

Born on Sukkot.

Jews do not normally keep their birth days and it is therefore difficult to find any Jewish birthday recorded anywhere in the Scriptures. The main reason for not keeping birthdays, is that it is difficult to keep the exact day of one's birth according to the Hebrew calendar, since the Hebrew calendar is a lunar/solar based calendar and one's birthday only coincides approximately once every 19 years. The only birthdays recorded in the Scriptures are that of Pharaoh when Joseph was in an Egyptian prison and when Pharaoh hanged the Baker and eventually the birds of the air ate his flesh off him; king Herod's daughter's birthday, when Herod beheaded Yochanan the Immerser on request of his daughter; and Job's sons when apparently they kept a day for his eldest son, on which YHVH allowed Satan to destroy the whole party in Job 1. Instead Jews from yesteryear, including us, remember the day upon which our loved ones died, in the similar way that we keep the annual Passover as a memorial to Messiah's death in 31 CE. In addition most true Nazarene Israelite and like-minded believers know for a fact that Yahshua our Messiah was definitely not born when Christians say He was, namely on December 25 or Xmas day.

But the question that often comes up is; can we know for certain when Yahshua was born? Yes, we can, but it will take some investigation to prove to ourselves and others who desire to know. During the time of Messiah, Judah was divided into 24 priestly districts. Each of these districts used to send two representative priests from their synagogues to officiate at the Temple during the weeks of the year. We read about these divisions, but specifically about the division of Abijah in Luke 1: 5, in this way: ***'In the days of Herod, king of Judea, there was a certain priest named Zacharias, of the division of Abijah, and he had a wife from the daughters of Aaron, and her name was Elizabeth.'*** But, what is this telling us? Turning to First Chronicles 24: 1 – 19, we read: ***'Now the divisions of the descendants of Aaron were these; the sons of Aaron were Nadab, Abihu, Eleazar, and Ithamar. (2) But Nadab and Abihu died before their father and had no sons. So Eleazar and Ithamar served as priests. (3) And David, with Zadok of the sons of Eleazar and Ahimelech of the sons of Ithamar, divided them according to their offices for their ministry. (4) Since more chief men were found from the descendants of Eleazar than the descendants of Ithamar, they divided them thus; there were sixteen heads of fathers' households of the descendants of Eleazar, and eight of the descendants of Ithamar according to their fathers' households. (5) Thus they were divided by lot, the one as the other; for they were officers of the sanctuary and officers of Elohim, both from the descendants of Eleazar and the descendants of Ithamar. (6) And Shemaiah, the son of Nethanel the scribe, from the Levites, recorded them in the presence of the king, the princes, Zadok the priest, Ahimelech the son of Abiathar, and the heads of the fathers' households of the priests and of the Levites; one father's household taken from Eleazar and one taken from Ithamar. (7) Now the first lot came out for Jehoiarib, the second for Jedaiah, (8) the third for Harim, the fourth for Seorim, (9) the fifth for Malchijah, the sixth for Mijamin, (10) the seventh for Hakkoz, the eighth for Abijah, (11) the ninth for Jeshua, the tenth for Shecaniah, (12) the eleventh for Eliashib, the twelfth for Jakim, (13) the thirteenth for Huppah, the fourteenth for Jeshebeab, (14) the fifteenth for Bilgah, the sixteenth for Immer, (15) the seventeenth for Hezir, the eighteenth for Happizzes, (16) the nineteenth for Pethahiah, the twentieth for Jehezkel, (17) the twenty-first for Jachin, the twenty-second for Gamul, (18) the twenty-third for Delaiah, the twenty-fourth for Maaziah. (19) These were their offices for their ministry, when they came into the house of YHVH according to the ordinance given to them through Aaron their father, just as YHVH Elohim of Israel had commanded him.'*** As can be seen from the above, the first division of priests would serve in the first week of the year, which would be both in the month of Aviv/Nissan and the seventh month Tishrei, since both months begin a new year. During the third week in the month of Aviv/Nissan, the priests from all 24 districts would come to the temple to help-during the Pesach or the Passover week. This would also be the case for the Feast of Shavuot (or Pentecost) and for Sukkot (or the Feast of Tabernacles) when all Israelite families attended the Feast Days of Elohim in Jerusalem as specified by Him in Deuteronomy 14: 26. We see from first Chronicles 24: 10 that Abijah was the eighth division of the course of the priests. When the angel Gabriel appeared to Zacharias whilst he was ministering in the Temple, it was during the course of Abijah.

The course of Abijah would minister during the tenth week of the year, since Passover and Shavuot would not be counted because all the priests were required to be in Jerusalem at that time anyway. We see from Luke 1: 9 & 10 that Zacharias was burning incense – which represents the prayers of Elohim’s people, incense that was burned by the priests in the Temple whilst praying the Amidah. We see from Luke 1: 11 – 13 that whilst praying, an angel of YHVH appeared on the right side of the altar and told Zacharias that his prayer for the coming of Elijah was heard and that Yochanan the Immerser who would come in the spirit and power of Elijah (as per Luke 1: 17) will soon be born. Allowing one week for the laws of separation as commanded by Elohim in Leviticus 12: 2; 15: 19, 24 & 25 after returning home (in Luke 1: 23) and going forward nine months (Sivan – the tenth week plus one week, plus 9 months) brings us to the birth of Yochanan during the Passover season. This is very important as we know during the Passover Seder, the attendees are instructed by YHVH to go to the door and look for Elijah while the Passover is eaten. An extra cup of wine, known as Elijah’s cup is also awaiting Elijah, should he come. Next we see from Luke 1: 26 that during the sixth month of Elisabeth’s pregnancy, the angel Gabriel appeared to Miriam. This was around the twenty-fifth of Kislev, otherwise known as Chanukah. Adding nine months for Miriam’s pregnancy from Chanukah, we get to the time of the Feast of Sukkot or Tabernacles, during Tishrei. When Yahshua’s family arrived in Jerusalem they were looking for a room at an Inn in the city, but could not find any accommodation, since Jews from all over the known world came to Jerusalem for Sukkot as per Elohim’s commandments regarding His Set-apart Days in Leviticus 23. So during the opening night of the Feast of Tabernacles on Tishrei 15, Yahshua was born in a manger and according to Torah He was circumcised on the Last Great Day or Shemini Atzeret on Tishrei 22 (as per Luke 2: 22 & 23). Notice that YHVH provides two Set-apart Day periods lasting 8 days, Passover/Unleavened Bread and the Feast of Tabernacles followed by The Last Great Day. Yochanan the Immerser, the forerunner of Messiah was born and circumcised in the eight days during the Passover season and Yahshua was born and circumcised During the Feast of Tabernacles and the Last Great Day. Yochanan introduced the way through Messiah and then Yahshua perfected it as the first and seventh months signify. The Feast of Sukkot is often referred to as ‘the season of joy’ or the ‘Feast of the nations’, as is confirmed in Luke 2: 10, as follows: ***‘And the angel said to them, “Do not be afraid; for behold, I bring you good news (the gospel) of a great joy which shall be for all the people.”*** So, we see from the terminology used by the angel to announce Yahshua’s birth, that it was associated with the Feast of Sukkot. We see further from Luke 2: 12, that the babe was wrapped in swaddling cloths and put in a manger. Swaddling cloths were used as wicks to light the 16 vats of oil within the women’s court during Sukkot and are therefore also associated with the Feast. See the Feast of Tabernacles chart showing Messiah’s birthday on page 7.

One of the most relevant truths about the Feast of Sukkot involves the seasonal rains in Israel. The prophet Joel tells us that YHVH will give Israel the former and the latter rains. The former rain usually comes during Passover season in the first month and the latter rain during the seventh month during Sukkot. The prophet Hosea gives us the time of Messiah’s birth in Hosea 6: 3, saying: ***“So let us know, let us press on to know YHVH. His going forth is as certain as the dawn; and He will come to us like the rain, like the spring rain watering the earth.”*** Yahshua our Messiah came to us during Sukkot the first time and will return one day on the Feast of Trumpets (Yom Teruah) during the same season in the near future. YHVH promised Israel that if they obey the covenant He made with them at Mount Sinai, He would give them rains in due season as we also see when reciting the Sh’ma during morning and evening prayers. No rain is a sign of judgment and the curse that YHVH send on the land as well as on the people as He tells us amongst other in 1 Kings 8: 33 – 43; Proverbs 16: 15; Amos 4: 6 – 13 and Joel 1: 10 – 12. However rain also represents a type of the Set-apart Spirit which YHVH pours out on those who attend His annual Feast Days as witnessed in Acts 2: 1 – 8 and Joel 2: 23, 28 & 29 respectively, as follows:

- Acts 2: 1 – 8, ***‘And when the day of Pentecost had come, they were all together in one place. (2) And suddenly there came from heaven a noise like a violent, rushing wind, and it filled the whole house where they were sitting. (3) And there appeared to them tongues as of fire distributing themselves, and they rested on each one of them. (4) And they were all filled with the Set-apart Spirit and began to speak with other tongues, as the Spirit was giving them utterance. (5) Now***

there were Jews living in Jerusalem, devout men, from every nation under heaven. (6) And when this sound occurred, the multitude came together, and were bewildered, because they were each one hearing them speak in his own language. (7) And they were amazed and marveled, saying, “Why, are not all these who are speaking Galileans? (8) And how is it that we each hear them in our own language to which we were born?”

- Joel 2: 23, 28 & 29: *‘So rejoice, O sons of Zion, and be glad in YHVH your Elohim; for He has given you the early rain for your vindication. And He has poured down for you the rain, the early and the latter rain as before. (28) “And it will come about after this that I will pour out My Spirit on all mankind; and your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions. (29) And even on the male and female servants I will pour out My Spirit in those days.”’*

The Word of YHVH was always (YHVH)’s Torah instructions to His people, the commonwealth of Israel, and is likened to the rain in amongst other Isaiah 55 : 8 -12 where YHVH speaks to us, saying: *“For My thoughts are not your thoughts, neither are your ways My ways,” declares YHVH. (9) For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts. (10) For as the rain and the snow come down from heaven, and do not return there without watering the earth, and making it bear and sprout, and furnishing seed to the sower and bread to the eater; (11) So shall My word be which goes forth from My mouth; it shall not return to Me empty, without accomplishing what I desire, and without succeeding in the matter for which I sent it. (12) For you will go out with joy, and be led forth with peace; the mountains and the hills will break forth into shouts of joy before you, and all the trees of the field will clap their hands. (13) Instead of the thorn bush the cypress will come up; and instead of the nettle the myrtle will come up; and it will be a memorial to YHVH, for an everlasting sign which will not be cut off.”* Rain is associated with righteousness, as witnessed in Hosea 10: 12, in this way: *‘Sow with a view to righteousness, reap in accordance with kindness; break up your fallow ground, for it is time to seek YHVH until He comes to rain righteousness on you.’* YHVH has made His righteousness available for all Israel and others who believe on the Messiah, as witnessed in Romans 3: 21 & 22, as follows: *‘But now apart from the Law the righteousness of Elohim has been manifested, being witnessed by the Law and the Prophets, (22) even the righteousness of Elohim through faith in Yahshua Messiah for all those who believe; for there is no distinction.’* Yahshua is the rain that came down from Heaven as living water as He told the Samaritan woman in John 4: 13 & 14, saying: *“Everyone who drinks of this water (from the well) shall thirst again; (14) but whoever drinks of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up to eternal life.”* Yahshua desires that we drink of the water He provides, which results in everlasting life.

But, rain also speaks about revival, restoration and returning to YHVH (Teshuvah) and trusting in Him. Similarly to the rain that came after Elijah prayed seven times for it in first Kings 18: 41 – 46, the great rain or the outpouring of Elohim’s Set-apart Spirit will come when all believers in Messiah will earnestly pray to YHVH for it to be done. YHVH has already declared that He would pour out His Set-apart Spirit during the seventh month, which is a spiritual picture of the end of this age. The greatest outpouring of Elohim’s Set-apart Spirit is yet to come. The Feast of Sukkot and the rain speak of a mighty outpouring of Elohim’s Set-apart Spirit, a universal outpouring that will be accompanied by great signs and wonders, as well as a revelation and illumination of the Word of YHVH beyond all that has ever been witnessed in the history of the congregation of believers. This will be when the remnant of the house of Israel will have returned through Abraham’s one seed, Yahshua to become heirs of the Promised Land with the house of Judah once again. We as believers in Messiah who are living at the time of the latter rain are called to seek Elohim and ask Him to send rain on the people of the earth. The fullness of the Feast of Tabernacles will only be experienced at Messiah’s coming, when He will rule the earth during the Millennium. Immediately after the seventh day of Sukkot, Shemini Atzeret (the Last Great Day of the Feast) spoken about when Yahshua attended Tabernacles in John 7: 37 & 39. We read about the Last Great Day of the Feast in Numbers 29: 35, as follows: *‘On the eighth day you shall have a solemn assembly; you shall do no laborious work.’* The Last

Great Day pictures to us what will happen to all those unsaved people who never knew the way of Elohim, or the name of Yahshua. It will be during the Last Great day that the rest of mankind not saved during this age or during the millennium rule of Messiah, will get their first opportunity to bow the knee before Messiah, like we are supposed to do at this time. At that time YHVH will open the Scriptures to the understanding of the unsaved dead, who died without having had a chance for salvation, as we read from Revelation 20: 12, in this way: ***'And I saw the dead, the great and the small, standing before the throne, and books (the Scriptures) were opened (to their understanding in a similar way to which Yahshua opened the minds of His disciples to understand the Scriptures in Luke 24: 44 & 45¹); and another book was opened, which is the book of life; and the dead were judged from the things which were written in the books, according to their deeds.'*** Mankind in general (consisting of Israelites and all the Gentile nations of the world) are blinded to the truth by YHVH, until after the Millennium when He will open their minds, as confirmed in Isaiah 25: 7 – 9, as follows: ***'And on this mountain he will swallow up the covering which is over all peoples, even the veil which is stretched over all nations. (8) He will swallow up death for all time, and YHVH Elohim will wipe tears away from all faces, and He will remove the reproach of His people from all the earth; for YHVH has spoken. (9) And it will be said in that day, "Behold, this is our Elohim for whom we have waited that He might save us. This is YHVH for whom we have waited; Let us rejoice and be glad in His salvation."***

Yahshua revealed for us when the second resurrection will be, in His prophecy to Yochanan in the book of Revelation. But, suffice it to say at this point, that Isaiah 25: 8 shows that the removal of the veil mentioned in verse 7, will occur during the Great White Throne judgment, before death and the grave will be thrown into the lake of fire as recorded in Revelation 20: 14. But, let's also consider what King David had to say about this time, of which Rav Shaul wrote in Philippians 2: 9 – 11, saying: ***'Therefore also Elohim highly exalted Him, and bestowed on Him the name which is above every name, (10) that at the name of Yahshua EVERY KNEE SHOULD BOW, of those who are in heaven, and on earth, and under the earth, (11) and that every tongue should confess that Yahshua Messiah is Master, to the glory of Elohim the Father.'*** The question is; when will every knee bow before Yahshua? The vast majority of people lived and died without knowing Yahshua the Messiah, let alone the true gospel of the coming Kingdom of Elohim. This will only happen after the second resurrection as David testified in Psalm 22: 27 – 29, saying: ***'All the ends of the earth will remember and turn to YHVH, and all the families of the nations will worship before Thee. (28) For the kingdom is (YHVH)'s, and He rules over the nations. (29) All the prosperous of the earth will eat and worship, all those who go down to the dust will bow before Him, even he who cannot keep his soul alive (because he never knew Yahshua the Messiah).*** Yahshua speaking to some of the Religious leaders of His day in Matthew 11: 21 – 24, told them that those who lived in Tyre and Sidon, and Sodom and Gomorrah many years before will be resurrected with them during the judgment and that it will be more tolerable for those people than for them at that time. He similarly told the same leaders in Matthew 12: 41 & 42, saying: ***"The men of Nineveh shall stand up with this generation at the judgment, and shall condemn it because they repented at the preaching of Jonah; and behold something greater than Jonah is here. (42) The Queen of the South (Sheba) shall rise up with this generation at the judgment and shall condemn it, because she came from the ends of the earth to hear the wisdom of Solomon; and behold, something greater than Solomon is here."*** Yahshua spoke of a time of judgment when those ancient peoples would be given an opportunity to understand what is written in the Scriptures and what He witnessed to the people in Chorazin, Bethsaida and Capernaum. They will hear the true gospel at that time and will most likely repent of their past sins and accept Messiah as their personal Passover. Yahshua gave enough examples of people living at different times to prove that most of humanity will be brought back to life at the same time. They will rise in the second resurrection because they had not been called by Elohim during their first lifetime. This group includes all people of all times, except those who will have already been born of Elohim, and those who will have had their first opportunity to receive eternal life during the millennium, but deliberately rejected it and sinned willfully. Those few will be resurrected to be destroyed in the lake of fire, as recorded

¹Luke 24: 44 & 45: ***'Now He said to them, "These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled." Then He opened their minds to understand the Scriptures.'***

in Malachi 4: 1, as follows: ***“For behold, the day is coming, burning like a furnace; and all the arrogant and every evildoer will be chaff; and the day that is coming will set them ablaze,” says YHVH of hosts, “so that it will leave them neither root nor branch.”*** In fact the prophet Ezekiel described this resurrection to mortal life clearly in Ezekiel 37: 11 – 14, saying: ***‘Then He said to me, “Son of man, these bones are the whole house of Israel; behold, they say, ‘Our bones are dried up, and our hope has perished. We are completely cut off.’ (12) Therefore prophesy, and say to them, ‘Thus says YHVH Elohim, “Behold, I will open your graves and cause you to come up out of your graves, My people; and I will bring you into the land of Israel. (13) Then you will know that I am YHVH, when I have opened your graves and caused you to come up out of your graves, My people. (14) And I will put My Spirit within you, and you will come to life, and I will place you on your own land. Then you will know that I, YHVH, have spoken and done it,” declares YHVH,’”*** Ezekiel also tells us in Ezekiel 16: 55 that the Gentile nations will also be resurrected and return to their *“former state”*, saying: ***“And your sisters, Sodom with her daughters and Samaria with her daughters, will return to their former state, and you with your daughters will also return to your former state.”*** So we see that both Israelites and Gentiles who died in spiritual blindness and ignorance will be given a chance to receive salvation. Elohim is willing to overlook sins done in ignorance, but once spiritual understanding of His Master Plan is made available, He expects us to repent, be immersed into Yahshua’s saving name, and grow in grace and knowledge.

Simchat Torah is a celebration on the twenty-third of Tishrei which means that we rejoice in Torah. By now we all know that Torah means teaching, for it teaches us Elohim’s way of life that leads to eternal life. Simchat Torah also signals the end of the Torah reading cycle for the year, but, it is immediately started again the following Sabbath, which is less than seven days away from Simchat Torah. This essentially shows that there is no end to Torah, and that it must be studied constantly. On Shemini Atzeret the additional Musaf service begins with a special prayer for rain. The reason for these prayers is easy to understand if you have lived in the land of Israel, since the winter months in the Promised Land are the rain season, and the entire country depends on the rain. If the rains come in sufficient quantity, the rich soil will produce abundant crops and fruit, otherwise the country is doomed to famine and starvation. During the summer months there is no rain, since it is the dry season. During these rainless months, the earth is completely parched, the top soil turns to dust and is blown away by the wind, and the land is soon turned into a desert, were it not for the dew that settles on the soil during the night, drenching the ground with soft moisture. The rain in winter and dew in summer are vitally needed to sustain life in the Land of Israel. YHVH designed the agricultural and weather conditions in Israel parallel to the life of every believer in Yahshua who seeks to love Him and serve Him with all his heart. When new believers receive Yahshua the Messiah as their personal Savior, they experience a personal Passover, when they come out of their own personal Egypt (a type of the world and its evil ways). If we mark the doorposts of our hearts with the blood of Yahshua, we could be saved from the second death, provided we remain faithful to the end of our days, or when Messiah comes to rule the world from Jerusalem for a thousand years. Unleavened Bread pictures that we need to get rid of those sins in our lives that lead to arrogance and a puffed-up attitude. Since the number seven means complete, eating unleavened bread for seven days teach us that we need to get rid of sin completely. It was during the seven days of the Feast of Unleavened Bread, that Yahshua was resurrected at the end of the weekly Sabbath. It is also during these seven days of unleavened bread that we might experience the summer dry season of Israel. Many things in our lives will not always go the way we expect it to go. In the process of experiencing the bitter disappointments in life, YHVH will take care of us if we trust and obey Him and will take us from Passover to Shavuot. There He will reveal His ways in His Word, in a deeper way. By keeping our eyes on Yahshua throughout our life struggles, YHVH will not only reveal His Word, the Scriptures to us in greater detail, but He will also refine us like fine flour, just as it was done during the days of counting the Omer between Passover and Shavuot. Meanwhile, if we put our trust in Yahshua, while on our journey in the wilderness of life, as YHVH refines our faith and reveal Himself to us in greater detail, our spiritual journey will not end in the wilderness. Instead YHVH will take us forward to spiritually experience the fall festivals and our spiritual promised land.

It is when we spiritually experience the fall festivals – especially the Feast of Tabernacles, Shemini Atzeret and Simchat Torah, and we enter into our spiritual promised land, that YHVH will anoint our lives for Him in an awesome way, as we live and serve Him and experience the greatest joy of our entire lives. The rain in the Scriptures speak of two things; the greater outpouring of the Set-apart Spirit and an in-depth understanding of Yahshua and Him as the Word of YHVH. The anointing of the Set-apart Spirit and great knowledge of spiritual truths will be present in our lives in order to accomplish the purpose YHVH has for every one of us. Once we have the anointing of YHVH upon our lives, we may help to do our part to build up the body of Messiah to full maturity and to establish the kingdom of Elohim on earth, until Messiah finally returns to rule the world as King of kings and Master of masters. When Messiah created man and put him in the Garden of Eden, it was like paradise, or heaven on earth. After man sinned both man and the earth was diminished in comparison to the original glory and beauty in which it was created. As a result, YHVH laid out a 7,000 year plan to restore both man and the earth to its former glory and majesty. Messiah was to play a central role in this redemption. In Hosea 6: 3 and Joel 2: 23 we are told that the coming of Yahshua Messiah will be like rain. As previously mentioned, in Israel there are the spring rains that are in the form of dew, and the fall rains in the form of showers that make up the great rainy season. In His wisdom, YHVH gave the weather seasons in Israel to teach about the coming of Messiah. Just as there are mainly spring and fall rains in Israel, YHVH designed for two advents of Messiah. During the first coming of Messiah, He fulfilled the role of Messiah ben Joseph, the suffering Messiah. During His second coming He will fulfill the role of Messiah ben David, the King Messiah. Those who received Messiah in the season of His first coming were spiritual first-fruits of the harvest of human souls into the kingdom of Elohim, together with their Jewish Brothers. But the greater latter harvest of human souls into the Kingdom of Elohim would only happen after Messiah's second coming and beyond the millennium.

The greatest outpouring of the Set-apart Spirit would also occur at that time. The great outpouring of the Set-apart Spirit and the knowledge of the Messiah on earth, will reach their greatest height during the Messianic age, the Millennium, and continuing into eternity. This is what the fall rains in Israel are spiritually all about and why YHVH instructed people to pray for rain during the festival season of Sukkot. Sukkot, Shemini Atzeret and Simchat Torah were given to us by YHVH to instruct us what life would be like during the Millennial rule of Messiah and into eternity, when knowledge of the Messiah and the Set-apart Spirit of YHVH will cover the earth as the waters cover the sea, as prophesied in Zechariah. How glorious will it be to live with Messiah during those days? That is the essence of the festivals of YHVH, and particularly the Feast of Sukkot, when Messiah came the first time, but will again come the second time during the same season during the Feast of Trumpets to rule the world from Jerusalem. Hallelujah!

The Feast of Tabernacles (Sukkot) and Messiah's birthday									
District No.	Months Hebrew	Months - English	No.of days as per Hebrew calendar	Priesthood course - as per 1 Chronicles 24: 7 - 18	District No.	Months Hebrew	No.of days as per Hebrew calendar	Pregnancy period in months	No. of days.
1	Nissan	March - April	30	Jehoiarib 1 Jedaiah2					
2	Iyar	April - May	29	Harim 3 Seorim 4					
3	Sivan	May - June	30	Malchijah 5 Mijamin6					
4	Tamuz	June -July	29	Hakkoz 7 Abijah 8					
5	Av	June- July	30	Jeshua 9 Shecaniah 10	5	Av	30	1st Month Elizabeth	29
6	Elul	July - September	29	Eliashib 11 Jakim 12	6	Elul	29	2nd Month Elizabeth	30
7	Tishrei	September - October	30	Huppah 13 Jeshebeab14	7	Tishrei	30	3rd Month Elizabeth	29
8	Cheshvan	October - November	29	Bilgah15 Immer 16	8	Cheshvan	29	4th Month Elizabeth	30
9	Kislev	November - December	30	Hezir 17 Happizzet 18	9	Kislev	30	5th Month Elizabeth	29
10	Tevet	December - January	29	Pethahiah 19 Jehezkel20	10	Tevet	29	6th Month Elizabeth (also Miriam's vision and conception)	30
11	Shevat	January - February	30	Jachin 21 Gamul 22	11	Shevat	30	1st Month Miriam	29
12	Adar	February - March	29	Delaiah 23 Maaziah24	12	Adar	29	2nd Month Miriam	30
					1	Nissan	30	3rd Month Miriam	29
					2	Iyar	29	4th Month Miriam	30
					3	Sivan	30	5th Month Miriam	29
					4	Tamuz	29	6th Month Miriam	30
					5	Av	30	7th Month Miriam	29
					6	Elul	29	8th Month Miriam	30
					7	Tishrei	30	9th Month Miriam	29
								Total no. of Days	280