

THE CASE OF THE MISSING HOLIDAY

A Play in One Act

By

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THE CASE OF THE MISSING HOLIDAY

RUNNING TIME:
Forty-Five Minutes

CAST OF CHARACTERS

LAMED EMES.....B.I. (Bible Investigator) Adult Male
 M ORIAH HAGGITT.....Adult Female
 ZACHARIAS.....Old Biblical Male, Father of John the Baptist
 MARY.....Young Biblical Female, Mother of Jesus Christ
 ELIZABETH.....Old Biblical Female, mother of John the Baptist
 JEWISH FATHER.....Adult male, Patriarch of the Passover Table
 JEWISH MOTHER.....Adult Female, Matriarch of the Passover Table
 JEWISH SON.....Pre-teen Male
 JEWISH DAUGHTER.....Pre-teen Female
 JOSEPH.....Adult Biblical Male, Husband of MARY
 SHEPHERDS.....Two or Three Biblical males
 WISE MEN FROM THE EAST.....Two or three, ancient Persian Wealthy Men

PRODUCTION NOTES:

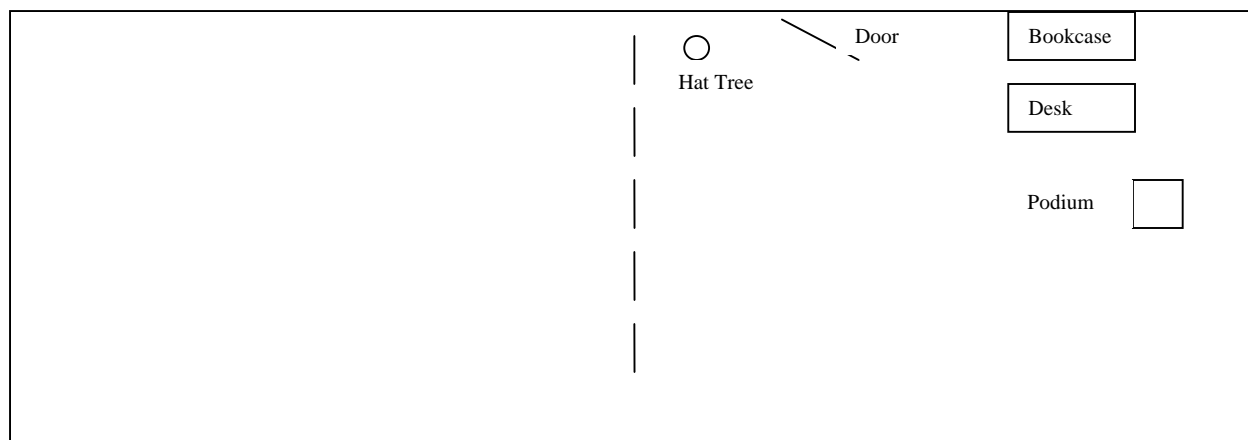
SETTING: SPLIT STAGE

8' x 10' THREE PANEL, HINGED SET PIECE. FUNTIONAL DOOR
SWINGS INTO THE OFFICE.

STAGE LEFT: EMES OFFICE.
 DESK WITH CHAIR FAR LEFT UP STAGE, STACKS OF BOOKS
 (SOME OPEN), ETC. DIAGRAM OF THE TEMPLE FURNISHINGS
 ON THE UPSTAGE WALL. UPSTAGE WALL: BOOK CASE
 BEHIND DESK L.S. OF DOOR. FUNCTIONAL DOOR, U.S. RIGHT,
 GLASS PANED WITH "LAMED EMES, B.I." IN REVERSE IMAGE.
 LEFT WALL: HAT RACK S.R. OF DOOR WITH SUIT COAT, FELT
 HAT, AND TRENCH COAT.
 LEFT WALL PODIUM WITH LARGE BIBLE, D.S. L.

STAGE RIGHT

EMPTY STAGE



WARDROBE:

EMES: CHEAP BLACK OR PREFERABLY BROWN SUIT, WHITE SHIRT, NARROW TIE,
 PULLED LOOSE. ROUND, OLD FASHIONED MAGNIFYING GLASS IN BACK POCKET.
 FLIP NOTEBOOK IN BREAST POCKET OF TRENCH COAT.

HAGGITT: COAT, HAT, DRESS, DARK HOSE, HIGH-HEELS.

ZACHARIAS: WHITE TUNIC, TO THE MID-CALF, WITH WHITE SASH, WHITE
 CONICAL HAT. (SEE ILLUSTRATION BELOW)



MARY, ELIZABETH: ANKLE LENGTH TUNICS, MANTLE. ELIZABETH NEEDS A PILLOW UNDER HER TUNIC TO INDICATE PREGNANCY AT ABOUT SIX MONTHS.



JEWISH FATHER: KITTEL, KIPPAH, PRAYER SHAWL

JEWISH MOTHER: NICE DRESS, SHEER VEIL OVER HEAD

JEWISH BOY: WHITE SHIRT, DARK SLACKS, KIPPAH, and PRAYER SHAWL

JEWISH GIRL: NICELY DRESSED

JOSEPH: TUNIC TO THE MID-CALF, ROPE OR SASH AROUND WAIST, MANTLE WITH FRINGE AND TZIT-TZIT ON CORNERS, (See illustration) SKULL CAP TYPE HAT



SHEPHERDS: TRADITIONAL SHEPHERD ATTIRE WITH CARE TO KEEP TUNICS TO THE MID-CALF AND TZIT-TZIT'S ON CORNERS OF MANTLES.

WISE MAN: TRADITIONAL WISE MAN TRAPPINGS ARE ACCEPTABLE

PROPERTIES: FOR BIBLICAL VIGNETTES

SPECIAL INSTRUCTIONS FOR SET PIECE:

6' x 6' canvass on frame. On one side, piece is painted to look like the front of a biblical house. Functional door swings out toward the window. Back side painted like the inside of a biblical house.

SCENE 1: ZACHARIAS INCENSE ALTAR, GOLD PAINTED, INCENSE CENSER. BACK WALL: A SHEET OR LINEN DRAPE: TO HINT TO THE HOLY PLACE.

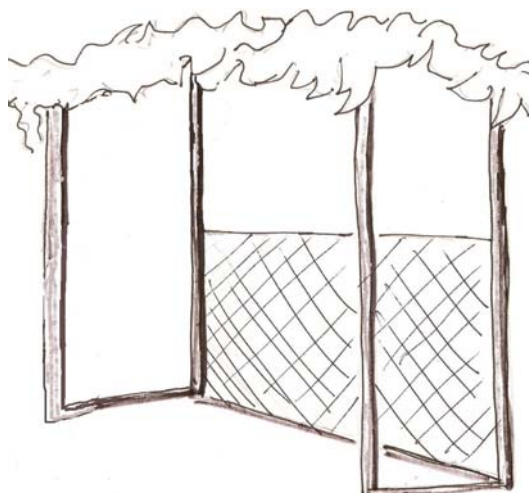
SCENE 2: A 6' x 6' SCENE, FEATURING THE FRONT WINDOW OF A BIBLICAL HOUSE AND A FUNCTIONAL DOOR, CHANUKAH MENORAH.

SCENE 3: BACKSIDE OF 6' x 6' SCENE, FEATURING INSIDE WALLS. A TABLE WITH POTTERY TO SUGGEST THE INSIDE OF A BIBLICAL HOUSE

SCENE 4: JEWISH FAMILY SITTING DOWN TO PASSOVE MEAL, TABLE WITH WHITE TABLE CLOTH, FOUR CHAIRS, ELIJAH CUP, FUNCTIONAL DOOR RIGHT WALL (SEE SCENE 2)

SCENE 5: A FEW HIBISCUS IN PLANTERS, SUGGESTING AN OUTDOOR SCENE.

SCENE 6: SUKKAH, (SEE ILLUSTRATION BELOW) SIMPLE STRUCTURE, TALL ENOUGH FOR JOSEPH TO STAND COMFORTABLY, AND AT LEAST FOUR FEET WIDE. LOOSE THATCH ROOF, FOUR POSTS, LATTICE PANEL ENCLOSURE MID-HEIGHT OF THE STRUCTURE ON THE BACK WALL, DECORATED WITH BOWS OF LEAF AND PALM TREES, ETC.



SCENE 7: JAR, MONEY BAG, AND SMALL ORNATE BOX FOR THE WISE MEN TO CARRY.

TECHNICAL INSTRUCTIONS:

6' x 6' SET PIECE IN SCENE 2 CAN BE MOVED TO LEFT WALL FOR SCENE 4. TAKE CARE WHEN MAKING THE PIECE THAT THE DOOR OPENS OUT AND UPSTAGE WHEN PLACED AGAINST LEFT WALL

SINGLE SPOT STAGE LEFT FOR ENTIRE PERFORMANCE.

SINGLE SPOT FOR EACH BIBLICAL EVENT STAGE RIGHT.

VOICE OVER RECORDING FOR EMES.

“GIN JOINT” JAZZY BACKGROUND MUSIC

NOTES: With a few adjustments, LAMED EMES can be played by a female and made into ANGELA EMES—sort of an Angela Lansbury type sleuth. Of course, MORIAH can't be flirtatious and will have to be played a bit straighter.

Add a sheet to your programs listing all the scriptures that LAMED cites. You may even want to project the verse and reference on powerpoint during the stage presentation. Missing Power Point disc with all the verses in KJV is available at dramadrash.com.

THE CASE OF THE MISSING HOLIDAY

CUE MUSIC

SINGLE SPOT SHINES ON STAGE LEFT, WHERE EMES IS SITTING AT HIS DESK, POURING OVER STUDY MATERIALS. MUSIC FADE AS VOICE OVER BEGINS.

EMES: (Pour over books, react to the voice over)

EMES V.O.: The life of a Bible Investigator can get pretty lonely. Sure, there are Wednesday Night Bible studies and Men’s Prayer Breakfasts, but after the handshakes and parking lot convos, I still have so many questions left unanswered. Oh, you know . . . The usual things . . . Where did Cain find his wife? Was the earth actually created in 7 24-hour days? Why do good people suffer? I cry out like Job, “Where can wisdom be found? And where is the place of understanding?”¹ Sure, they tell me that I’ll get all my questions answered one day in Heaven, and I believe all that, but I still wonder—why—why would God give us a Word that we can’t understand right here and now? My spirit burns to seek the truth—to live my life as God would have me to live day by day, to recognize the signs of prophecy coming to pass around me, and to shine with the kind of light that Jesus talked about. Psalm 69 tells us to seek God and our hearts will revive.² The Hebrew word translated as “seek” in that verse is *drash*, and the more I drash, the more I learn and the more I learn the more I want to know! The Bible is my personal treasure map, and with the help of the Holy Spirit and a few, valid, extra biblical tools I am excavating beneath the surface level to discover wondrous things in the depths of God’s Word. I share my knowledge with others and I try to help people solve their own riddles . . . because I am Lamed Emes, B.I—Bible Investigator!

It was just another evening at the office—the same as every other. I was about to close up shop, when *she* burst through my door . . .

MORIAH: (Bursts dramatically through the door, cross DS and strike a provocative pose)

EMES: (Rise behind desk and move to MORIAH’s left)

EMES V.O.: I could tell she had a pressing biblical question on her mind.

MORIAH: (Dramatically) I have a pressing biblical question on my mind!

EMES: (Come from around desk) I could tell that.

MORIAH: (Dramatically) Are you the—B.I.?

EMES: Yes. Lamed H. Emes, Bible Investigator at your service!

MORIAH: (Dramatically) Oh, Mr. Emes. Help me! Please help me! I’m so confused!

EMES: Well, if it's a biblical matter, I'll do my best. What seems to be the problem?

MORIAH: Well, it's Christmas, Mr. Emes. Christmas is supposed to be a Christian holiday, but it's become so secular and commercial! And it's not only Christians who celebrate Christmas, either! Heathens and agnostics, too! What's *that* all about? Look in all the stores! Not even Thanksgiving yet and already the shelves are filled with Christmas decorations and so-called gift ideas. Every year I spend a ridiculous amount of money on food, parties, and presents and when it's all over I'm broke, bloated, and depressed! I have to wonder—is *this* the way God wants me to observe the birth of His Son? I decided this year that I'm going to get back to the basics and have a good, worshipful, biblical Christmas—only—only—I can't find Christmas anywhere in the Bible!! I looked in the strongest, Strong's concordance I could find, and the word *Christmas* just isn't there! What am I to do? How can I celebrate Jesus's birth in a way that would please God and give me *real* peace on earth? (Press up against EMES's chest) How, Mr. Emes? How??

EMES: (Stiffen) Uh—you can call me Lamed.

MORIAH: Oh, okay. How Lamed? How?

EMES: (Gently push her back) First of all, you need to calm down. Remember, *God is not the God of confusion, but of peace.*³

MORIAH: (Take a few deep breaths) Okay. I'm calm.

EMES: Good. Secondly, you don't have to get so worked up! God left us a book with all the answers to life's questions in it.

MORIAH: Oh really? You mean the Farmer's Almanac?

EMES: Uh--no. I mean the Bible. (Guide MORIAH to the Bible on the podium) Step over here, uh, Miss . . .

MORIAH: (Steps to EMES's LEFT) Haggit. Moriah Haggit. (Bat eyes flirtatiously) But please, call me Moriah.

EMES: (Bow slightly and shake MORIAH'S free hand) Nice to meet you, Moriah. It's always a pleasure to fellowship with other believers as passionate about the Word as I am. This, as I'm sure you know is the Bible. But what you may not know is that God gave us the Bible for a very practical purpose—not only so we'll have something profound to say at weddings and funerals. The answer to every one of life's question can be found (Drum the Bible with index finger) right here in these pages.

MORIAH: But how can that be? When the Bible was written, the earth was so—so—well, you know—primitive. I mean, there weren't any computers or cell phones. No television—no internet—no cars or airplanes—*none* of the complex issues we face today.

EMES: Different people, different circumstances, same problems, Moriah. Solomon says, *That which has been is what will be, that which is done is what will be done, and there is nothing new under the sun.*⁴ In other words, been there, done that. (Rubbing hands together) So we know our answer is here, we just have to figure out how to find it—and that's *my* job because (strike a pose) I am Lamed H. Emes, B. I. . . . Bible Investigator!

MORIAH: But the Bible is huge! There must be a million verses! Where do we begin?

EMES: (Flip open Bible) Psalm 111:10 reads; *The fear of the LORD is the beginning of wisdom.* So, we begin by acknowledging God's sovereignty in prayer because we want His Holy Spirit to be our Guide in any biblical investigation.

MORIAH: Oh, good thinking. (Bow head)

EMES: (Bow head) Father, I come before you with my sister, Moriah. We are seeking wisdom through Your Word. Help us not to rely on our own knowledge, but to trust only in You. Scripture tells us that if we incline our ears, cry out, and seek, that You will give us wisdom, knowledge, and understanding.⁵ We ask you to guide us in this study as we seek to honor You and our Messiah, and it's in His name we pray. Amen.

MORIAH: Amen

EMES: Alright! Next, we need a starting point. You voiced several concerns, Moriah, but what is your question, specifically.

MORIAH: Uh—okay—how do we celebrate Jesus's birth in a way that pleases God?

EMES: Excellent! And now, I have a question for you! What's the first thing we need to know if we want to celebrate anyone's birthday?

MORIAH: Ummmm—his birthdate, I guess.

EMES: That's a terrific place to start! I think if we can target Jesus's actual date of birth, the Bible may give us some clearer suggestions on how to honor it in a God pleasing way.

MORIAH: Wait a minute—December 25th is just an arbitrary date chosen to celebrate His birth—because we *don't know* the actual date.

EMES: Now, didn't I just tell you that all the answers are in the Bible?

MORIAH: You mean Jesus's birth date is in the Bible?

EMES: Well, not in so many words . . . we'll have to dig a bit. You see, the Bible wasn't written to the 21st century church—at least, not in our language. It was written primarily by the children of Israel, for the children of Israel. . . from 3500 to 2000 years ago.

MORIAH: WHAT? But what about all the apostolic letters? Those were to the early church . . .

EMES: The early church who *is grafted into the nation of Israel*. Right? At least, according to Paul as he writes in Romans 11, verses 12-27.

MORIAH: Oh, yeah . . . grafted in . . . right.

EMES: The life of Abraham's son, Isaac was a prophetic foreshadowing of Jesus—in that his father was willing to offer him as a sacrifice. Well, in Genesis 24, Abraham sends his servant out to find a bride for Isaac, just like Jesus sent out His apostles to find His Bride—the church. In verse 8 of Genesis 24, we read where Abraham admonishes his servant NOT to take Isaac out of the land—a land that would be known as Israel. In the same way, we can't take Jesus out of the context of first century Judea. In order to clearly comprehend what God is saying to us through the Scripture, we have to read it like an Israelite would—uh—3500 to 2000 years ago.

MORIAH: Well how in the world could we do that???

EMES: As covenant believers in Messiah, we have to develop a working knowledge of the *entire* Bible—not just the New Testament.

MORIAH: Ooooooh! But all those endless genealogies and archaic laws . . . I skip over all those chapters—real snoozers, if you know what I mean. None of that stuff in the Old Testament really applies to us today, anyway does it? Why spend time worrying about all that?

EMES: Now, Moriah. Do you *really* think God would waste our time with endless genealogies and archaic laws? My goodness! He inspired 36 men to write every single word and to preserve them for 3500 years. That tells me that all the details—even the little jots and tittles—are significant. Like any good mystery, the Bible is full of subtle clues woven into the fabric of the text. If we have a working knowledge of Scripture, key word clues written in one place will trigger a memory of where that same word or phrase appears earlier in the text, and that additional information will lend to a greater understanding. That's how first century people read the Scriptures—often spending hours in the study halls committing large portions of the text to memory. All they had were big, clumsy scrolls! They didn't have tidy bound volumes, with chapters and verse numbers, so the early church writers couldn't reference book, chapter, and verse, but they didn't have to because their readers were so familiar with the books of Moses, the writings and prophesies. They just used key words that signaled the reader to foundational meanings in what *you* call the *Old* Testament. Let me show you how that works. Okay, (Flipping pages) where does the story of Jesus's birth really begin?

MORIAH: (Thinking) Well, Matthew picks up where Mary is already—a-hem—*great with child*. I think Luke includes the actual Annunciation, so I guess that's the real beginning.

EMES: Okay, let's start our investigation there. In Chapter 1 of Luke. (Pulls magnifying glass from back pocket) Ah-ha! Verse 26 says that “. . . in the sixth month the angel Gabriel was sent from God to a city in Galilee, called Nazareth to a virgin . . .” There's our first clue, Moriah. “In the sixth month.” Mary conceived in the sixth month.

MORIAH: The sixth month of what?

EMES: (Scans page with magnifying glass) Let's back up a bit, then, and see if we can find out—oh, here in verse 24. We read that after Elizabeth conceives, she goes into seclusion for five months. Gabriel visits Mary the next or sixth month. So, the immaculate conception occurred in the sixth month of Elizabeth's pregnancy! Look, the angel Gabriel backs us up in verse 36, see? (Reads) *And behold, even your relative Elizabeth has also conceived a son in her old age; and she who was called barren is now in her sixth month . . .*

MORIAH: (Excitedly) Yes, of course!

EMES: And Jesus would have been born nine months after that. (Strike a triumphant pose) And there's His birthday, Moriah.

MORIAH: That's amazing! It was so simple! (Starts to count on her fingers) Wait a minute. Which calendar month is the sixth month?

EMES: Hmmm. (Scan text with magnifying glass) The text just doesn't come right out and tell us that, does it. Well, in order to find out, we'll have to figure out which month was the first—or the month that Elizabeth conceived using those key-word-clues I was telling you about. Let's back up a little more and see if we can find any. Hello! What have we got here in verse 5? See? We are introduced to Zacharias, Elizabeth's husband . . . a priest in the order of Abijah. In verse 9 we read that when the angel appeared to him, announcing that Elizabeth would conceive, he was serving God at the Temple. Bingo! Zacharias was a priest in the order of Abijah—and he was serving God in the Temple at the time of Gabriel's visitation! (Reach for trench coat and hat and put them on)

MORIAH: (Yawns) That's moderately interesting but how does that information help us?

SCENE 1: LIGHT UP STAGE RIGHT. INCENSE ALTAR UPSTAGE STAGE RIGHT. ZACHARIAS ENTERS—A DODDERING OLD MAN WITH AN INCENSE CENSER, HEADS TO THE INCENSE ALTAR.

EMES: Don't you see? Those were the clues Luke gives to the reader to indicate the time of John's conception, unfortunately, we aren't first century believers so that doesn't mean a whole lot to us up front. We're going to have to do a little footwork. Look! (Point at ZACHARIAS)

MORIAH: (Turn around startled) Ooooh!

EMES: (Crosses S.R. to ZACHARIAS) Excuse me, Sir?

ZACHARIAS: (Jumps back, startled) Hey! You're not a priest! What are you doing in the Holy Place? (Step back further, mortified, when sees MORIAH)

EMES: Uh, with all due respect, we aren't in the Holy Place. Actually, *you're* in our Bible.

ZACHARIAS: (Obviously pleased with the news) You mean, I made the Bible? How?

EMES: (Nervously look up in the direction of the house, reach for flipbook and pen) I'd rather not spoil the surprise but in the meantime, I'd like to ask you a few questions (Glance up over the house) uh—real quick questions. Our Bible says that you're a priest in the order of Abijah. Can you tell us what that means exactly? (Write notes as ZACHARIAS talks)

ZACHARIAS: Well, uh. The Hebrew word Abijah literally means *God is my Father*.

EMES: Really! God is my Father? (snap fingers) Now, there's a messianic indicator if even I heard one! (To ZACHARIAS) But what does it mean to be a priest in the order of Abijah?

ZACHARIAS: Now you're talking about the priestly duty roster! King David laid it out before Solomon built the Temple, because even though he didn't get to build the Temple himself, he wanted to make sure it was perfect. You see, all of us priests don't actually live in Jerusalem--we're scattered all over Judea. Because of David's preparations, there are always at least two priests on duty to perform sacrifices and other ceremonial duties. We come to the Temple to serve a couple times a year for one week intervals that David called courses or orders. There are 24 courses and all the priests on the roster are (Proudly) direct descendants of Aaron.

EMES: Yes, of course! The Bible tells us that the courses represent the districts of Israel and lists them in 1 Chronicles 24;7-18. (Looks up in the direction of the house and nervously continues) Now, the orders run over the course of a year, right? (Continue with notes)

ZACHARIAS: Yes, but there *are* three times each year when *all* the priests have to go to Jerusalem serve in the Temple—certainly when *all* men of Judea had to travel to Jerusalem—during the pilgrimage feasts.

MORIAH: I get it! Like Thanksgiving??

EMES: No—pilgrimages to Jerusalem. He's talking biblical feasts, Moriah. According to Deuteronomy 16:16, all the men of Israel were required to come to the Temple three times a year to offer sacrifices: during Passover, Pentecost, and The Feast of Tabernacles. Later on in Luke, we read that Jesus, his parents, and many relatives made the pilgrimage to Jerusalem for Passover—remember? That's when Mary and Joseph—er—misplaced the Savior of all mankind?

MORIAH: (Chuckles) Yes, and they found Him at the Temple.

ZACHARIAS: (Listening) What's this?

EMES: Never mind—we're getting ahead of you. (Glance up over the house again, nervously) Uh, those three weeks that the pilgrimage feasts landed on didn't count toward the ordinary courses, right? Since the priests were all in town, anyway.

ZACHARIAS: That is correct.

EMES: Okay, (Look up again, writing) when did these courses begin?

ZACHARIAS: At the beginning of the year.

MORIAH: January?

ZACHARIAS: (To MORIAH) What's a January?

EMES: No, not January. (To Zacharias) When does your new year begin?

ZACHARIAS: When God says the new year begins—at the New Moon on the beginning of the month of Nissan.

EMES: (To Moriah-continues ZACHARIAS'S thought) In the springtime—the same month Passover falls in. For an agricultural society, it would make sense that the new year begins with the planting season, wouldn't it? We find that in Exodus 12:2.

MORIAH: Oh—*oh!*

EMES: Are you beginning to see how all these seemingly obscure verses are coming into play?

MORIAH: Yes! It's almost overwhelming!

EMES: 1 Chronicles 24:10, where the course of Abijah is specifically mentioned, may look like an endless genealogy, Moriah, but it's a vital clue in our investigation. (Remembers...looks up nervously and to ZACHARIAS) When did the Abijah course serve in the Temple? (Write notes)

ZACHARIAS: Abijah is the eighth course. Now, that would fall on the 8th week of the year, ordinarily, but Passover—a pilgrimage feast--falls before that, so one week doesn't count. The course of Abijah doesn't actually begin until week number 9 and the following week after that is another feast when all the men must present themselves at the Temple, The Feast of Weeks.

EMES: (To MORIAH) Pentecost

MORIAH: (nods in understanding)

ZACHARIAS: So I end up staying in Jerusalem for two weeks during my first course—which is nice—saves me a trip, you know—I'm an old man—but I don't get to go home to my dear wife, Elizabeth until after the Feast of Weeks.

MORAIH: (To ZACHARIAS) So if you stay here for your regular course and then another week for the Feast of Weeks, what month will it be when you get back home?

EMES: Terrific question! (write notes)

ZECHARAIS: Well, ten weeks into the year is the third month, the month of Sivan.

EMES: (To Moriah) Anywhere between mid May to mid June on our Julian calendars. So, Zacharias is here burning incense in the Holy Place—now we know when—at the beginning of the month of Sivan, sometime in May or June.

MORIAH: (Looking out over the audience, cupped hand over her brow) Hey, lookit all those people out there!

ZACHARIAS: Yes, It's the hour of prayer, when I burn the incense. The Rabbi's have taught that we should offer eighteen specific prayers when the incense is burned—the same prayers we offer in the Temple every single day. One of these prayers is for the coming of Elijah. According to the great prophet, Malachi, the coming of Elijah precedes the coming of Messiah⁶—so if we want the Messiah, we better pray for Elijah to hurry up and get here first!

EMES: (Make notes) Very interesting. (Look up, pocket flipbook and pen) Alrighty! We're all done here. (To ZACHARIAS) And you're about to have another visitor. Uh, here. (Take ZACHARIAS by shoulders and position him directly in front of the incense altar, looking over shoulder over the house to make sure that ZACHARIAS is in the perfect spot for his visitation.) Very nice. (Take censer from ZACHARIAHS and set it on the altar) You may want to set that down. (Turn to leave) Shalom, Zacharias!

EMES AND MORIAH CROSS TO S.L.

ZACHARIAS: (Waving) Yes, yes! Shalom! Shalom!

ADDITIONAL, VERY BRIGHT LIGHT SHINES ON ZACHARIAS. HE TURNS IN TERROR, CRIES OUT, COVERS HIS FACE, AND FALLS TO THE GROUND. BLACK OUT STAGE RIGHT.

MORIAH:(Gasps) Oh my goodness! (Point STAGE RIGHT) That poor old man!

EMES: (Casually glance STAGE RIGHT and goes back to studying notes) Oh, don't worry. He's just struck dumb. He'll be okay.

MORIAH: But why? Why was struck dumb?

EMES: Because he questioned the Angel Gabriel. You know the song: (singing) You don't tug on Superman's cape. . . you don't spit into the wind. . . you don't pull the mask off the old lone ranger . . . (speak) Well, you *never* argue with an angel that stands in the presence of God, either.

MORIAH: Oooh, good tip. I'll remember that.

EMES: Did you hear the last thing Zacharias said?

MORIAH: Uh---AAAAHHHH!

EMES: Uh, no—just before that. He said that the prayers for Elijah that were said in the Temple during the burning of the incense.

MORIAH: What about them?

EMES: Well, in Luke 1:17, Gabriel tells Zacharias that his son will go forth in the spirit and power of Elijah.

MORIAH: Okay, that's some more compelling evidence and now we know when Elizabeth conceived, but which month does the annunciation occur?

EMES: Let's go back to your original verse, Luke 1:26.

SCENE 2: LIGHTS UP STAGE RIGHT. MARY FRAMED IN WINDOW, LIGHTING CHANUKAH MENORAH WITH THE CENTER OR SERVANT CANDLE.

MORIAH: (Light catches her eye and she watches MARY in wonder) Oh! What a sweet child!

EMES: (Glances at MARY) Mmmm. Yes she is. Well, now, we've pinpointed the course of Abijah for mid-May to mid-June. Verse 23-25, tells us that Zacharias finished his week of service and went home, and after those days, his wife, Elizabeth conceived in June and hid herself for five months or until November. December is the sixth month. (Cross to MARY and talk to her through the window.) Shalom, young lady . . . My name is Lamed Emes and this is my friend, Moriah. (pulling notebook out of pocket)

MORIAH: (Follows)

MARY: (Startled but recovers and responds politely) Uh, Shalom. I'm Mary.

MORIAH: (Point at candles) Why you're lighting all those candles?

MARY: Oh! I am so glad you see my candles! It's the Festival of Lights and we light our candles in the window so our light can be seen by all men!

MORIAH: (To EMES) Festival of Lights?

EMES: (To MORIAH) Chanukah. (Looks up over the house nervously and to Mary) Anything . . . mmmm . . . out of the ordinary happen to you lately?

MARY: (Thinks a moment) Uhhhhh . . . Oh! Yes! I am betrothed to a wonderful man named Joseph. He's off preparing a place for us and will return for me soon. Isn't it romantic?

EMES: (Looks nervously up over the house.) I guess, but you don't know the half of it. Well, thank you for your help. Shalom. Have a great feast!

MORIAH: (Wave)

MARY: Thanks! (Calls to them as they leave) You too!

(EMES AND MORIAH CROSS BACK TO S.L.)

SECOND SPOT SHINES ON MARY. SHE LOOKS UP AS IF LISTENING. BLACK OUT BUT LEAVE NINE CANDLES BURNING. (Production note: Candle light will disappear when set is lifted and removed. Crew can blow candles out off stage)

EMES: Gabriel was sent to Mary in Nazareth in mid-to-late December, when Judea celebrated the Festival of Lights. What better season for Gabriel to announce the coming of the Light of the world!

MORIAH: (Peering over EMES'S shoulder reading) Yes but look, in verse 34, Mary questions Gabriel, too. "How can this be, since I am a virgin?" Why wasn't she struck dumb like poor old Zacharias? (cross arms, tapping foot, waiting for an answer)

EMES: Mary was just a little girl, Moriah. Zacharias, on the other hand, was grown man, a priest, and a direct descendant of Aaron. He should have known better. In the Gospels, we see that while Jesus was very patient with sinners, He was scathingly uncompromising when it came to the Pharisees and other leaders of the people, who knew the Law and should have obeyed it with their hearts and spirits. *And from everyone who has been given much shall much be required; and to whom they entrusted much, of him they will ask all the more.*⁷ Amen?

MORIAH: Amen. That makes sense.

SCENE 3: LIGHTS UP STAGE RIGHT. ELIZABETH PACING HOUSE AS IF IN PRAYER.

EMES: Now then, we read in verse 39 of the first chapter of Luke, that Mary hastens to an unnamed city in Judah to visit Elizabeth. (Crossed to ELIZABETH) Shalom.

ELIZABETH: (Jumps, startled) Oooh! (Giggle-wags finger) You shouldn't startle a pregnant old lady like that!

EMES: Uh, sorry ma'am. I just need to ask you a few questions.

ELIZABETH: Yes, of course! It's lovely to have visitors. I've been so lonely, secluded in the house—and my poor old husband, Zacharias hasn't said a word since he came back from Jerusalem—angel got his tongue, you know.

ELIZABETH AND EMES: (Chuckle, sharing joke)

MORIAH: Yes we . . .

EMES: (Elbow MORIAH) What month is it, Elizabeth?

ELIZABETH: Why, it's Tevet!

EMES: (To MORIAH) Late December. (To ELIZABETH) Why are you hiding yourself in the house, Ma'am? Shouldn't you be out rejoicing that God has taken away your barrenness?

ELIZABETH: (Hide face, embarrassed) Oooh! Boldly spoken! I am rejoicing but at the same time, I am preparing myself spiritually, constantly in prayer! I know that a miraculous birth like my child usually means that something of great consequence is about to happen. Look at Sarah and Isaac . . .

EMES: Manoah's wife and Samson . . .

MORIAH: (Excitedly) Hannah and Samuel!

ELIZABETH: Exactly! I don't know God's Word as well as my husband, but I do know that the time for Messiah to about arrive is so very soon. Everyone is talking about it. I don't think my baby is the Messiah . . . my husband and I both come from the lineage of Aaron, not Judah, and we're not in the line for the throne by any means, but this baby will play a significant role in events to come. My husband knows but he can't tell me yet all the angel said to him . . .

MARY: (ENTERS S.R.) Elizabeth!!

ELIZABETH: (Has back to MARY. Grab tummy and hop, startled but delighted. Turn to MARY—realizes that she is the mother of Jesus) Oh, my dear! Mary! (Take both MARY'S hands and lower self lightly) To what to I owe the privilege of a visit from the mother of my Lord?

MARY: (Fall into ELIZABETH'S arms and they embrace)

EMES: Uh, thank you, Ladies. (Guides MORIAH back to S.L.) We'll just let ourselves out.

STAGE RIGHT BLACK OUT

EMES: (Back to Bible, and examine with magnifying glass) Luke tells us that Mary stayed with Elizabeth for three months. John's birth would have occurred shortly after she returned to Nazareth. Scripture doesn't say that Mary was with Elizabeth when John was born—at least, she's not mentioned in the story of his circumcision when Zacharias gets his voice back.

MORIAH: Zacharias gets his voice back, finally? (Relieved) Thank God for THAT!

EMES: Chronologically, that now puts us in March. Now—Zacharias was serving in the Temple from mid May to mid June and returned home early in the biblical month of Sivan. Elizabeth conceived after those days, in June—or in the middle of the month of Sivan, and delivered nine months later in March—or in the middle of the month of Nissan. The 14th of Nissan is Passover.

So, according to the clues given to us right out of the Bible, John the Baptist was born on the Passover. In fact, we see two important biblical feasts coming into play—Passover and the Festival of Lights, also called the Feast of Dedication.

MORIAH: Whoa! Chanukah isn't a biblical feast! I thought it was just a Jewish Christmas—you know, something they made up so their kids wouldn't be jealous of the Christian kids presents and so on.

EMES: Oh no! Christmas was established as a holiday in the middle of the third century. The Jews had already been celebrating Chanukah over four hundred years before that. (flips the pages in the Bible) In John 10;22, we read where even Jesus went to Jerusalem to observe the Feast of Dedication.

MORIAH: (Looking over her shoulder) Wow! I never connected that to Chanukah!

EMES: Oh yes! The word Chanukah means “dedication.” Let's look at another interesting Jewish tradition. (Look SR)

SCENE 4: LIGHTS UP STAGE RIGHT. SMALL TABLE WITH JEWISH FAMILY SEATED AROUND IT. FATHER AND MOTHER HEAD OF THE TABLE, UPSTAGE, JEWISH BOY LEFT WALL, JEWISH GIRL RIGHT WALL. FATHER GESTURES TO ELIJAH CUP

EMES: (Crossed to JEWISH FAMILY) Good evening, Folks!

JEWISH FATHER: (Rises) Ah, good evening! Please, have a seat at our Passover table!

JEWISH MOTHER: (Rises) I'm afraid we've all had our dinner, but I'd be happy to make a plate for you and your friend. . . tsk, tsk, tsk . . . Soooo thin!

MORIAH: (Raise a hand in protest) Uh . . . not hungry . . . thanks

JEWISH MOTHER: Ahhhh . . . (Sits back down)

EMES: We really don't have time to eat, but if you could feed us the answers to a few questions . . . (Reach for flipbook and pen)

JEWISH FATHER: Of course! Tonight is the night for questions, (To JEWISH BOY) isn't it, Son?

JEWISH BOY: (Rises and recites without enthusiasm) Why do we eat unleavened bread on this night when all other nights we eat either leavened bread? Why do we eat only bitter herbs on this night when all other nights we eat all kinds of vegetables? Why do we dip . . .

JEWISH FATHER: That's fine son.

JEWISH BOY: (Nod and sit)

EMES: If I could interject one . . . what's this cup on the table.

JEWISH FATHER: That's a very special cup, called the Elijah Cup. We Jews know that Elijah will come at Passover. Every year, we set a place for him at our table with his own special cup. At this point in the meal, we always check the door to see if he's arrived. (Nod at JEWISH GIRL)

MOTHER REACHES FOR JEWISH BOY'S HAND IN ANTICIPATION. JEWISH GIRL RISES, OPENS DOOR, LOOKS BACK AT TABLE AND SHAKES HER HEAD SADLY. SHE RETURNS TO HER SEAT.

JEWISH FATHER: (Sighs heavily) Well, perhaps Elijah will come next year.

EMES: Perhaps. Good night. (Stashes flipbook and escorts MORIAH to S.L. Waves to JEWISH FAMILY) Next year in Jerusalem.

JEWISH FAMILY NODS. BLACK OUT STAGE RIGHT

MORIAH: Okay, I think I'm getting the hang of this. If John the Baptist is born during Passover, and he was conceived six months before Jesus, then Jesus was born 6 months after Passover: (count with fingers) April, May, June, July, August . . . (Hold up sixth finger) September! So Jesus was born in September! Is there any biblical significance regarding September?

EMES: Oh, yes indeed! (Flips pages in the Bible and examine with magnifying glass) The feasts are listed in Leviticus 23 and Deuteronomy 16. The seventh and most holy month of the entire biblical calendar falls in September. This month begins with the Feast of Trumpets—what the Jews celebrate today as Rosh Hashanah. Ten days later is Yom Kippur—the Feast of Atonement, and in the middle of the month, the Feast of Tabernacles begins. If John the Baptist was born on Passover, the middle of the month of Nissan, then Jesus would have been born in the middle of the seventh month, during the Feast of Tabernacles.

MORIAH: What do they do during—what did you call it?

EMES: The Feast of Tabernacles? Tabernacles was the third pilgrimage feast of the year. In the first century, God's people, from all over Judea, went up to Jerusalem. There they'd construct temporary shelters and live in them for eight days.

MORIAH: So, Jesus arrived . . . during a camping trip?

EMES: Yeah, sort of. When Joseph and Mary arrived in Bethlehem, it was over crowded with the spill over of feast go-ers in Jerusalem.

MORIAH: But I thought they were there for the census! That's what Luke says.

SCENE 5: LIGHTS UP S.R. JOSEPH PACES IN DEEP THOUGHT.

EMES: Well, let's check it out. (Crossing, pulling flipbook from pocket) Uh, excuse me, sir—are you Joseph, the son of Jacob?

JOSEPH: Yes, your servant is the son of Jacob. (bow) Shalom.

EMES: (Open flipbook and pull out pen) Yes, yes. Shalom. Joseph, what are you thinking about so seriously. (Take notes)

JOSEPH: (Looks around to see if anyone can hear.) Well, my betrothed, Mary is with child. (Puts up his hands) It wasn't me. I treated her with honor and in such sad cases, God teaches us to severely punish such a one . . . but Mary tells me that the child was conceived of the Holy Spirit.

EMES: (Nod as if to convince him) And you believe her?

JOSEPH: Of course—well, not at first . . . (Embarrassed) Actually, I was going to put her away—but without a big commotion—you know, hoping to save her life. But, then in a dream, an angel told me that Mary was actually telling the truth, and for me take her as my wife.

EMES: So, what's the problem?

JOSEPH: Eh! This census thing! A decree has come out from Caesar Augustus that the whole world should be registered. He gave us plenty of time—months to get this done—you know, an 80 mile trip takes a great deal of preparation—we have to have provisions for the trip, someone to look after the place while we're gone—all that stuff. But, when to go?

MORIAH: What do you mean? Just go!

JOSEPH: Ah, but the roads are all so dangerous, with robbers and zealots, and what have you. I prefer to go during a feast time. That way the roads will be crowded with folks going to Jerusalem and I fulfill the law to appear before the Lord.—you know, kill two birds with one stone. And Scripture says that the Lord will watch over my possessions while I make the trip to the Temple for the feasts.⁸ Bonus! But the next feast isn't until Tabernacles, and by that time, Mary will be nearly due! That will be such a long and uncomfortable trip for her—five days on a donkey? Whew!

MORIAH: Why not leave Mary at home? Why put her through all that?

JOSEPH: Well, because, Mary's also from the line of David, and needs to register in Bethlehem, too. And we're going to have a Son—I'll have to be with them to name Him at his circumcision and that has to happen eight days after He's born—even though I'm not really His father—but I'll be standing in, so to speak. What happens if I go to Bethlehem by myself and I'm not back here in time? I have no other choice. I'll just have to bring her along.

EMES: (Patting JOSEPH on the shoulder) That's probably the right move. Have a safe trip! (Turns and crosses back to S.L.) Shalom!

JOSEPH: Yes, shalom!

JOSEPH PONDERES THEM. BLACK OUT

EMES: (Looks back in Bible—flip back to LUKE and examine page with magnifying glass) Okay, so we know that this is the time of Tabernacles, when all area would be dotted with temporary shelters, since all native Israelites were commanded to live in one during the Feast.⁹

MORAIH: What exactly did these temporary shelters look like?

EMES: Well, lets flip back to Nehemiah 8:15; *"Go out to the hills, and bring olive branches, and wild olive branches, myrtle branches, palm branches, and branches of other leafy trees, to make booths, as it is written."*

SCENE 6: LIGHTS UP STAGE RIGHT WHERE A SUKKAH IS STANDING.

EMES: (Point to Sukkah) See? It's a little hut made from branches. The roof is loosely covered with boughs, so the sky can be seen in between.

MORIAH: I see. And people lived in those?

EMES: For a week—actually by this time, they probably only built them for show and took their evening meals in them—like the Jews do today, but it was—and still is—considered very good form to invite guests into the shelter, as well. Luke tells us that Joseph does bring Mary to Bethlehem, *the days were completed for her to give birth. And she gave birth to her first-born son; and she wrapped Him in cloths, and laid Him in a manger, because there was no room for them in the inn.*¹⁰

JOSEPH, MARY WITH BABY IN ARMS, STEP INTO SUKKAH AND ASSUME THE TRADITIONAL POSE.

EMES: (Turn to scene, and smile)

MORIAH: (Gaze at scene a few minutes) Oh my goodness! That looks just like my manger scene. (Pause) But, the Bible says they were in a stable!

EMES: (Looking at the Bible with magnifying glass) No, it doesn't. Actually it just says that Mary swaddled the Baby Jesus and laid Him in a manger, because there was no room in the inn. We have always assumed a manger would be in a stable—and that's a pretty good assumption looking backward from the 21st Century perspective, if we have no other information. Now we have an additional insight into the situation. Actually, the same Greek word translated in Luke 2 as "manger" is translated "stall" in Luke 13:15. In Genesis 33:17, the Hebrew reads that Jacob built a sukkah for his cattle—a Hebrew word meaning stall or temporary dwelling—the same word the Jews still use to describe the temporary shelter. Maybe that's how the translation was

confused, I don't know. Looking at the chapters in Luke and Matthew, we don't actually read where the cattle were lowing. That was also an assumption.

MORIAH: Well, you're making assumptions, too. Is there any other evidence that Jesus was born during the biblical Feast of Tabernacles?

EMES: Yes, there are a few other clues. For one, Tabernacles is mentioned more in scripture than any other biblical feast. That indicates its importance, wouldn't you say? AND the prophet says that in the millennial kingdom that we'll all be going up to Jerusalem to celebrate the Feast of Tabernacles!

MORIAH: Where does it say THAT?

EMES: In Zechariah 14—and remember that Jesus was conceived of Mary during Chanukah? Well, the Chanukah festival has its beginnings in the second century before Jesus, after the Temple was rededicated. Judas Maccabeus declared an eight day holiday . . . kind of like a second Feast of Tabernacles . . . since the Jews hadn't been able to celebrate Tabernacles for so long, while they were under Greek occupation.

MORIAH: So Jesus was conceived during Tabernacles—or the second Tabernacles—and was born on the real or biblical feast of Tabernacles.

EMES: Exactly. Something else very interesting. The angel appearing to the shepherds in the ninth verse of Luke chapter 9 makes a curious statement. *I bring you tidings of great joy.* To the shepherds, the greeting would be very appropriate, since Tabernacles is then known by God's Children as *the Season of Our Joy* from God's command to rejoice in Deuteronomy 16:14, 15 and Leviticus 23:40.

SHEPHERDS FILE INTO STAGE RIGHT SCENE: BOW DOWN BEFORE THE HOLY FAMILY

MORIAH: What better time to be joyful than at the birth of the Messiah! (Point at the shepherds.) Yeah, about those shepherds . . . why did the angel appear to them, of all people?

EMES: For one, maybe, that Jesus was to be the Good Shepherd but let's see if we can find out more. (Gesture for one of the SHEPHERDS) Pst! Pst!

SHEPHERD: (Look up at EMES and point to chest)

EMES: Yeah, you! Come here, please.

SHEPHERD: (Walks over tentatively, studying EMES, 1speaking in an exaggerated Brooklynese accent) Yeah? Whatta ya want? I'm worshipping' hee-ah (Wag thumb at the Sukkah) Ya know Who this is??

EMES: Yes, I do, but may I have just a minute of your time?

SHEPHERD: Okay, but make it fast.

EMES: Yes, can you tell me what month this is? I mean, you have your flocks out in the field and all.

SHEPHERD. It's the seventh month, of course.

EMES: Would you ever have you flocks out in say, Kislev or Tivet? You know, around Chanukah time?

SHEPHERD: (Wave him off) Of course not! It gets cold at that time of the year! Brrr! Too cold to have young animals out at night.

MORIAH: Young animals? Your flocks are young?

SHEPHERD: You bet! I'm not just any old run-of-the-mill shepherd, you know. The sheep we guard are the young lambs, destined to be the Passover sacrifice in the spring.

EMES: (To MORIAH) Of course! Moriah, this is Bethlehem. Jacob buried Rachel here and shepherds gathered their sheep around the area of her tomb. Because Rachel was a shepherd, Jacob called this place *Migdal Eder* or Watchtower of the Flock. All the flocks in this area were considered Temple property and had Levitical shepherds. And if He was born in this same area, He is dedicated to God and destined for sacrifice, just like the rest of the sheep! John, himself calls Jesus the Lamb of God!

MORIAH: That's right!

EMES: (Pat SHEPHERD on shoulder) Thanks Big Guy. We won't be taking any more of your time.

SHEPHERD: (Nod and return to Sukkah scene. Gesture to other shepherds. They all file out)

BLACK OUT STAGE RIGHT

MORIAH: Okay, that was pretty convincing. Any other clues that would indicate that Jesus was born during the Feast of Tabernacles?

EMES: Well, let's see. (Turn to Bible) Look here in John 1:14 The Word was made flesh and *dwelt* among us. That Greek word translated *dwelt* also means to encamp, live in a tent, or to reside as God did in the Tabernacle. So, Jesus *tabernacled* among us.

MORIAH: Oh, my!

EMES: There are more clues in the shelter itself. We read in Nehemiah 8 that God told His people to build shelters from various types of trees. During the Feast of Tabernacles, the Jews

since before Jesus's time had a ceremony involving these species—men would wave clusters of willow and palm branches as they rejoiced before the Lord. When they did this, they would cry, “Hosannah! Hosannah!—Save us! Prosper us!—just the way they did when Jesus arrived in Jerusalem.

MORIAH: Why would they do that?

EMES: Just like Elijah is expected at Passover, the Jews believe that Messiah will arrive during Tabernacles. So those folks waving the palm branches in Jerusalem were actually acknowledging Jesus as the Messiah.

MORIAH: Wow!

EMES: And something else . . . Remember that I told you that spaces were left between the branches in the roof of the shelter? They were like that so that from the inside, a person could see the stars above. We know that a star was pretty significant to the whole story, right?

MORIAH: Yes! The star of the east! Is that what they were looking for?

EMES: Yes, and not only the Israelites . . .

SCENE 7: LIGHTS UP STAGE RIGHT: WISE MEN STAND, SMILING AT AUDIENCE, GIFTS IN HAND.

EMES: (Grand gesture STAGE RIGHT) The Wise Men!

MORIAH: But, there's only two of them. I thought there were three.

WISE MEN: (Look at MORIAH, look at each other, roll eyes)

EMES: That's another assumption, based on the number of gifts they brought, three: gold, frankincense, and myrrh. Their *names* were also traditional—given to them by the Eastern Orthodox church in the 7th Century.

MORIAH: Oh dear. Sorry guys!

WISE MEN: (nod and dismiss offense with casual wave of hands)

EMES: They weren't a part of the original nativity scene, either. In fact, they didn't show up until over a year after Jesus's birth. (Cross to WISE MEN) Hello.

WISE MAN: Where is He Who has been born King of the Jews? For we have seen His star in the East and we have come to worship Him.

EMES: (Flipping note book) When exactly did you see this star?

WISEMAN: (Confer quietly with other wise man) Two years ago.

EMES: (To MORIAH) Herod will kill all the youngsters in Bethlehem, two-years old and younger. But, wait. You see, the Jews reckon life to begin at conception, so when a child is born, he is already nine months old as far as the Jews are concerned. Do you understand?

MORIAH: So, when the Wise Men show up, Jesus is probably fifteen months old—not two years old.

EMES: Exactly!

MORIAH: (To WISEMAN) Hey—how would you guys know anything about a Jewish King and why would you want to worship him?

WISE MAN: (Quietly confers with other WISE MAN) Well, we are Persian Priests.

EMES: Of course! (To MORIAH) The term magi only appears in the biblical text in Matthew, but Jeremiah alludes to the same word in Jeremiah 39:3, when the prophet is talking about the Babylonian princes sitting at the gate. There were still about 25,000 Jews still living in Babylon, known as Persia at the time of Jesus's birth and they would certainly be awaiting the Messiah. (To Wisemen) Uh . . . hey guys. You didn't happen to speak to a King Herod when you came through Jerusalem, did you?

WISEMAN: Oh, why yes! Lovely fellow! He and his people were kind enough to direct us to Bethlehem. He told us to come back when we find the Child to bring back word to him, that he might come and worship Him also.¹¹

EMES: (Click finger) Oh man! Okay, well look. He doesn't want to worship the newborn King, okay? Trust me on this one. He means to do Him great harm.

WISEMEN: (Look at each other in shock and dismay)

EMES: Its okay, but when you head back to Persia, take the truck route around Jerusalem, will you?

WISE MAN: Oh yes indeed! Thank you! (Turn away and shuffle off STAGE RIGHT—to other WISEMAN) My goodness! Do you suppose that was a dream?

OTHER WISEMAN: Hmmmm. I don't know.

THEY CONTINUE TO CONFER QUIETLY UNTIL THEY EXIT. EMES LEADS MORIAH TO THE BIBLE. BLACK OUT STAGE RIGHT.

EMES: Daniel was known as a Magi in Babylon. And you know something else? (Flips pages—look at with magnifying glass) Here in Genesis 25: to verse six, we see that Abraham took another wife after Sarah died, a woman named Keturah. She has six children and they have

children. But see? Here is verse six, Abraham gave them gifts and sent them away from Isaac, to the land of the East!! These wise men could have been children of Abraham, too, and would certainly know of the prophesied Messiah!!

MORIAH: I never thought of that before!

EMES: (Close Bible) Well now, Moriah. Have I helped you find all your answers?

MORIAH: Well, yes. A true biblical celebration of Jesus's birth is the Feast of Tabernacles. He was conceived during the Feast of Dedication, and was crucified on the Feast of Passover.

EMES: That's right. Like Paul tells us in Colossians 2:16-17, "*Therefore let no one act as your judge in regard to food or drink or in respect to a festival or a new moon or a Sabbath day-- things which are a mere shadow of what is to come; but the substance belongs to Christ.*" See? Paul says that the substance of the biblical feasts is Jesus and if we plot out the messianic milestones that took place on the feast, we can understand Paul's bold statement better. We know that Jesus was crucified on Passover but He arose from the dead on another biblical feast—the Feast of First Fruits—and *He became the firstfruits of those who have fallen asleep.*¹² We also know that it was Pentecost, or the Feast of Weeks, when the believers first received the Holy Spirit.

MORIAH: Wow! I guess I need to study up a bit more on the festivals. If the important events in Jesus's life happened on these occasions, maybe there's more prophetic information in the other feasts.

EMES: It's certainly worth a look, Moriah!

MORIAH: All of a sudden, the *Old Testament* seems very new and exciting! (Pat the Bible) You know something, Lamed? I think this is the beginning of a beautiful friendship.

EMES: (Nod and smile) Amen.

BLACK OUT

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END NOTES

¹ Job 28:12

² Psalm 69:32

³ 1 Corinthians 14:33

⁴ Ecclesiastes 1:9

⁵ Proverbs 2:2-7

⁶ Malachi 4:5

⁷ Luke 12:48

⁸ Exodus 34:24

⁹ Leviticus 32:42

¹⁰ Luke 2:6, 7

¹¹ Matthew 2:8

¹² 1 Corinthians 15:20