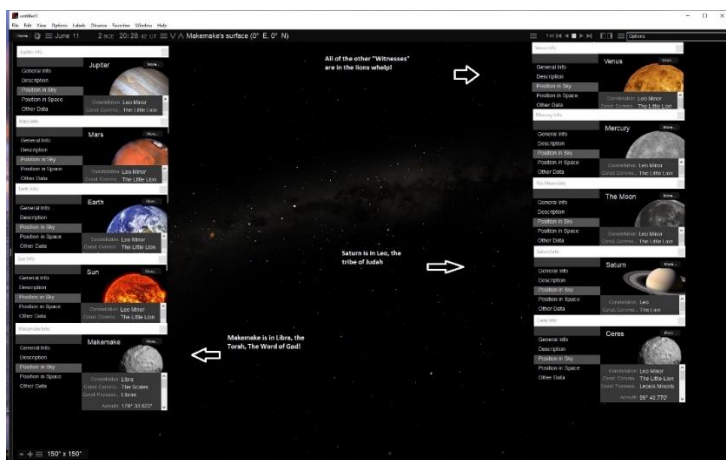
According to Healthline<sup>36</sup>, gestation refers to the time between conception and birth and applies to all mammalian pregnancies, including humans. The gestation period in human pregnancies typically lasts between 38 and 42 weeks. Babies born before 37 weeks are considered premature, while those born after 42 weeks are termed post mature. **Since the exact date of conception is often unknown, gestational age is commonly used to determine the progress of a pregnancy.**

After reading the above information, I figured the baby Jesus would not likely be premature nor post mature. I searched in the stars around June 10- June 11, 2BCE to find the birth of Jesus.

**Please note: Best viewing of the image below is to set the zoom on your page to > 200%.**



**Please note: Best viewing of the image below is to set the zoom on your page to > 200%.**



<sup>35</sup> Messianic Jewish Family Bible Tree of life version page 67

<sup>36</sup> [Healthline: Medical information and health advice you can trust.](https://www.healthline.com/health/gestation)

# The Visit of the Wise Men by Hollis Frances

## Shepherds Witness Angelic Praises

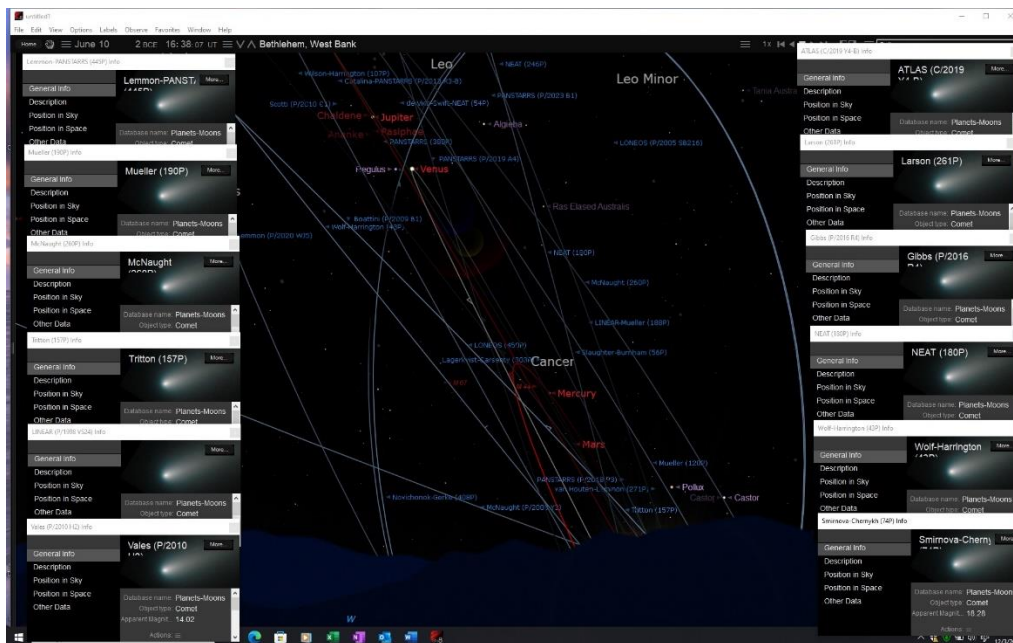
Luke Chapter 2 verses 8-14

“Now there were shepherds in in the same region, living out in the fields and guarding their flock at night. Suddenly an angel of Adonai stood before them, and the glory of Adonai shone all around them, and they were terrified. But the angel said to them, “Do not be afraid! For behold I proclaim Good News to you, which will be great joy to all the people. A Savior is born to you today in the city of David, who is the messiah the Lord. And the sign to you is this; you will find an infant wrapped in strips of cloth and lying in a manger.” And suddenly a **multitude of heavenly armies appeared** with the angel, praising God and saying, Glory to God in the highest, and on earth the shalom to men of good will.”

Beit Sahur, the shepherd’s field, co-ordinates; 31°42’1”N 35°13’30”E

The Shepherd’s field is east of Bethlehem in the West Bank.<sup>37</sup> The sky shows 12 comets around sunset June 10, 2BCE. Which is the 8<sup>th</sup> day of the 3<sup>rd</sup> Hebrew Month.

**Please note: Best viewing of the image below is to set the zoom on your page to > 200%.**



There were twelve comets in the sky facing west from the Shepherd’s Field. This doesn’t mean for certain that these were actually seen by those shepherds. There may have been clouds, rain or smoke from local fires. Likely the comets were not close enough to have presented a tail which would have been easily seen. Given that most ancient peoples were very familiar with the night sky, they may have noticed there were more “lights” in the sky than usual. “A multitude of angels?” I had to remove the daylight in the astronomy software for better viewing of the orbits, the lines and circles, in the screen shot above.

<sup>37</sup> [Beit Sahour - Wikipedia](#)

# The Visit of the Wise Men by Hollis Frances

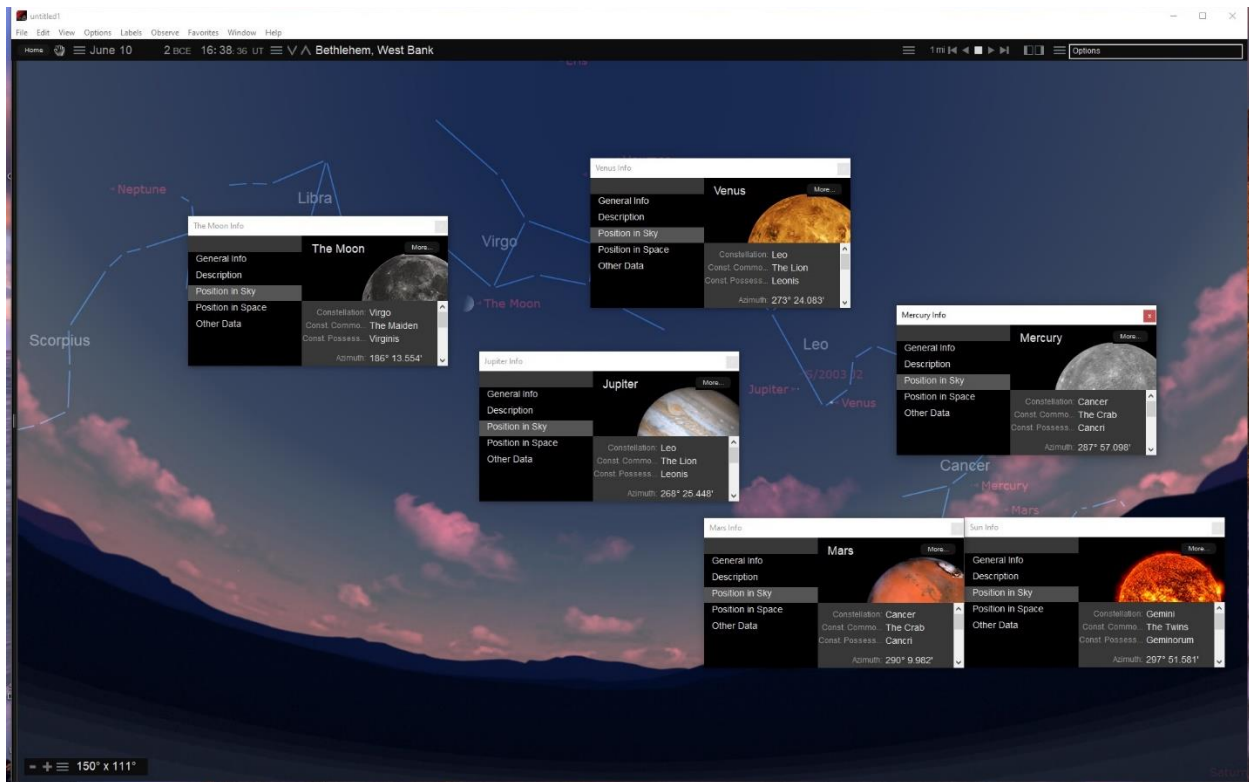
The screen shot below is the representation in the astronomy software as viewed from Beit Sahur, The Shepherd's Field at sunset. The moon, typically represents Israel, is in Virgo, Jupiter the King Planet and Venus the Maiden are in Leo the lion. The setting Sun is in Gemini.

Mars and Mercury are in Cancer, the Crab. On page 153 of "The Witness of the Stars", "With regards to the sign of Cancer, one thing is certain, that we have not got the original picture, or anything like it. It does not agree with the names of either of its three constellation which have come down to us, or of its stars." He continues on page 145,"The Scarabaeus, passing its early existence as a worm of the earth, and thence issuing as a winged denizen of heaven, was held sacred by the Egyptians and as an emblem of the resurrection of the body." He also writes later on pa 155, that here is no ancient Hebrew word known for the crab."

It would seem to me then that Mars and Mercury are the "witnesses" for the coming resurrection of Jesus. Lastly, in regards to Bullinger's writing on the constellation, Cancer, also on page 155 he writes, "In the center of the sign there is a remarkably bright cluster of stars, so bright that they can sometimes be seen with the naked eye. It looks like a comet, and is made up of a **"great multitude"** of stars."

On page 145 Bullinger writes about the constellation Gemini; "The more ancient star-names help us to see through all these and other myths, and to discern Him of whom they testify; even Him in His twofold nature—God and Man—and His twofold work of suffering and glory, and His twofold coming in humiliation and in triumph."

Please note: Best viewing of the image below is to set the zoom on your page to 200%.



# The Visit of the Wise Men by Hollis Frances

## Temple Prophets Rejoice

### Luke Chapter 2 verses 21-24<sup>38</sup>

“When eight days had passed for His **Brit milah**<sup>39</sup>, He was named Yeshua, the name given by the angel before he was conceived in the womb. And when the days for purification were fulfilled, according to the Torah of Moses, they brought Him to Jerusalem to present to Adonai. As it is written in the Torah of Adonai, ‘Every firstborn male that opens the womb shall be called holy to Adonai.’ So they offered a sacrifice according to what was said in the Torah of Adonai: “A pair of turtle doves, or two young pigeons.”

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### Author’s Note

**“Tractate Kinnim** (“nest” or “birds in a nest”), the last tractate in Order Kodashim (Holy Things), **deals with the smallest type of sacrifice, a pair of turtledoves or young pigeons**—one nest, hence the title. Scripture terms this type of sacrifice as a bird offering, and it is divided into obligatory and voluntary offerings. This sacrifice is obligatory on the male who has a discharge from his body (zav), on the woman who has one (zavah) (Leviticus 15:14–15; 29–30) and on the nazirite (nazir) (Numbers 6:10–11).

The literary character of the tractate links with a brief item from the time of Rabban Simeon ben Gamliel (first century CE reads as follows: **Once in Jerusalem a pair of doves cost a golden denar. Rabban Simeon b. Gamliel said: “By this Temple! I will not suffer the night to pass before they cost but a [silver] denar.” He went into the court and taught: “If a woman suffered five miscarriages that were not in doubt or five issues that were not in doubt, she need bring but one offering, and she may then eat of the animal-offerings; and she is not bound to offer the other offerings.” And the same day the price of a pair of doves stood at a quarter-denar each (Mishnah Keritot 1:7).**

Because so many women made these offerings, the demand sent prices up. As soon as Rabban Simeon ben Gamliel ruled in the bet Midrash that women were not obligated to bring a pair of doves for every birth or miscarriage, the law of supply and demand led to a fall in prices. **The form of the sage’s oath is interesting. He used the word ma’on, thus swearing by the Holy Temple that he would change its rules to allow women to participate in the Temple’s laws.**<sup>40</sup>

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### Luke Chapter 2 verses 25-32<sup>36</sup>

“Now there was a man in Jerusalem whose name was Simeon, and this man was just and pious, waiting for the consolation of Israel.<sup>41</sup> The Ruach ha-Kodesh was on him. And it had been revealed to him by the Ruach ha-Kodesh that he would not die before he had seen the Anointed One of Adonai. So in the Rauch, Simeon came into the Temple; and when the parents brought the Child Yeshua to do for Him according to the customer of the Torah, Simeon received Him into his arms and offered a bracha<sup>42</sup> to God saying, “Now may You let Your servant go in peace, O Sovereign Master, according to Your Word. For my eyes have seen Your salvation, which You have prepared in the presence of all peoples: A light for revelation to the nations’ and the glory of Your people Israel.”

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<sup>38</sup> Messianic Jewish Family Bible Tree of life version page 1131

<sup>39</sup> [Brit milah - Wikipedia](#)

<sup>40</sup> <https://jwa.org/encyclopedia/article/kinnim-tractate>

<sup>41</sup> [Consolation of Israel - Bible Definition and Scripture References \(biblestudytools.com\)](#)

<sup>42</sup> [What Is a Bracha? \(learnreligions.com\)](#)



# The Visit of the Wise Men by Hollis Frances

## Luke Chapter 2 verses 33-35<sup>43</sup>

“And His father and mother were marveling at the things that were said about Him. And Simeon offered a bracha over them and said to Mariam His mother, Behold, this One is destined to cause the fall and rise of many in Israel, and to be a sign that is opposed, so the thoughts of many hearts may be uncovered. (And even for you, a sword will pierce through your soul.)”

## Luke Chapter 2 verses 36-38<sup>41</sup>

“Now Anna, a daughter of Phanuel of the tribe of Asher, was a prophetess. She was well advanced in age, having lived with a husband only seven years and then as a widow until age eighty-four. She never left the Temple, serving night and day with fasting and prayers. And coming up at that very instant, she began praising God and speaking about the Child to all those waiting for redemption of Jerusalem.”

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### Author's Note

*For a deeper understanding of Anna, the name, Phanuel and the tribe of Asher, the reader could consider a study of the information in the following links; Jacob had blessed Asher's territory to have an abundance of olive oil. The physical olive oil provides financial blessings. Plus there is a spiritual aspect to olive oil as well. Both of which are very much connected in the story of Jesus and His followers.*

<https://theopolisinstitute.com/anna-of-asher/>, [https://en.wikipedia.org/wiki/Phanuel\\_\(angel\)](https://en.wikipedia.org/wiki/Phanuel_(angel)),  
[https://www.chabad.org/parshah/article\\_cdo/aid/344329/jewish/Knowledge-and-Direction.htm\(Asher\)](https://www.chabad.org/parshah/article_cdo/aid/344329/jewish/Knowledge-and-Direction.htm(Asher))  
<https://www.biblestudytools.com/bible-study/topical-studies/things-to-know-about-mary-and-martha-in-the-bible.html> , [https://en.wikipedia.org/wiki/Anna\\_the\\_Prophetess](https://en.wikipedia.org/wiki/Anna_the_Prophetess)

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*Luke's Gospel never mentions the visit of the wise men. After the story of Simeon and Anna, Luke moves onto Joseph, Mary and Jesus returning to the Galilee.*

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*In **Matthew Chapter 2 verses 1- 12**, Matthew writes about the Magi's visit to Herod. Herod summons the priests and Torah scholars to inquire of them where the Messiah is to be born. To which they replied; “In Bethlehem of Judea, for so it has been written by the prophet: “And you, Bethlehem, land of Judah, are by no means least among the rulers of Judah; For out of you shall come a ruler who will shepherd My people Israel.”<sup>44</sup>*

*The Wise Men rejoiced when they see the star and travel to Bethlehem, bow down and worship the Child, provide gifts and then travels a different route to their own country so as not to inform Herod of where they found the Messiah.*

*According to the Star of Bethlehem documentary, the Bethlehem Star is actually the planet Jupiter. The apparent stopping of the star is a result of retrograde motion. <sup>45</sup> The astronomy software he used showed the “stopping” of Jupiter over Bethlehem to be on December 25<sup>th</sup> 2 BCE.*

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<sup>43</sup> Messianic Jewish Family Bible Tree of life version page 1131

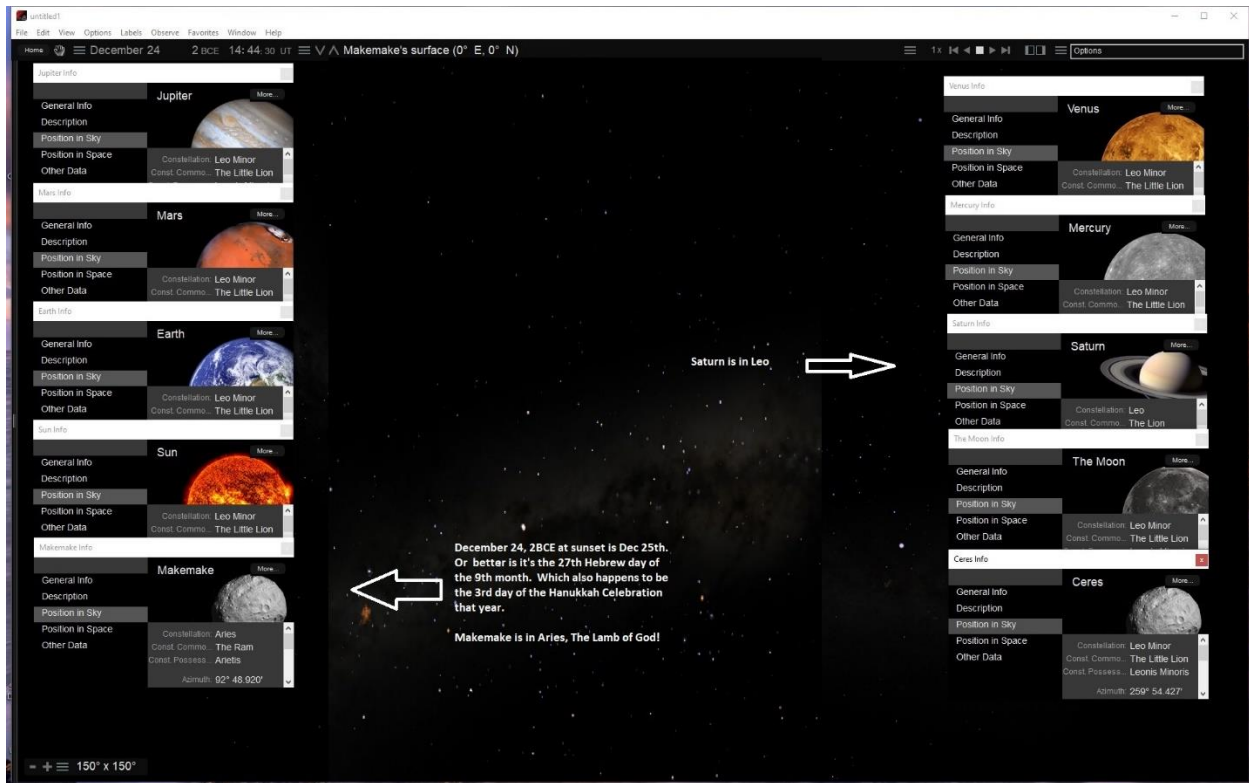
<sup>44</sup> Messianic Jewish Family Bible Tree of life version page 1055

<sup>45</sup> [Retrograde and prograde motion - Wikipedia](#)

# The Visit of the Wise Men by Hollis Frances

Below is a screen shot from the astronomy software *Starry Night 8* that I used to capture what the constellations show, if anything, which could be related to this event.

Please note: Best viewing of the image below is to set the zoom on your page to > 200%.



In the screenshot above, the dwarf planet Makemake is in the constellation Aries (Lamb of God?).

Then viewing the location of the other “witnesses” from Makemake’s surface, shows Saturn in the constellation Leo, representing the tribe of Judah. The Sun, Moon, Earth, Mercury, Mars, Jupiter, Venus and the dwarf planet Ceres, are all in the constellation, Leo Minor. The lion’s whelp.

The reader may find the article below an interesting read because of recent discoveries of an ancient tablet from Babylon. This is where Daniel and his friends were exiled and never returned.

The Wise Men are from the east. Thus, they were possibly from Daniel’s school.

**“Newly translated ancient tablets show that ancient Babylonian astronomers used unexpectedly advanced geometry to understand the planets.”<sup>46</sup>**

## Discussion forum

Want to ask questions or comment on this writing? Please visit our discussion forum.

[Visit of the Wise Men discussion forum \(Forum\) - Writing.Com](#)

<sup>46</sup> [Babylonians Tracked Jupiter With Advanced Tools: Trapezoids \(nationalgeographic.com\)](#)

# The Visit of the Wise Men by Hollis Frances

## Back Matter

Daily/Weekly Bible Reading Cycle Note: The New Testament Reading Schedule is from The Messianic Jewish Family Bible pages 1426-1428

Messiah's Deity by Avram Yehoshua

Christmas-It's Origins by Richard A. Davis edited by Avram Yehoshua

Additional links

[Religious Readings - Hollis Frances Articles of Faith\(hollisfrancesaof.com\)](http://hollisfrancesaof.com)

[The Seed of Abraham | The Hebraic Perspective](#)

## Daily Reading

## Sabbath Reading

| Day       | Song of Moses    | Psalm 119 | Psalms  | <u>Torah/HafTorah/New Testament</u>         |
|-----------|------------------|-----------|---------|---------------------------------------------|
| Saturday  |                  | 145-176   | 1-7     | <b>51-Nitzavim/You are standing</b>         |
| Sunday    |                  | 1-24      | 8-15    | Torah                                       |
| Monday    | Song of Moses    | 25-48     | 16-23   | Deu. 29:9-30:20                             |
| Tuesday   | Deut 32 vs 1-6   | 49-72     | 24-31   | HafTorah                                    |
| Wednesday | Read Daily       | 73-96     | 32-39   | Isa. 61:10-63:9                             |
| Thursday  |                  | 97-120    | 40-47   | New Testament                               |
| Friday    |                  | 121-144   | 48-55   | John 15:1-11                                |
| Saturday  |                  | 145-176   | 56-63   | <b>52-Va-yalech/And he went</b>             |
| Sunday    |                  | 1-24      | 64-71   | Torah                                       |
| Monday    | Song of Moses    | 25-48     | 72-79   | Deu. 31:1-30                                |
| Tuesday   | Deut 32 vs 7-14  | 49-72     | 80-87   | HafTorah                                    |
| Wednesday | Read Daily       | 73-96     | 88-95   | Hos. 14:2-10, Mic. 7:18-20                  |
| Thursday  |                  | 97-120    | 96-103  | New Testament                               |
| Friday    |                  | 121-144   | 104-111 | Rom 10:1-7                                  |
| Saturday  |                  | 145-176   | 112-118 | <b>53-Haazinu/Give ear</b>                  |
| Sunday    |                  | 1-24      | 120-127 | Torah                                       |
| Monday    | Song of Moses    | 25-48     | 128-135 | Deut. 32:1-52                               |
| Tuesday   | Deut 32 vs 15-18 | 49-72     | 136-143 | HafTorah                                    |
| Wednesday | Read Daily       | 73-96     | 144-150 | 2 Sam. 22:1-51                              |
| Thursday  |                  | 97-120    | 1-7     | New Testament                               |
| Friday    |                  | 121-144   | 8-15    | Rom. 10:17-11:12, 12:19, 15:1-10            |
| Saturday  |                  | 145-176   | 16-23   | <b>54 -V'Zot Habrachah</b>                  |
| Sunday    |                  | 1-24      | 24-31   | Torah                                       |
| Monday    | Song of Moses    | 25-48     | 32-39   | Deut. 33:1-34:12                            |
| Tuesday   | Deut 32 vs 19-25 | 49-72     | 40-47   | HafTorah                                    |
| Wednesday | Read Daily       | 73-96     | 48-55   | Josh. 1:1-18                                |
| Thursday  |                  | 97-120    | 56-63   | New Testament                               |
| Friday    |                  | 121-144   | 64-71   | Rev. 21:9-22:5                              |
| Saturday  |                  | 145-176   | 72-79   | <b><u>1-Bereshit/Beginnings/Genesis</u></b> |
| Sunday    |                  | 1-24      | 80-87   | Torah                                       |
| Monday    | Song of Moses    | 25-48     | 88-95   | Gen. 1:1-6:8                                |
| Tuesday   | Deut 32 vs 26-35 | 49-72     | 96-103  | HafTorah                                    |
| Wednesday | Read Daily       | 73-96     | 104-111 | Isa. 42:5-43:10                             |
| Thursday  |                  | 97-120    | 112-118 | New Testament                               |
| Friday    |                  | 121-144   | 120-127 | Rev. 22:6-21                                |
| Saturday  |                  | 145-176   | 128-135 | <b>2-Noach/Noah</b>                         |
| Sunday    |                  | 1-24      | 136-143 | Torah                                       |
| Monday    | Song of Moses    | 25-48     | 144-150 | Gen. 6:9-11:32                              |
| Tuesday   | Deut 32 vs 36-43 | 49-72     | 1-7     | HafTorah                                    |
| Wednesday | Read Daily       | 73-96     | 8-15    | Isa. 54:1-55:5                              |
| Thursday  |                  | 97-120    | 16-23   | New Testament                               |
| Friday    |                  | 121-144   | 24-31   | Matt. 24:36-46                              |

**Daily Reading**

**Sabbath Reading**

| Day       | Song of Moses    | Psalm 119 | Psalms  | Torah/HafTorah/New Testament       |
|-----------|------------------|-----------|---------|------------------------------------|
| Saturday  |                  | 145-176   | 32-39   | <b>3-Lech-Lecha/Go Out</b>         |
| Sunday    |                  | 1-24      | 40-47   | Torah                              |
| Monday    | Song of Moses    | 25-48     | 48-55   | Gen. 12:1-17:27                    |
| Tuesday   | Deut 32 vs 1-6   | 49-72     | 56-63   | HafTorah                           |
| Wednesday | Read Daily       | 73-96     | 64-71   | Isa. 40:27-41:16                   |
| Thursday  |                  | 97-120    | 72-79   | New Testament                      |
| Friday    |                  | 121-144   | 80-87   | Rom. 4:1-25                        |
| Saturday  |                  | 145-176   | 88-95   | <b>4-Vayera/And appeared</b>       |
| Sunday    |                  | 1-24      | 96-103  | Torah                              |
| Monday    | Song of Moses    | 25-48     | 104-111 | Gen. 18:1-22:24                    |
| Tuesday   | Deut 32 vs 7-14  | 49-72     | 112-118 | HafTorah                           |
| Wednesday | Read Daily       | 73-96     | 120-127 | 2Kings 4:1-37                      |
| Thursday  |                  | 97-120    | 128-135 | New Testament                      |
| Friday    |                  | 121-144   | 136-143 | Luke 1:26-38;24:36-53              |
| Saturday  |                  | 145-176   | 144-150 | <b>5-Chayei Sarah/Sarah's Life</b> |
| Sunday    |                  | 1-24      | 1-7     | Torah                              |
| Monday    | Song of Moses    | 25-48     | 8-15    | Gen. 23:1-25:18                    |
| Tuesday   | Deut 32 vs 15-18 | 49-72     | 16-23   | HafTorah                           |
| Wednesday | Read Daily       | 73-96     | 24-31   | 1Kings 1:1-31                      |
| Thursday  |                  | 97-120    | 32-39   | New Testament                      |
| Friday    |                  | 121-144   | 40-47   | Matt 1:1-17                        |
| Saturday  |                  | 145-176   | 48-55   | <b>6-Toledot/Generations</b>       |
| Sunday    |                  | 1-24      | 56-63   | Torah                              |
| Monday    | Song of Moses    | 25-48     | 64-71   | Gen. 25:19-28:9                    |
| Tuesday   | Deut 32 vs 19-25 | 49-72     | 72-79   | HafTorah                           |
| Wednesday | Read Daily       | 73-96     | 80-87   | Mal. 1:1-2:7                       |
| Thursday  |                  | 97-120    | 88-95   | New Testament                      |
| Friday    |                  | 121-144   | 96-103  | Rom. 9:1-13                        |
| Saturday  |                  | 145-176   | 104-111 | <b>7-Vayetze/And he went out</b>   |
| Sunday    |                  | 1-24      | 112-118 | Torah                              |
| Monday    | Song of Moses    | 25-48     | 120-127 | Gen. 28:10-32:3                    |
| Tuesday   | Deut 32 vs 26-35 | 49-72     | 128-135 | HafTorah                           |
| Wednesday | Read Daily       | 73-96     | 136-143 | Hos. 11:7-14:9                     |
| Thursday  |                  | 97-120    | 144-150 | New Testament                      |
| Friday    |                  | 121-144   | 1-7     | John 1:19-51                       |
| Saturday  |                  | 145-176   | 8-15    | <b>8-Vayishlach/And he sent</b>    |
| Sunday    |                  | 1-24      | 16-23   | Torah                              |
| Monday    | Song of Moses    | 25-48     | 24-31   | Gen. 32:4-36:43                    |
| Tuesday   | Deut 32 vs 36-43 | 49-72     | 32-39   | HafTorah                           |
| Wednesday | Read Daily       | 73-96     | 40-47   | Obad. 1:1-21                       |
| Thursday  |                  | 97-120    | 48-55   | New Testament                      |
| Friday    |                  | 121-144   | 56-63   | Heb. 11:11-20                      |

## Daily Reading

## Sabbath Reading

| Day       | Song of Moses    | Psalm 119 | Psalms  | <u>Torah/HafTorah/New Testament</u> |
|-----------|------------------|-----------|---------|-------------------------------------|
| Saturday  |                  | 145-176   | 64-71   | <b>9-Vayeshev/And he dwelt</b>      |
| Sunday    |                  | 1-24      | 72-79   | Torah                               |
| Monday    | Song of Moses    | 25-48     | 80-87   | Gen. 37:1-40:23                     |
| Tuesday   | Deut 32 vs 1-6   | 49-72     | 88-95   | HafTorah                            |
| Wednesday | Read Daily       | 73-96     | 96-103  | Amos 2:6-3:8                        |
| Thursday  |                  | 97-120    | 104-111 | New Testament                       |
| Friday    |                  | 121-144   | 112-118 | Matt. 1:1-6;16-25                   |
| Saturday  |                  | 145-176   | 120-127 | <b>10-Miketz/At the end</b>         |
| Sunday    |                  | 1-24      | 128-135 | Torah                               |
| Monday    | Song of Moses    | 25-48     | 136-143 | Gen. 41:1-44:17                     |
| Tuesday   | Deut 32 vs 7-14  | 49-72     | 144-150 | HafTorah                            |
| Wednesday | Read Daily       | 73-96     | 1-7     | 1Kings 3:15;4:1                     |
| Thursday  |                  | 97-120    | 8-15    | New Testament                       |
| Friday    |                  | 121-144   | 16-23   | Matt. 27:15-46                      |
| Saturday  |                  | 145-176   | 24-31   | <b>11-Vayigash/And came near</b>    |
| Sunday    |                  | 1-24      | 32-39   | Torah                               |
| Monday    | Song of Moses    | 25-48     | 40-47   | Gen. 44:18-47:27                    |
| Tuesday   | Deut 32 vs 15-18 | 49-72     | 48-55   | HafTorah                            |
| Wednesday | Read Daily       | 73-96     | 56-63   | Exek. 37:15-28                      |
| Thursday  |                  | 97-120    | 64-71   | New Testament                       |
| Friday    |                  | 121-144   | 72-79   | Luke 6:12-16                        |
| Saturday  |                  | 145-176   | 80-87   | <b>12-Vayechi/And he lived</b>      |
| Sunday    |                  | 1-24      | 88-95   | Torah                               |
| Monday    | Song of Moses    | 25-48     | 96-103  | Gen. 47:28-50:26                    |
| Tuesday   | Deut 32 vs 19-25 | 49-72     | 104-111 | HafTorah                            |
| Wednesday | Read Daily       | 73-96     | 112-118 | 1kings 2:1-12                       |
| Thursday  |                  | 97-120    | 120-127 | New Testament                       |
| Friday    |                  | 121-144   | 128-135 | 1Peter 6:12-16                      |
| Saturday  |                  | 145-176   | 136-143 | <b>13-Shemot/Names-Exodus</b>       |
| Sunday    |                  | 1-24      | 144-150 | Torah                               |
| Monday    | Song of Moses    | 25-48     | 1-7     | Edo. 1:1-6:1                        |
| Tuesday   | Deut 32 vs 26-35 | 49-72     | 8-15    | HafTorah                            |
| Wednesday | Read Daily       | 73-96     | 16-23   | Isa. 27:6-28:13; 29:22-23           |
| Thursday  |                  | 97-120    | 24-31   | New Testament                       |
| Friday    |                  | 121-144   | 32-39   | 1Cor. 14:13-25                      |
| Saturday  |                  | 145-176   | 40-47   | <b>14-Va-eira/And I appeared</b>    |
| Sunday    |                  | 1-24      | 48-55   | Torah                               |
| Monday    | Song of Moses    | 25-48     | 56-63   | Exo. 6:2-9:35                       |
| Tuesday   | Deut 32 vs 36-43 | 49-72     | 64-71   | HafTorah                            |
| Wednesday | Read Daily       | 73-96     | 72-79   | Ezek. 28:25-29:21                   |
| Thursday  |                  | 97-120    | 80-87   | New Testament                       |
| Friday    |                  | 121-144   | 88-95   | Rev. 16:1-21                        |

## Daily Reading

## Sabbath Reading

| Day       | Song of Moses    | Psalm 119 | Psalms  | Torah/HafTorah/New Testament         |
|-----------|------------------|-----------|---------|--------------------------------------|
| Saturday  |                  | 145-176   | 96-103  | <b>15-Bo/Come</b>                    |
| Sunday    |                  | 1-24      | 104-111 | Torah                                |
| Monday    | Song of Moses    | 25-48     | 112-118 | Exo. 10:1-13:16                      |
| Tuesday   | Deut 32 vs 1-6   | 49-72     | 120-127 | HafTorah                             |
| Wednesday | Read Daily       | 73-96     | 128-135 | Jer. 46:13-28                        |
| Thursday  |                  | 97-120    | 136-143 | New Testament                        |
| Friday    |                  | 121-144   | 144-150 | Rom. 9:14-29                         |
| Saturday  |                  | 145-176   | 1-7     | <b>16-Beshalach/When he sent</b>     |
| Sunday    |                  | 1-24      | 8-15    | Torah                                |
| Monday    | Song of Moses    | 25-48     | 16-23   | Exo. 13:17-17:16                     |
| Tuesday   | Deut 32 vs 7-14  | 49-72     | 24-31   | HafTorah                             |
| Wednesday | Read Daily       | 73-96     | 32-39   | Judges 4:4-5:31                      |
| Thursday  |                  | 97-120    | 40-47   | New Testament                        |
| Friday    |                  | 121-144   | 48-55   | Rev. 19:1-20:6                       |
| Saturday  |                  | 145-176   | 56-63   | <b>17-Yitro/Jethro</b>               |
| Sunday    |                  | 1-24      | 64-71   | Torah                                |
| Monday    | Song of Moses    | 25-48     | 72-79   | Exo. 18:1-20:23                      |
| Tuesday   | Deut 32 vs 15-18 | 49-72     | 80-87   | HafTorah                             |
| Wednesday | Read Daily       | 73-96     | 88-95   | Isa. 6:1-7:6; 9:5-6                  |
| Thursday  |                  | 97-120    | 96-103  | New Testament                        |
| Friday    |                  | 121-144   | 104-111 | Matt. 5:8-20                         |
| Saturday  |                  | 145-176   | 112-118 | <b>18-Mishpatim/Judgements</b>       |
| Sunday    |                  | 1-24      | 120-127 | Torah                                |
| Monday    | Song of Moses    | 25-48     | 128-135 | Exo. 21:1-24:18                      |
| Tuesday   | Deut 32 vs 19-25 | 49-72     | 136-143 | HafTorah                             |
| Wednesday | Read Daily       | 73-96     | 144-150 | Jer. 34:8-22; 33:25-26               |
| Thursday  |                  | 97-120    | 1-7     | New Testament                        |
| Friday    |                  | 121-144   | 8-15    | Matt 17:1-11                         |
| Saturday  |                  | 145-176   | 16-23   | <b>19-Terumah/Heave Offering</b>     |
| Sunday    |                  | 1-24      | 24-31   | Torah                                |
| Monday    | Song of Moses    | 25-48     | 32-39   | Exo. 25:1-27:19                      |
| Tuesday   | Deut 32 vs 26-35 | 49-72     | 40-47   | HafTorah                             |
| Wednesday | Read Daily       | 73-96     | 48-55   | 1Kings 5:12-6:13                     |
| Thursday  |                  | 97-120    | 56-63   | New Testament                        |
| Friday    |                  | 121-144   | 64-71   | 2Cor. 9:1-15                         |
| Saturday  |                  | 145-176   | 72-79   | <b>20-Tetzaveh/You shall command</b> |
| Sunday    |                  | 1-24      | 80-87   | Torah                                |
| Monday    | Song of Moses    | 25-48     | 88-95   | Exo. 27:20-30:10                     |
| Tuesday   | Deut 32 vs 36-43 | 49-72     | 96-103  | HafTorah                             |
| Wednesday | Read Daily       | 73-96     | 104-111 | Ezek. 43:10-27                       |
| Thursday  |                  | 97-120    | 112-118 | New Testament                        |
| Friday    |                  | 121-144   | 120-127 | Heb. 13:10-16                        |

**Daily Reading**

**Sabbath Reading**

| Day       | Song of Moses    | Psalm 119 | Psalms  | <u>Torah/HafTorah/New Testament</u>              |
|-----------|------------------|-----------|---------|--------------------------------------------------|
| Saturday  |                  | 145-176   | 128-135 | <b>21-Ki Tisa/When you take</b>                  |
| Sunday    |                  | 1-24      | 136-143 | Torah                                            |
| Monday    | Song of Moses    | 25-48     | 144-150 | Exo. 30:11-34:35                                 |
| Tuesday   | Deut 32 vs 1-6   | 49-72     | 1-7     | HafTorah                                         |
| Wednesday | Read Daily       | 73-96     | 8-15    | 1Kings 18:1-39                                   |
| Thursday  |                  | 97-120    | 16-23   | New Testament                                    |
| Friday    |                  | 121-144   | 24-31   | 2Cor. 3:1-18                                     |
| Saturday  |                  | 145-176   | 32-39   | <b>22-Vayakhel/And assemble</b>                  |
| Sunday    |                  | 1-24      | 40-47   | Torah                                            |
| Monday    | Song of Moses    | 25-48     | 48-55   | Exo. 35:1-38_20                                  |
| Tuesday   | Deut 32 vs 7-14  | 49-72     | 56-63   | HafTorah                                         |
| Wednesday | Read Daily       | 73-96     | 64-71   | 1Kings 7:13-26; 40-50                            |
| Thursday  |                  | 97-120    | 72-79   | New Testament                                    |
| Friday    |                  | 121-144   | 80-87   | Heb. 9:1-11                                      |
| Saturday  |                  | 145-176   | 88-95   | <b>23-Pekudel/Accounts</b>                       |
| Sunday    |                  | 1-24      | 96-103  | Torah                                            |
| Monday    | Song of Moses    | 25-48     | 104-111 | Exo. 38:21-40:38                                 |
| Tuesday   | Deut 32 vs 15-18 | 49-72     | 112-118 | HafTorah                                         |
| Wednesday | Read Daily       | 73-96     | 120-127 | 1Kings 7:51-8:21                                 |
| Thursday  |                  | 97-120    | 128-135 | New Testament                                    |
| Friday    |                  | 121-144   | 136-143 | Heb. 8:1-12                                      |
| Saturday  |                  | 145-176   | 144-150 | <b><u>24-Vayikra/And He called-Leviticus</u></b> |
| Sunday    |                  | 1-24      | 1-7     | Torah                                            |
| Monday    | Song of Moses    | 25-48     | 8-15    | Lev. 1:1-5:26                                    |
| Tuesday   | Deut 32 vs 19-25 | 49-72     | 16-23   | HafTorah                                         |
| Wednesday | Read Daily       | 73-96     | 24-31   | Isa. 43:21-44:23                                 |
| Thursday  |                  | 97-120    | 32-39   | New Testament                                    |
| Friday    |                  | 121-144   | 40-47   | Heb. 10:1-18                                     |
| Saturday  |                  | 145-176   | 48-55   | <b>25-Tzav/command</b>                           |
| Sunday    |                  | 1-24      | 56-63   | Torah                                            |
| Monday    | Song of Moses    | 25-48     | 64-71   | Lev. 6:1-8:36                                    |
| Tuesday   | Deut 32 vs 26-35 | 49-72     | 72-79   | HafTorah                                         |
| Wednesday | Read Daily       | 73-96     | 80-87   | Jer. 7:21-8:3; 9:22-23                           |
| Thursday  |                  | 97-120    | 88-95   | New Testament                                    |
| Friday    |                  | 121-144   | 96-103  | Heb. 9:11-28                                     |
| Saturday  |                  | 145-176   | 104-111 | <b>26-Shemini/Eighth</b>                         |
| Sunday    |                  | 1-24      | 112-118 | Torah                                            |
| Monday    | Song of Moses    | 25-48     | 120-127 | Lev. 9:1-11:47                                   |
| Tuesday   | Deut 32 vs 36-43 | 49-72     | 128-135 | HafTorah                                         |
| Wednesday | Read Daily       | 73-96     | 136-143 | 2Sam. 6:1-7:17                                   |
| Thursday  |                  | 97-120    | 144-150 | New Testament                                    |
| Friday    |                  | 121-144   | 1-7     | Heb 7:1-19                                       |



## Daily Reading

## Sabbath Reading

| Day       | Song of Moses    | Psalm 119 | Psalms  | Torah/HafTorah/New Testament     |
|-----------|------------------|-----------|---------|----------------------------------|
| Saturday  |                  | 145-176   | 8-15    | <b>27-Tazria/Conceived</b>       |
| Sunday    |                  | 1-24      | 16-23   | Torah                            |
| Monday    | Song of Moses    | 25-48     | 24-31   | Lev. 12:1-13:59                  |
| Tuesday   | Deut 32 vs 1-6   | 49-72     | 32-39   | HafTorah                         |
| Wednesday | Read Daily       | 73-96     | 40-47   | 2Kings 4:42-5:19                 |
| Thursday  |                  | 97-120    | 48-55   | New Testament                    |
| Friday    |                  | 121-144   | 56-63   | Luke 7:18-35                     |
| Saturday  |                  | 145-176   | 64-71   | <b>28-Metzora/Leper</b>          |
| Sunday    |                  | 1-24      | 72-79   | Torah                            |
| Monday    | Song of Moses    | 25-48     | 80-87   | Lev. 14:1-15:33                  |
| Tuesday   | Deut 32 vs 7-14  | 49-72     | 88-95   | HafTorah                         |
| Wednesday | Read Daily       | 73-96     | 96-103  | 2Kings 7:3-20                    |
| Thursday  |                  | 97-120    | 104-111 | New Testament                    |
| Friday    |                  | 121-144   | 112-118 | Matt. 23:16-24:2, 30-31          |
| Saturday  |                  | 145-176   | 120-127 | <b>29-Achrei-Mot/After death</b> |
| Sunday    |                  | 1-24      | 128-135 | Torah                            |
| Monday    | Song of Moses    | 25-48     | 136-143 | Lev. 16:1-18:30                  |
| Tuesday   | Deut 32 vs 15-18 | 49-72     | 144-150 | HafTorah                         |
| Wednesday | Read Daily       | 73-96     | 1-7     | Ezek. 22:1-16                    |
| Thursday  |                  | 97-120    | 8-15    | New Testament                    |
| Friday    |                  | 121-144   | 16-23   | 1Cor. 6:9-20                     |
| Saturday  |                  | 145-176   | 24-31   | <b>30-Kedoshim/Holy</b>          |
| Sunday    |                  | 1-24      | 32-39   | Torah                            |
| Monday    | Song of Moses    | 25-48     | 40-47   | Lev. 19:1-20:27                  |
| Tuesday   | Deut 32 vs 19-25 | 49-72     | 48-55   | HafTorah                         |
| Wednesday | Read Daily       | 73-96     | 56-63   | Amos 9:7-15, Ezek. 20-2-20       |
| Thursday  |                  | 97-120    | 64-71   | New Testament                    |
| Friday    |                  | 121-144   | 72-79   | Matt. 5:43-48                    |
| Saturday  |                  | 145-176   | 80-87   | <b>31-Emor/Say</b>               |
| Sunday    |                  | 1-24      | 88-95   | Torah                            |
| Monday    | Song of Moses    | 25-48     | 96-103  | Lev. 21:1-24:23                  |
| Tuesday   | Deut 32 vs 26-35 | 49-72     | 104-111 | HafTorah                         |
| Wednesday | Read Daily       | 73-96     | 112-118 | Ezek. 44:15-31                   |
| Thursday  |                  | 97-120    | 120-127 | New Testament                    |
| Friday    |                  | 121-144   | 128-135 | Luke 14:12-24                    |
| Saturday  |                  | 145-176   | 136-143 | <b>32-Behar/On Mount Sinai</b>   |
| Sunday    |                  | 1-24      | 144-150 | Torah                            |
| Monday    | Song of Moses    | 25-48     | 1-7     | Lev. 25:1-26:2                   |
| Tuesday   | Deut 32 vs 36-43 | 49-72     | 8-15    | HafTorah                         |
| Wednesday | Read Daily       | 73-96     | 16-23   | Jer. 32:6-27                     |
| Thursday  |                  | 97-120    | 24-31   | New Testament                    |
| Friday    |                  | 121-144   | 32-39   | Luke 4:16-21                     |

## Daily Reading

## Sabbath Reading

| Day       | Song of Moses    | Psalm 119 | Psalms  | Torah/HafTorah/New Testament            |
|-----------|------------------|-----------|---------|-----------------------------------------|
| Saturday  |                  | 145-176   | 40-47   | <b>33-Bechukotai/In My Statutes</b>     |
| Sunday    |                  | 1-24      | 48-55   | Torah                                   |
| Monday    | Song of Moses    | 25-48     | 56-63   | Lev. 26:3-27:34                         |
| Tuesday   | Deut 32 vs 1-6   | 49-72     | 64-71   | HafTorah                                |
| Wednesday | Read Daily       | 73-96     | 72-79   | Jer. 16:19-17:14                        |
| Thursday  |                  | 97-120    | 80-87   | New Testament                           |
| Friday    |                  | 121-144   | 88-95   | Matt. 22:1-14                           |
| Saturday  |                  | 145-176   | 96-103  | <b>34-Bamidbar/wilderness-Numbers</b>   |
| Sunday    |                  | 1-24      | 104-111 | Torah                                   |
| Monday    | Song of Moses    | 25-48     | 112-118 | Num. 1:1-4:20                           |
| Tuesday   | Deut 32 vs 7-14  | 49-72     | 120-127 | HafTorah                                |
| Wednesday | Read Daily       | 73-96     | 128-135 | Hos. 2:1-22                             |
| Thursday  |                  | 97-120    | 136-143 | New Testament                           |
| Friday    |                  | 121-144   | 144-150 | Rom. 9:22-23                            |
| Saturday  |                  | 145-176   | 1-7     | <b>35-Naso/Elevate</b>                  |
| Sunday    |                  | 1-24      | 8-15    | Torah                                   |
| Monday    | Song of Moses    | 25-48     | 16-23   | Num. 4:21-7:89                          |
| Tuesday   | Deut 32 vs 15-18 | 49-72     | 24-31   | HafTorah                                |
| Wednesday | Read Daily       | 73-96     | 32-39   | Judges 13:2-25                          |
| Thursday  |                  | 97-120    | 40-47   | New Testament                           |
| Friday    |                  | 121-144   | 48-55   | John 12:20-36                           |
| Saturday  |                  | 145-176   | 56-63   | <b>36-Beha'alotecha/When you set up</b> |
| Sunday    |                  | 1-24      | 64-71   | Torah                                   |
| Monday    | Song of Moses    | 25-48     | 72-79   | Num. 8:1-12:16                          |
| Tuesday   | Deut 32 vs 19-25 | 49-72     | 80-87   | HafTorah                                |
| Wednesday | Read Daily       | 73-96     | 88-95   | Zech. 2:10-4:7                          |
| Thursday  |                  | 97-120    | 96-103  | New Testament                           |
| Friday    |                  | 121-144   | 104-111 | Rev. 11:1-19                            |
| Saturday  |                  | 145-176   | 112-118 | <b>37-Shlach/Send thou</b>              |
| Sunday    |                  | 1-24      | 120-127 | Torah                                   |
| Monday    | Song of Moses    | 25-48     | 128-135 | Num. 13:1-15:41                         |
| Tuesday   | Deut 32 vs 26-35 | 49-72     | 136-143 | HafTorah                                |
| Wednesday | Read Daily       | 73-96     | 144-150 | Josh. 2:1-24                            |
| Thursday  |                  | 97-120    | 1-7     | New Testament                           |
| Friday    |                  | 121-144   | 8-15    | Heb. 3:7-4:11                           |
| Saturday  |                  | 145-176   | 16-23   | <b>38-Korach/Korah</b>                  |
| Sunday    |                  | 1-24      | 24-31   | Torah                                   |
| Monday    | Song of Moses    | 25-48     | 32-39   | Korah Num. 16:1-18:32                   |
| Tuesday   | Deut 32 vs 36-43 | 49-72     | 40-47   | HafTorah                                |
| Wednesday | Read Daily       | 73-96     | 48-55   | 1Sam. 11:14-12:22                       |
| Thursday  |                  | 97-120    | 56-63   | New Testament                           |
| Friday    |                  | 121-144   | 64-71   | Acts 5:1-11                             |

**Daily Reading**

**Sabbath Reading**

| Day       | Song of Moses    | Psalm 119 | Psalms  | <u>Torah/HafTorah/New Testament</u> |
|-----------|------------------|-----------|---------|-------------------------------------|
| Saturday  |                  | 145-176   | 72-79   | <b>39-Chukat/Ordinances</b>         |
| Sunday    |                  | 1-24      | 80-87   | Torah                               |
| Monday    | Song of Moses    | 25-48     | 88-95   | Num. 19:1-22:1                      |
| Tuesday   | Deut 32 vs 1-6   | 49-72     | 96-103  | HafTorah                            |
| Wednesday | Read Daily       | 73-96     | 104-111 | Judges 11:1-33                      |
| Thursday  |                  | 97-120    | 112-118 | New Testament                       |
| Friday    |                  | 121-144   | 120-127 | John 3:10-21                        |
| Saturday  |                  | 145-176   | 128-135 | <b>40-Balak/Balak</b>               |
| Sunday    |                  | 1-24      | 136-143 | Torah                               |
| Monday    | Song of Moses    | 25-48     | 144-150 | Num 22:2-25:9                       |
| Tuesday   | Deut 32 vs 7-14  | 49-72     | 1-7     | HafTorah                            |
| Wednesday | Read Daily       | 73-96     | 8-15    | Micah 5:6-6:8                       |
| Thursday  |                  | 97-120    | 16-23   | New Testament                       |
| Friday    |                  | 121-144   | 24-31   | Ro, 11:25-32                        |
| Saturday  |                  | 145-176   | 32-39   | <b>41-Pinchas/Pinchas</b>           |
| Sunday    |                  | 1-24      | 40-47   | Torah                               |
| Monday    | Song of Moses    | 25-48     | 48-55   | Num. 25:10-30:1                     |
| Tuesday   | Deut 32 vs 15-18 | 49-72     | 56-63   | HafTorah                            |
| Wednesday | Read Daily       | 73-96     | 64-71   | 1Kings 18:46-19:21                  |
| Thursday  |                  | 97-120    | 72-79   | New Testament                       |
| Friday    |                  | 121-144   | 80-87   | John 2:13-25                        |
| Saturday  |                  | 145-176   | 88-95   | <b>42-Matot/Tribes</b>              |
| Sunday    |                  | 1-24      | 96-103  | Torah                               |
| Monday    | Song of Moses    | 25-48     | 104-111 | Num. 30:2-32:42                     |
| Tuesday   | Deut 32 vs 19-25 | 49-72     | 112-118 | HafTorah                            |
| Wednesday | Read Daily       | 73-96     | 120-127 | Jer. 1:1-2:3                        |
| Thursday  |                  | 97-120    | 128-135 | New Testament                       |
| Friday    |                  | 121-144   | 136-143 | Acts 9:1-22                         |
| Saturday  |                  | 145-176   | 144-150 | <b>43-Masei/Journey</b>             |
| Sunday    |                  | 1-24      | 1-7     | Torah                               |
| Monday    | Song of Moses    | 25-48     | 8-15    | Num. 33:1-36:13                     |
| Tuesday   | Deut 32 vs 26-35 | 49-72     | 16-23   | HafTorah                            |
| Wednesday | Read Daily       | 73-96     | 24-31   | Jer. 2:4-28, 3:4, 4:1-2             |
| Thursday  |                  | 97-120    | 32-39   | New Testament                       |
| Friday    |                  | 121-144   | 40-47   | James (Jacob) 4:1-12                |
| Saturday  |                  | 145-176   | 48-55   | <b>44-D'Varim/Words-Deuteronomy</b> |
| Sunday    |                  | 1-24      | 56-63   | Torah                               |
| Monday    | Song of Moses    | 25-48     | 64-71   | Deut. 1:1-3:22                      |
| Tuesday   | Deut 32 vs 36-43 | 49-72     | 72-79   | HafTorah                            |
| Wednesday | Read Daily       | 73-96     | 80-87   | Isa. 1:1-27                         |
| Thursday  |                  | 97-120    | 88-95   | New Testament                       |
| Friday    |                  | 121-144   | 96-103  | Acts 7:51-8:4                       |

**Daily Reading**

**Sabbath Reading**

| Day       | Song of Moses    | Psalm 119 | Psalms  | Torah/HafTorah/New Testament         |
|-----------|------------------|-----------|---------|--------------------------------------|
| Saturday  |                  | 145-176   | 104-111 | <b>45-Va'etchanan/And I besought</b> |
| Sunday    |                  | 1-24      | 112-118 | Torah                                |
| Monday    | Song of Moses    | 25-48     | 120-127 | Deut. 3;23-7:11                      |
| Tuesday   | Deut 32 vs 1-6   | 49-72     | 128-135 | HafTorah                             |
| Wednesday | Read Daily       | 73-96     | 136-143 | Isa. 40:1-26                         |
| Thursday  |                  | 97-120    | 144-150 | New Testament                        |
| Friday    |                  | 121-144   | 1-7     | Matt. 23:31-39                       |
| Saturday  |                  | 145-176   | 8-15    | <b>46-Ekev/Because</b>               |
| Sunday    |                  | 1-24      | 16-23   | Torah                                |
| Monday    | Song of Moses    | 25-48     | 24-31   | Deut. 7:12-11:25                     |
| Tuesday   | Deut 32 vs 7-14  | 49-72     | 32-39   | HafTorah                             |
| Wednesday | Read Daily       | 73-96     | 40-47   | Isa. 49:14-51:3                      |
| Thursday  |                  | 97-120    | 48-55   | New Testament                        |
| Friday    |                  | 121-144   | 56-63   | Heb. 11:8-13                         |
| Saturday  |                  | 145-176   | 64-71   | <b>47-Re'eh/Behold</b>               |
| Sunday    |                  | 1-24      | 72-79   | Torah                                |
| Monday    | Song of Moses    | 25-48     | 80-87   | Deut. 11:26-16:17                    |
| Tuesday   | Deut 32 vs 15-18 | 49-72     | 88-95   | HafTorah                             |
| Wednesday | Read Daily       | 73-96     | 96-103  | Isa. 54:11-55:5                      |
| Thursday  |                  | 97-120    | 104-111 | New Testament                        |
| Friday    |                  | 121-144   | 112-118 | John 7:37-52                         |
| Saturday  |                  | 145-176   | 120-127 | <b>48-Shoftim/Judges</b>             |
| Sunday    |                  | 1-24      | 128-135 | Torah                                |
| Monday    | Song of Moses    | 25-48     | 136-143 | Deut. 16:18-21:9                     |
| Tuesday   | Deut 32 vs 19-25 | 49-72     | 144-150 | HafTorah                             |
| Wednesday | Read Daily       | 73-96     | 1-7     | Isa. 51:12-52:12                     |
| Thursday  |                  | 97-120    | 8-15    | New Testament                        |
| Friday    |                  | 121-144   | 16-23   | Matt. 3:1-17                         |
| Saturday  |                  | 145-176   | 24-31   | <b>49-Ki Tetzei/When you go</b>      |
| Sunday    |                  | 1-24      | 32-39   | Torah                                |
| Monday    | Song of Moses    | 25-48     | 40-47   | Deut. 21:10-25:19                    |
| Tuesday   | Deut 32 vs 26-35 | 49-72     | 48-55   | HafTorah                             |
| Wednesday | Read Daily       | 73-96     | 56-63   | Isa. 54:1-10                         |
| Thursday  |                  | 97-120    | 64-71   | New Testament                        |
| Friday    |                  | 121-144   | 72-79   | 1Cor. 5:1-5                          |
| Saturday  |                  | 145-176   | 80-87   | <b>50-Ki Tavo/When you come</b>      |
| Sunday    |                  | 1-24      | 88-95   | Torah                                |
| Monday    | Song of Moses    | 25-48     | 96-103  | Deut. 26:1-29:8                      |
| Tuesday   | Deut 32 vs 36-43 | 49-72     | 104-111 | HafTorah                             |
| Wednesday | Read Daily       | 73-96     | 112-118 | Isa. 60:1-22                         |
| Thursday  |                  | 97-120    | 120-127 | New Testament                        |
| Friday    |                  | 121-144   | 128-135 | Luke 24:44-53                        |

Go to Sabbath reading 51

# MESSIAH'S DEITY AND MICAH 5:2

by Avram Yehoshua

[The Seed of Abraham](#)

Micah 5:2 (5:1 in the Hebrew Bible) was regarded by some ancient and medieval Rabbis as having to do with the Messiah and His deity. The Scripture reads,

“But you, Bethlehem Ephrathah, though you are little among the thousands of Judah, yet out of you shall come forth to Me the one to be *ruler* in Israel, *whose goings forth are from of old, from everlasting.*” (Micah 5:2)

A Jewish version of the text from *The Holy Scriptures According to the Masoretic Text*, is slightly different. Note the last two phrases, especially, “from ancient days” instead of “from everlasting:”

“But thou, Beth-Lehem Ephrathat, Which art little to be among the thousands of Judah, Out of thee shall one come forth unto Me that is to be *ruler* in Israel; *Whose goings forth are from of old, from ancient days.*” (Micah 5:1)<sup>1</sup>

As accurate as both translations are, translating it in a dynamic way<sup>2</sup> makes them even clearer, that the *ruler* being spoken of would be deity because he existed *before* Creation. This is why some Jewish Sages recognized the deity of the Messiah:

“and his goings forth are from the East,” meaning *before the sun was rose or was created*, and “from the days of eternity past” (וּמִצְאֲתָיו מִקְדָּם מִיְמֵי עוֹלָם).

The text presents someone who “will come” and rule, stating that his *origin* was “before the sun rose.” In other words he existed *before* Creation, or “In the Beginning,” as the Septuagint translates it; “Beginning” referring to the very first words of Genesis 1:1 (In the Beginning God created the Heavens and the Earth). This speaks of the deity of Messiah (the coming ruler King of Israel).

Micah 5:2 is recognized by the Jewish Rabbis as pertaining to the Messiah. A Jewish man who gave his life to Messiah Yeshua and went on to be the recognized authority in his day relating to Jewish matters such as the Talmud with the Gospels, Alfred Edersheim (1825-1889) wrote,

“The well known passage, Micah 5:2, is admittedly Messianic. So in the Targum, in the Pirque de R. Eliez. c. 3, and by later Rabbis.”<sup>3</sup>

Risto Santala states that even Rashi,<sup>4</sup> one of Judaism’s greatest rabbis, saw the passage as speaking of Messiah’s deity:

“Rashi refers to psalm 72 in his exposition on Micah chapter 5 verse 2, which says of the *Ruler* of Israel, who will be born in Bethlehem that his “origins are from old, from ancient times.” According to Rashi he is, “the Messiah, the Son of David, as Ps. 118 says,

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<sup>1</sup> *The Holy Scriptures According to the Masoretic Text*, vol. 2, (Philadelphia: The Jewish Publication Society of America, thirteenth printing, 1982), pp. 1478-1479.

<sup>2</sup> Christopher Kasparek, *The Translators Endless Toil* (1983) *The Polish Review* XXVIII (2): 83-87. Dynamic equivalence (also known as functional equivalence) attempts to convey the *thought* expressed in a source text. In other words, it translates what the phrase or word means, not necessarily translating it literally, which might not have a meaning for us that the author intended.

<sup>3</sup> Alfred Edersheim, *The Life and Times of Jesus The Messiah* (Peabody, MA: Hendrickson Publishers, 2000), p. 1,005.

<sup>4</sup> *Rashi* is an acronym for Rabbi Shlomo ben Itzhak. He lived from 1040-1105 AD.

he is the “stone which the builders rejected” and his origins are from ancient times, from “before the sun was, his name was *Yinnon*.”<sup>5</sup>

Rashi believed that the Messiah of Israel existed before creation. They based it on Micah 5:2, and other texts. This is because there was nothing *before* creation *except* God.

David Kimchi, another rabbi highly revered in Judaism, also known as Radak,<sup>6</sup> realized this too, and *specifically* spoke of Messiah’s deity from the passage in Micah. The Rabbis praised Radak for his understanding of spiritual matters and said that without his insight into Scripture, “there is no correct biblical exegesis.”<sup>7</sup> Radak said of Micah 5:2,

“It will be said in the Messianic age that his “origins are from old, from ancient times ...from Bethlehem,” means that he will be of the House of David, because there is a long period of time between David and the Messiah-King; and *he is El (God)*, which is how he is “from old, from ancient times.”<sup>8</sup>

Rashi and Radak taught that the Messiah would be deity. Although both Rashi and Radak lived a thousand years after Messiah Yeshua, neither of them believed in Yeshua, and so what they said takes on tremendous significance because they knew that Jesus was seen by the Christians as being the Son of God. Two of the greatest Jewish authorities deemed the Messiah to be deity because of what Micah 5:2 says about him. Santala adds,

“Again it is worth recognising that when looking at, for example, Psalm 118 we saw that Rashi identifies this ruler” (of Micah) “with the “cornerstone” *which will be rejected*, and with the *Yinnon* or the “flourish” idea in psalm 72:17. The *Yinnon* Messiah was *before* the sun.”<sup>9</sup>

The *Cornerstone* of Psalm 118 that Rashi spoke of, is seen in the midst of a *salvation* psalm:

“Open to me the *Gates* of Righteousness. I shall enter through them. I shall give thanks to Yahveh! *This is the Gate of Yahveh!*<sup>10</sup> The righteous will enter through Him!”<sup>11</sup> I shall

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<sup>5</sup> Risto Santala, *The Messiah in the Old Testament in the Light of Rabbinical Writings* (Jerusalem: Keren Ahvah Meshihit, 1992), p. 115. *Yinnon* is one of many “names” of Messiah. The term *yinnon* is found in Ps. 72:17: “His name shall endure forever. His name shall continue *as long as the sun*. Men shall be blessed in Him and all nations shall call Him blessed.” Literally, the phrase is, “*before the sun, Yinnon* was His name.” *Yinnon* is a messianic title. The word *yinnon* means, to sprout and flourish, and is one of a number of Hebrew words relating “to shoots and sprouting” that combine to form the messianic English title of “Branch.” See Zechariah 6:12-13, and also [The Branch](#) for other terms associated with “Branch” as a name for the Messiah. See [The Names of the Messiah of Israel](#) for all the rabbinic and scriptural names of the Messiah.

<sup>6</sup> Rabbi David Kimchi (Radak) lived from 1160-1235 AD.

<sup>7</sup> Santala, *The Messiah in the Old Testament in the Light of Rabbinical Writings*, p. 115.

<sup>8</sup> Ibid. In note 6 Santala writes, “The interpretations of both Rashi and Radaq” (Radak) “can be found in the *Mikraoth Gedoloth* commentary.”

<sup>9</sup> Ibid., p. 163.

<sup>10</sup> This “Gate of Yahveh” speaks of both the time when Jacob saw God and said that the place was nothing less than the “House of God” (Bethel), and Yeshua speaking of Himself being the Gate of the Sheepfold (John 10:12; some translations have “door” but sheepfolds don’t have doors—they have gates).

“Then Jacob awoke from his sleep and said, “Surely Yahveh is in this place, and I didn’t know it!” And he was afraid and said, “How awesome is this place! This is none other than the House of God, and this is the *Gate of Heaven!*”” (Genesis 28:16-17)

“Then Yeshua said to them again, “Most assuredly, I say to you, I am the Gate of the Sheepfold...I am the Gate. *If anyone enters by Me, he will be saved and will go in and out and find pasture.*”” (John 10:7, 9)

give thanks to You for You have answered me and You have become my salvation! *The Stone which the Builders rejected has become the chief CornerStone*. This is Yahveh's doing! It is marvelous in our eyes! *This is the day which Yahveh has made!* Let us rejoice and be glad in Him! (Psalm 118:19-24)

The *day* that the Psalmist spoke of is the day that Messiah was crucified. God's Lamb, the Messiah, died (Is. 53:7), but salvation was poured out to both Jew and Gentile through Him that Day. *Yeshua* is the *Gate* of/to the Father. When we enter into *Yeshua* we enter into God's presence. Messiah *Yeshua* was the *Stone* rejected by the Builders (of Israel; i.e. the Rabbis). Santala writes more about how the Rabbis saw the Messiah's origin, saying:

“The main theme running through the oldest strata of the Jewish literature concerns the origin and birth of the Messiah. We do, of course, already know from Micah 5:1 that “the origins” of the ruler who will be born in Bethlehem “are from old, from ancient times” ...and so it was that in the Middle Ages the interpretation was still given that he “was *before the sun*, moon and the course of the stars” and that “his contemporaries called him by the name “El,” which means, “God.” This also agrees with the name “the LORD our righteousness” in Jeremiah” (23:6; 33:16) “and with Isaiah”'s various epithets applied to the Messiah.””<sup>12</sup>

*Yeshua* claimed to be the Messiah and equated himself with God. He was crucified because of these claims under an evil Sanhedrin.<sup>13</sup> The New Covenant presents *Yeshua* as deity,<sup>14</sup> and as such, lines up with what Micah 5:2 speaks of the Messiah being *from eternity past*. Many ancient Rabbis saw the Messiah as “so close to God” that there was little difference between the two. Alfred Edersheim exposed many flaws in rabbinic writings and was not one to praise rabbinic nonsense, but nonetheless, he presents the ancient Rabbis as seeing that the Messiah existed *before* creation. Edersheim writes,

“in strictly Rabbinic documents, the premundane,<sup>15</sup> if not the eternal existence of the Messiah appears *as a matter of common belief*. Such is the view expressed in the Targum on Isa. 9:6, and in that on Micah 5:2. But the Midrash on Prov. 8:9 (ed. Lemb. p. 7a) expressly mentions the Messiah among the seven things created before the world.<sup>16</sup> The passage is the more important, as it throws light on quite a series of others, in which the Name of the Messiah is said to have been created before the world.<sup>17</sup> Even if this were an

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<sup>11</sup> Both here and in v. 24, the word “it” should be translated as “him,” pertaining to the Messiah, because the Hebrew word for “it” doesn't exist. The word is always “he.”

<sup>12</sup> Santala, *The Messiah in the Old Testament in the Light of Rabbinical Writings*, p. 191. In Isaiah 9:6 the Messiah is seen as *Wonderful*, Counselor, *mighty God* and Prince of Peace. When Samson's father asks the name of the person who spoke of his wife conceiving, the reply was, “Why do you ask My name, seeing it is Wonderful?” It's written that Samson's father realized after that, that the person was the so-called Angel of the LORD, which was none other than *Yeshua*. For why Angel of the LORD is a horrendous translation of the Hebrew phrase, see [The Angel of the Lord](#).

<sup>13</sup> Matthew 26:63; Luke 21:8; 22:70; John 8:24, 28; 10:33; 13:19; 19:7.

<sup>14</sup> Matthew 4:3, 6; 8:29; 14:33; Mark 1:1; 3:11; Luke 1:35; 4:41; John 9:35; 10:36; 11:3, 27; 20:31, etc.

<sup>15</sup> *Premundane* pertains to things that were *before* Creation.

<sup>16</sup> Edersheim, *The Life and Times of Jesus The Messiah*, p. 123, note 62: The seven things are, “the Throne of Glory, Messiah the King, the Torah, ideal or glorified Israel, the Temple, repentance and Gehenna” (*Pesachim* 54a and *Nedarim* 39b).

<sup>17</sup> *Ibid.*, p. 123. Pirqé de R. E. 3; Midr. on Ps. 93:1; Ps. 54a; *Nedar.* 39b; Ber. R. 1; Tanch. on Numb. 7:14, ed. Warsh. vol. 2, p. 56b, at the bottom.

ideal conception, it would prove the Messiah to be elevated above the ordinary conditions of humanity. But it means much more than this, since *not only the existence of the Messiah long before His actual appearance, but His premundane state are clearly taught* in other places. In the Talmud (Jer. Ber. 2.4, p. 5a) it is not only implied, that the Messiah may already be among the living, but” that he “had actually been born in the royal palace at Bethlehem.””<sup>18</sup>

“In another passage the Messiah is expressly identified with *Anani*,<sup>19</sup> and therefore represented as pre-existent long before his actual manifestation.<sup>20</sup> The same inference may be drawn from His emphatic designation as the First.”<sup>21</sup>

“Lastly, in Yalkut on Isa. 60, the words “In they light shall we see light” (Ps. 36:9) are explained as meaning, that this is the *light* of the Messiah—the same” (Light) “which God had at the first pronounced to be *very good*,<sup>22</sup> and which, before the world was created, He had hid beneath the throne of His Glory for the Messiah and His age. When Satan asked for whom it was reserved, he was told that it was destined for Him Who would put him to shame, and destroy him. And when, at his request, he was shown the Messiah, he fell on his face and owned that the Messiah would, in the future, cast him...into Gehenna (Yalkut 2, p. 56c).”

“Whatever else may be inferred from it, this passage clearly implies not only the pre-existence, but the premundane existence of the Messiah...indeed, it carries us much farther. For, a Messiah, pre-existent, in the Presence of God and destined to subdue Satan and cast him into hell, could not have been regarded as an ordinary man.”<sup>23</sup>

Today, the Rabbis teach that the Messiah is an ordinary man whom God will cause to be great (i.e. to become the Messiah), but that isn’t how the ancient Jewish Sages thought of the Messiah. Yeshua was deity in the flesh—God the Son. He was no ordinary man. This is evident from any honest reading of Micah 5:2 and the New Covenant, which is the bastion of biblical belief in Jesus of Nazareth being God the Son before He became Man. Yeshua was the living, dwelling place of both the Father and the Holy Spirit while He walked in Israel (i.e. the living Tabernacle of Moses) and is now the God-Man glorified, the first of many. The awesome beauty and gift that our God holds out to us is to become like His Son.<sup>24</sup>

Some today try and pervert this great truth of Messiah’s eternal existence expressed in Micah by saying that the prophet wasn’t speaking about the Messiah, but about King David. They say that the phrase, of “old and ancient,” just refers to what Micah thought about David because David was the one who ruled

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<sup>18</sup> Ibid.

<sup>19</sup> Ibid., p. 124, note 66: “Mentioned in 1 Chr. 3:24. The comment on this passage...clearly implies not only the pre-existence, but the super-human character of the Messiah.” *Anani* refers to the vision of Daniel (7:9-14) and speaks of the One (Messiah) who came to the Ancient of Days on the *Clouds of the Heavens* (the *Shekina* Glory Clouds). *Anan* is Hebrew for cloud (*anani* is in construct form; Cloud(s) of Heaven).

<sup>20</sup> Ibid., note 67: “Tanch. Par. *Toledoth*, 14. ed. Warsh. p. 37b.”

<sup>21</sup> Ibid., note 68: “*Ber. R.* 65, ed. Warsh. p. 114b; *Vayyikra R.* 30, ed. W. vol. 3, p. 47a; *Pes. 5a.*”

<sup>22</sup> For more on what this *Light* is, see [Yeshua—God the Son](#).

<sup>23</sup> Edersheim, *The Life and Times of Jesus The Messiah*, p. 124.

<sup>24</sup> For the Glory that awaits all Christians, see [Salvation—The Promise!](#) Psalm 2:7 speaks of God *begetting* (not creating) His Son when it says of Messiah saying, “I will declare the decree! Yahveh has said to Me, “*You are My Son! Today I have begotten You!*”” Also, Proverbs 30:4 asks, “Who has ascended into Heaven or descended? Who has gathered the wind in his fists? Who has bound the waters in a garment? Who has established all the ends of the Earth? What is His name, and *what is His Son’s name*, if you know?”



Israel and had been born in Bethlehem. Aside from the obvious flaw in their position, that the text is a *future* prophecy, declaring that the one to rule *was to come* (*shall come forth to Me*), perhaps *today*, in the 21st century, we can say that the days of King David were of “old and ancient” times, but the prophet Micah prophesied from 758-710 BC. This was only 200 years after King David. Micah and his Hebrew brethren would hardly have considered the days of David as being, of “old and ancient” times.

In my translating Micah’s phrases as meaning “from the days *before* the sun was created,” and “from the days of eternity past,” I used what is known as *dynamic translation*. As has been shown above, the connection of “the sun” to creation is a biblical and rabbinic idea. The English Bibles that we have today go from literal translation to paraphrase. *Dynamic translation* seeks to give the *meaning* of the words and the thought behind the words.

The passage in Hebrew that I translated as “before the sun was created” is מִקְדָּם (*mih’kedem*), where we see a prefixed preposition (*mih*) to the Hebrew word *kedem*. *Kedem* is generally translated as “east” or the orientation that “is associated with the sunrise.”<sup>25</sup> It’s related to an Akkadian word that means, “existing from ancient times.”<sup>26</sup> *Kedem* can mean something “earlier” in human terms, but also something “absolute in the sense of “prehistoric times, primeval time” and “even as *the age preceding creation itself*.””<sup>27</sup>

Benjamin Davidson defines the word *mih’kedem* as “on the east” and “beginning” (speaking of wisdom being at creation; Prov. 8:23).<sup>28</sup> The *Theological WordBook* states that *kedem* means, “east” and that in poetic passages it “describes the created state” at Creation, and “it should be compared with *mizrach* (where the sun rises).”<sup>29</sup>

C.F. Keil writes of Micah 5:2 that both קִדְמָה (*kedem*; before/east) and יְמֵי עוֹלָם (*yih’may olam*; days of eternity) are used “to denote hoary antiquity” and that *both words together* are used to denote *the eternity preceding the creation of the world*.<sup>30</sup> Micah’s prophesy speaks of the “*origin of the Messiah before all worlds*” and that the,

“announcement of the origin of this *Ruler* as being before all worlds unquestionably pre-supposes his divine nature.”<sup>31</sup>

The Messiah of Israel, being God the Son, existed “before the sun was created,” which is a Hebraic way of saying that the Messiah existed before Creation. As *nothing* existed before Creation except God, Messiah Yeshua has to be God the Son, as Scripture from Genesis to Revelation presents Him:<sup>32</sup> “Yeshua said to them, “Most assuredly, I say to you, before Abraham was, I AM.”” (John 8:58)

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<sup>25</sup> G. Johannes Botterweck and Helmer Ringgren, Editors; John Willis, Translator, *Theological Dictionary of the Old Testament*, vol. XII (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1997), p. 506.

<sup>26</sup> *Ibid.*, p. 505.

<sup>27</sup> *Ibid.*, pp. 508-509.

<sup>28</sup> Benjamin Davidson, *The Analytical Hebrew and Chaldee Lexicon* (Grand Rapids, MI: Zondervan Publishing House, 1979), p. 653.

<sup>29</sup> R. L. Harris, Editor; Gleason Archer, Jr. and Bruce Waltke, Associate Editors, *Theological Wordbook of the Old Testament*, vol. II (Chicago: Moody Press, 1980), pp. 787-786.

<sup>30</sup> C. F. Keil and F. Delitzsch, *Commentary on the Old Testament*, vol. 10, *Minor Prophets* (Peabody, MA: Hendrickson Publishers, 2001), p. 324.

<sup>31</sup> *Ibid.*, p. 325.

<sup>32</sup> Genesis 1:3-5 speaks of light *coming forth* from God (see John 8:42; 16:27-28, 30; 17:8). That Light is the Messiah, the living Word of God. Revelation 21:22-23 speaks of both God the Father and the Lamb (Yeshua) being the Light of the New Jerusalem.

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# CHRISTMAS—ITS ORIGIN

by **Richard A. Davis**

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The [SeedofAbraham.net](http://SeedofAbraham.net)

If we were to ask several people the meaning of Christmas, 80% of them would say, ‘The birthday of Christ, of course.’ Most of the others would say, ‘The day we celebrate the birthday of Christ, since we really don’t know just when He was born.’ Several years ago that would have been my answer too.

About 23 years ago, just before Christmas, my family and I had returned from church and were listening to a well-known evangelist on the car radio. He was saying, ‘Let’s put Christ back into Christmas.’ The thought appealed to me and I thought, ‘Yes, let’s put Christ back into Christmas.’ I was surprised to hear a small Voice within me say, ‘How can you put Christ back into something He was never in?’

This not only surprised me, but alarmed me as well. What was the meaning of this? I had been raised in a Christian home and all my life I had been taught that December 25th was the birthday of the Lord Jesus Christ. I had accepted that without question. Now though, I was being challenged about it. So, I set about trying to prove what I believed.

First of all, I re-read the accounts in the Scriptures concerning the birth of our Lord. I didn’t immediately find anything there that told *when* He was born. I went next to the library to research ‘Christmas.’ This is what I found:

‘Christmas (i.e. the Mass of Christ) was not among the earliest festivals of the Church, and before the 5th century there was no general consensus of opinion as to when it should come on the calendar, whether on January 6th, March 25th or December 25th.’ (*Encyclopedia Britannica*)

“In Britain, December 25th was a festival long before the conversion to Christianity, for Bede relates that ‘the ancient peoples of the Anglo began the year on December 25th when we now celebrate the birth of the Lord; and the very night which is now so holy to us, they called the mother’s night, by the reason we suspect of the ceremonies which in the night long vigil they performed.’” (*Encyclopedia Britannica*)

‘It was according to many authorities not celebrated in the first centuries of the Christian Church, as the *Christian usage in general was to celebrate the death of remarkable persons, rather than their birth.*’ (*Encyclopedia Americana*)

It is unknown just when it originated, but surely December 25th was not generally observed as the date prior to Chrysostom’s time (4th century) in the Eastern Church, although much earlier in the the Western Church. There was no uniformity in the period of observing the Nativity among the early churches. Some held the festival in the month of April or May, others in January. January 6th was the usual date for the feast of the Nativity in the Eastern Church and still continues to be the date in the Armenian Church.

‘It is impossible to establish any date as the exact time in the year of the birth of Christ. It is often objected that December 25th cannot be the true date, for it is then the rainy season in Israel, when shepherds would hardly have been watching their flocks by night in the fields’. (*The New International Encyclopedia*)

This much of my research had pointed out two things. One, the encyclopedias didn't seem to have the information as to when Christ was born. And two, that December 25th didn't seem to be that time. What they did point out however, was that it was not celebrated in the first centuries of the Christian Church. And that when it began to be celebrated the date varied among the churches. This concerned me.

A question arose. If God had wanted us to celebrate the birth of His Son wouldn't He have made the date known to us in His Word? My studies so far had told me what it was not, now to find out the original reason for the celebration of December 25th.

## WHOSE BIRTHDAY?

Further research brought more light upon the subject:

'In the 5th century, the Western Church ordered it to be celebrated forever on the day of the old Roman feast of the birth of Sol, as no certain knowledge of the day of Christ's birth existed. Among the German and Celtic tribes, the winter solstice was considered an important turning point of the year. They held their chief festival of Yule to commemorate *the return of the burning wheel*. The holly, mistletoe, Yule log and the wassail bowl are relics and symbolic of pre-Christian times'. (*Encyclopedia Americana*)

'The early church was eager to replace pagan festivals by Christian ones. As Christianity spread, the feast of winter solstice, the time when the day begins to increase and light to triumph over darkness was easily turned into the feast of Christ, the light of life. Many of the great beliefs and usages of the old German and also Romans, relating to this matter, passed over from heathen practice into Christianity and have survived to the present day.'  
(*The New International Encyclopedia*)

Now I had found that since no one seemed to know just when Christ was born, Christianity had adopted someone else's birthday. Who was this Sol anyway upon which so much honor had been bestowed? And who or what was this burning wheel? Here was a 'chief festival' held in his honor and it had come down from pre-Christian times and had survived to this present day. I had to know who this was that held so much honor.

'The early Church Fathers probably chose December 25th because the feast of the sun, or winter solstice, was a familiar Roman feast celebrating the victory of light over darkness. This idea was easily turned from a pagan to a Christian one since Christians consider Christ as the light of life.' (*The World Book*)

"The real birthday of Christ is unknown. In Rome it was kept on December 25th from about 330 AD onward, when to the '*birth of the unconquered sun*' or winter solstice was opposed that of the 'sun of justice' (Christ); it can scarcely date from the 3rd century, for *the earliest Christians did not keep birthdays*.'" (*Collier's Encyclopedia*)

Oh, there was the answer. The birth of the 'unconquered sun.' That didn't sound too good. Not only was December 25th not the birthday of our Lord, but it was the time that the ancient peoples celebrated the birth of the sun!

This opened up another study for me, that of sun-worship. Further study on the subject of sun-worship took me all the way back to ancient Babylon.

It seems that shortly after the Flood, man realized that the sun traveled southward for a certain length of time during which time the days became shorter and shorter. They noted that there was a day when a noticeable change was observed, and the 'return of the burning wheel' was celebrated. Light began once again to triumph over darkness; the sun was 'born again.' And so the 'Nativity of the Sun' became the chief winter festival. There were several other aspects of worship involved which also included the other celestial bodies, but the sun was considered 'chief.' It was the sun that was thought to rule the heavens and the earth. It was the thing which they thought gave them life.

## THE TREE, MISTLETOE AND YULE

Then I wondered how the Christmas tree and other Christmas favorites were associated with this winter festival. *The World Book*, under Origin of Christmas Tree related this:

'Several scholars believe the Christmas tree began in early Rome. It appears in Germany in literature in 1604. Tree worship was common in Scandinavian countries. The Swedes and Norwegians still place a small fir tree or a branch on the ridge-pole of a newly built house for good luck. When the pagans of northern Europe became Christians, they made their sacred evergreen trees a part of the Christian festivals and decorated the trees with gilded nuts, candles (a carry-over from sun worship), and apples to stand for the stars, sun and moon.'

Opening *The World Book* under Yule, I read this:

'The early pagans of Scandinavian countries held Yule festivals near the end of each year. After Christianity was introduced into Europe, these festivals became Christian celebrations. The custom of burning a Yule log started in pagan times. The early Norsemen honored Thor, their god of war by burning a Yule log with great ceremony during the Yule season.'

This really didn't tell me the origin of these things. However, it did say that they were a 'carry-over from sun worship.' My studies again took me back to ancient Babylon. It was nearly 4,000 years ago that these things originated. During the winter months when vegetation died and things looked bleak, it was noted that there were some things which stayed green. Among them were the evergreen trees (the fir, palm, holly, etc.) and the mistletoe.

The mistletoe was generally found in trees that were not themselves evergreen, so it was quite noticeable. The ancient peoples thought that those things that stayed green all winter somehow had the substance of the gods in them (of which the chief was the sun). So, they began to worship these ever-green things in relation to their great Sun god. They even took new born babes and tied them to the branches of evergreen trees. If they survived the night, they were dedicated to the sun god.

As these practices came down from Babylon to Egypt, Greece and Rome, they took on different names. But the practices remained the same. December 25th was claimed to be the birthday of the chief gods from Babylon to Rome, regardless of their different names.

The names of the gods seemed to vary in accordance with the name of the person ruling the people. Each succeeding ruler of the people wanted to be deified. The original Babylonian festival started when Semiramis, the wife of Nimrod, claimed that overnight, an evergreen tree sprang up from a dead tree stump beside his grave. The dead stump supposedly symbolized her dead husband Nimrod. The new evergreen

tree was Nimrod come to life again in the person of the god Tammuz.

So, the practice of burning the dead stump began and the following morning (it was said) the evergreen tree had appeared; the god had been 'born again' from the dead tree stump in the form of the evergreen tree. The stump or Yule log, represented the dead stock of Nimrod and the Christmas tree was Nimrod re-vived, deified as the sun god or the 'son of the sun god.'

## THE UNDECORATED TREE

By now my head was spinning. All of this was so new to me. I had truly believed that December 25 was the birthday of the Lord Jesus Christ. To find that it wasn't really bothered me. To find that it was a carry-over from sun worship bothered me even more.

It is not an easy thing to discard from one's mind, that which had been put into it from childhood. At this point I began to justify and said, 'Oh, it doesn't really matter whether it is the birthday of Jesus or not. We are honoring Him and that's all that really counts.'

Then just before the next Christmas I was sitting by the fire one evening reading the Bible. My wife was putting up lights around the windows and was in the process of decorating the Christmas tree. She wanted me to come and help her and got a bit upset when I didn't do so right away. She fell from the ladder and that really upset her. I checked to see if she was hurt and helped her up and then asked her to come and sit beside me. I was reading in Jeremiah 10:2-5:

'Thus says the Lord: Learn not the way of the heathen and be not dismayed at the signs of heaven. For the heathen are dismayed at them. For the customs of the peoples are vain. For one cuts a tree out of the forest, the work of the hands of the workman with the axe. They deck it with silver and with gold.

They fasten it with nails and with the hammer that it moves not. They are upright as the palm tree, but speak not. They must be lifted to go anywhere, because they cannot walk on their own. Be not afraid of them. For they cannot do evil, neither also is it in them to do good.'

The words just seemed to leap out at me. My wife said, 'Oh, but we are not worshiping the tree like they did then.' But the words 'Learn not the way of the heathen' began to burn themselves in my mind. And I couldn't help but see the connection between how God felt about the tree cut out of the forest and decked with gold and silver, and our Christmas tree. I began to feel uneasy about what we were doing 'for Jesus.'

The Christmas lights were not strung up that year and the tree remained undecorated. Then one day, while reading in Deuteronomy 12:28-32 I saw:

"Observe and obey all these words which I command you, that it may go well with you and your children after you forever, when you do what is good and right in the sight of the Lord your God. When the Lord your God has cut off before you the nations whom you are about to enter to dispossess them, when you have dispossessed them and live in their land, take care that you are not snared into imitating them, after they have been destroyed before you. Do not inquire concerning their gods, saying, 'How did these nations worship their gods? I also want to do the same.' You must not do the same for the Lord your God because every abhorrent thing that the Lord hates they have done for their gods. They would even burn their sons and their daughters in the fire to their gods. You must

diligently observe everything that I command you. *Do not add to it or take anything from it.*"

These Scriptures came alive for me. I began to see how I was caught in a snare not of my own making. I was imitating the rituals for the pagan gods of Babylon and offering it to my dear Jesus.

*I was worshiping Jesus the way the pagans worshiped their gods.* I saw that God did not desire it. That it was not pleasing to Him. When Christmas came around again we found ourselves not putting up the tree or exchanging presents. It was a little strange and there was a pull to participate, but we knew that it wasn't of God. I did not want to sin against Jesus.

I have found since then that there is so much anxiety attached to Christmas. Getting presents for everyone, while it seems that the whole world is doing the same thing, is no longer missed. There is such a relief, where there was so much pressure before. Not that pressure is bad, if it is from God, but we could see that Christmas pressure was not His.

## SANTA CLAUS

Another thing we realized quite early that had to be discarded was Santa. Regardless of where he came from, I knew he had to go. In Deuteronomy 4:25 the Lord talks about the Children of Israel making 'a graven image' to provoke Him.

Some of the meanings of the word 'image' are, 'a mental picture of anything not actually present to the senses; a picture drawn by the imagination; a symbol.' When a man dresses to look like an imaginary figure (Santa), it's still an image.

The practice of teaching children that Santa is the judge of their behavior, giving them gifts if they're good, or withholding them if they're not, is unbiblical and a lie. We set up an image in their minds as to who is watching them. *Where does God ever tell us to lie to our children so they can feel good?* And how many times have we been told, and in turn tell our children, that Santa will bring them gifts?

How many times have you heard well meaning pastors proclaim from their pulpits that Jesus was born on December 25th? Or that we're doing it to honor the birth of Jesus. *Where in God's Word does He tell us to honor the birth of His Son?* Because if He does not tell us, then by whose authority are we as Christians proclaiming a holy day (Christmas) to ourselves and the world?

Do we have authority to create a holy day unto the Lord? And if we did, why pick a day of pagan sun-worship? I believe that if Jesus wanted us to celebrate His birthday we would find it somewhere in the New Testament. If not, then it's sin.

When the children finally come to the truth about Santa not being real, what will they think about this Jesus that you've been telling them? How can a child trust us if we lie to them? Would you really trust someone if they continually lied to you?

You might say, 'I do it for my children. Their faces are so glad. How could I take that away from them? Did you ever think that you could give them presents once a month? Out of a love for them, not associated with pagan things? Why must it be at Christmas?

Your children will give you everlasting thanks for telling them the truth and walking in it. Truth has its reward, also. It's called Life. God's Life and Light is not in illusion. Illusion may appear as light, but has no true Light in it.

# STILL UNDECIDED?

When we realize that all of these practices originated in Babylon, we are reminded of another Scripture in Revelation 18:1-2, 4-5:

“And after these things I saw another angel come down from the Heavens, having great power and the earth was lit by his glory. He cried mightily with a strong voice, saying, ‘Babylon the Great has fallen!, has fallen!, and has become the habitation of devils!’”

“And I heard another voice from the Heavens saying. ‘Come out of her My People!, that you be not partakers of her sins and that you receive not of her plagues. For her sins have reached unto the Heavens and God has remembered her wickedness.’”

The Scriptures are referring to those same practices and customs that originated in ancient Babylon. Jeroboam, king of the northern kingdom of Israel, ordained a feast in the eighth month, even in the month that he ‘devised in his own heart.’

“So he made offerings on the altar which he had made at Bethel on the fifteenth day of the eighth month, *in the month which he had devised in his own heart*. And **he ordained a feast** for the Sons of Israel and offered sacrifices on the altar and burned incense.” (1st Kings 12:33)

God wasn’t pleased with Jeroboam for ordaining a feast which He hadn’t given to Israel. In 1st Kings 14:14 it states: ‘And God will give Israel up because of the sins of Jeroboam, who did sin and made Israel to sin.’ The gold calf that Jeroboam made was associated with sun worship, too. Does God change His Mind? Does He destroy a people at one point in time for doing something, and allow another people later to do it?

We have more knowledge than they did in many things. The Scriptures tell us that to whom much is given, much is required. If they could not worship God any way that they wanted to, how can we? If King Jeroboam could not ordain a feast, if he could not make a day holy that God hadn’t spoken of, then how can we think that we can take a pagan day, rename it Christmas, the ‘birth of Christ,’ and that it would be alright with God?

The early Christian Church refused these practices, but over time, these pagan practices were baptized with the name of ‘Christian’ and gained acceptance. This is nothing less than a tradition of man. Jesus rebuked the Pharisees for keeping their traditions that nullified God’s Word (Mt. 15:1f.). Why would it be different for us?

If God our Father and the Lord Jesus Christ had wanted us to celebrate His birthday or His being born, don’t you think that it would be found somewhere in the New Testament? Some might say that God can save people at Christmas services, etc., and that’s true, but the basic question to ask is, ‘Does Jesus, the Lord of Truth, want us to keep pagan traditions (Christmas) to honor Him?’ (John 14:6)

We need to get back to worshipping Jesus the way He would want to be worshiped. Christmas is man giving to God, worship through a medium that He does not desire. Christmas is sin. It has no biblical support to stand on and reeks of paganism..

As you decide (hopefully) not to keep Christmas, seek the Lord for wisdom in how to relate this to others. Many are not ready for this. We need to be loving and Christ-like in sharing this truth with others. As for me and my house, though, we will worship the Lord...the way He chooses.

## References

|                               |                                  |
|-------------------------------|----------------------------------|
| The Two Babylons.....         | by Alexander Hislop <sup>1</sup> |
| The Ancient Gods.....         | by E. O. James                   |
| The Mother Goddess Cult.....  | by E. O. James                   |
| Babylon Mystery Religion..... | by R. Woodrow                    |

For information about the Holy Days that the Lord wants us to celebrate, see <http://SeedofAbraham.net> and scroll down Articles to The Feasts of Israel.

### *Some added thoughts by Avram Yehoshua*

1. Christmas is not the birth day of Jesus, but of the anti-Christ, called Tammuz (and other names in other ancient countries) who was allegedly raised from the stump of a dead fir tree in the middle of the winter. December 25th is the first day that ancient man, without the use of optical aids, could see that there was now more light in the day than previously before, and so, on this day the pagan savior was ‘born,’ to show that he had conquered the darkness.
2. The fir tree is a fitting pagan symbol for something that is alive in the ‘dead’ of the winter, and that’s why it was chosen by the pagans, brought into their homes, decorated with tinsel (silver and gold).
3. The pagans used that day, of their pagan savior’s birth, to also give gifts to one another. Everything about Christmas today is of pagan origin. The only thing that is changed is that the name of ‘Jesus’ has been placed over the name of the pagan christ, for that is the term that was used (*christ* simply meaning anointed one and the ancient Greeks used that term for the pagan savior).
4. That same savior was resurrected on Easter-Sunday, known in the ancient world as *Ishtar*-Sunday. *Ishtar* was the Queen of Heaven that is spoken about in Jeremiah 7:18; 44:17-19, 25. The faithless Israelis were offering up to her ‘cakes,’ which we know today as hot cross buns. The term Easter is just the anglecized form of *Ishtar*.
5. The Christian Easter sunrise service is modeled after the time when *Ishtar* allegedly raised her dead, savior son, *as the sun was rising*, for he is seen as the sun god incarnate.
6. The New Testament is silent on celebrating the birth of God the Son, Jesus. Concerning His resurrection, He was raised while it was still dark. Whenever the women come to the tomb the angel says, ‘He has risen.’ In the Gospel of John they came while it was yet dark on Sunday morning (John 20:1), so we know that He didn’t rise ‘as the sun was coming up.’
7. The Lord has given us His Feasts to celebrate (Lev. 23). Passover, First Fruits, and the Feast of Unleavened Bread commemorate our Lord’s death, resurrection and our transformation into His very Image.
8. *Sola Scriptura* is Latin for ‘Only Scripture,’ and was a godly motto of the 16th century Reformers who understood that ‘only Scripture’ is divinely authoritative, and therefore, reveals who our God is and what He desires of us. Easter and Xmas<sup>2</sup> are pagan traditions that came into the Body of

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<sup>1</sup> This book is a classic and a ‘must read!’ It’s free at <http://seedofabraham.net/The-Two-Babylons.pdf>.



Christ through the Roman Catholic Church about 120 AD and 400 AD, respectively. Those traditions nullify God's Word and do not have any of the Lord's Truth in them. Therefore, we're not to celebrate them or else we find ourselves walking in the traditions of man that nullify God's Word, like the ancient Pharisees, who also had noble reasons for disregarding and canceling God's Word (Mt. 15:1f).

Christianity does not have authority from God 'to baptize' anything pagan, to make pagan holy days and ways 'acceptable' to Christians. If they did, it would be written somewhere in the Word of God.<sup>3</sup>

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<sup>2</sup> *Xmas* is an abbreviated way of speaking of Christmas. The first Greek letter in Christ's name is known as the *Chai*, which has a 'ch' sound, and it's written similar to the English X, and hence, its use for Xmas.

<sup>3</sup> Revised on 4 January 2017.