

Jesus' Prophetic Birthday:

Based on my knowledge of Scripture, historical facts, the Biblical calendar and Jewish tradition I would like to present the following Christmas story as a plausible way in which the events surrounding Jesus' birth occurred.

It is Saturday night, Kislev 25, in the Jewish year 3756. It is the first night of Hanukkah, the Feast of Dedication and the Feast of Light, December 6, 6 BCE. The angel Gabriel comes to the Virgin Mary with a message from God. She will conceive in her womb, bear a son and name him Jesus (Yashua – Joshua – "I AM SALVATION"). The Holy Spirit will come upon her, and the power of the Most High will overshadow her; and for that reason the holy offspring shall be called the Son of God.

Also around the time of the winter solstice (December 21st), Romans observed Juvenalia, a feast honoring the children of Rome.

In addition, members of the upper classes often celebrated the birthday of Mithra, on December 25. Mithra was an ancient Persian god of light. It was believed that Mithra, an infant god, was born of a rock. For some Romans, Mithra's birthday was the most sacred day of the year. In the later Roman Empire, Mithra blended with Sol Invictus, god of the "unconquered sun."

Some theorists believe the early Roman Catholic Church may have chosen the same date for Christmas in order to supplant pagan rituals, though many Christian scholars dispute this.

<https://www.history.com/topics/natural-disasters-and-environment/winter-solstice>

Pagans commonly celebrated the birthdays of their gods, however in the Bible a birthday is never celebrated to the true God, who being eternal has no birth or day of origin.

Mary appropriately Hanukkahs (dedicates – first use for a holy purpose) her body to be the temple of God by saying, "*Behold, the bondslave of the Lord; be it done to me according to your word.*"

The Holy Spirit impregnates Mary. She now has the Word of God, eternal life and the light of men dwelling in the darkness of her womb. As it is written: *In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being by Him, and apart from Him nothing came into being that has come into being. In Him was life, and the life was the light of men. And the light shines in the darkness, and the darkness did not comprehend it.* (John 1:1-5)

Interestingly, on the first night of Hanukkah many Jews quote this passage of Scripture, "*In the beginning God created the heavens and the earth. And the earth was formless and void, and darkness was over the surface of the deep; and the Spirit of God was moving over the surface of the waters. Then God said, "Let there be light"; and there was light.*" (Genesis 1:1-3)

Coincidentally we are reminded by the Scripture in **John 10:22-39**, that Jesus declared Himself to be the Son of God on Hanukkah, the Feast of Dedication and Light in the Temple at Jerusalem.

I and the Father Are One

²² At that time the **Feast of Dedication** took place at Jerusalem. It was winter,²³ and Jesus was walking in the temple, in the colonnade of Solomon. ²⁴ So the Jews gathered around him and said to him, "How long will you keep us in suspense? If you are the Christ, tell us plainly." ²⁵ Jesus answered them, "I told you, and you do not believe. The works that I do in my Father's name bear witness about me, ²⁶ but you do not believe because you are not among my sheep. ²⁷ My sheep hear my voice, and I know them, and they follow me. ²⁸ I give them eternal life, and they will never perish, and no one will snatch them out of my hand. ²⁹ My Father, who has given them to me,^[a] is greater than all, and no one is able to snatch them out of the Father's hand. ³⁰ I and the Father are one."

³¹ The Jews picked up stones again to stone him. ³² Jesus answered them, "I have shown you many good works from the Father; for which of them are you going to stone me?" ³³ The Jews answered him, "It is not for a good work that we are going to stone you but for blasphemy, because you, being a man, make yourself God."³⁴ Jesus answered them, "Is it not written in your Law, 'I said, you are gods'?" ³⁵ If he called them gods to whom the word of God came—and Scripture cannot be broken—³⁶ do you say of him whom the Father consecrated and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God'?" ³⁷ If I am not doing the works of my Father, then do not believe me; ³⁸ but if I do them, even though you do not believe me, believe the works, that you may know and understand that the Father is in me and I am in the Father."³⁹ Again they sought to arrest him, but he escaped from their hands. **John 10:22-39**

Forty weeks after His conception Jesus is born. It is Friday night, Elul 7, in the Jewish year 3756. This corresponds to our Gregorian calendar date of September 9, 5 BCE. It is the beginning of the weekly Sabbath. The Jewish people have a particular name for every Sabbath and they read specific passages of Scripture on those Sabbaths. The one on which Jesus is born is called KiTeitzei, "**WHEN YOU GO OUT to battle against your enemies**". On that Sabbath night Jesus goes forth from the womb. And the next morning in the Temple and in every synagogue Isaiah 54:1-10 is read. It begins this way:

"Shout for joy, O barren one, you who have borne no child; break forth into joyful shouting and cry aloud, you who have not travailed; for the sons of the desolate one will be more numerous than the sons of the married woman," says the LORD." Isaiah 54:1

Forty weeks – is the period of human gestation.

enemies – 1 John 3:7-9 ⁷ Little children, let no one deceive you. Whoever practices righteousness is righteous, as he is righteous. ⁸ Whoever makes a practice of sinning is of the devil, for the devil has been sinning from the beginning. **The reason the Son of God appeared was to destroy the works of the devil.** ⁹ No one born of God makes a practice of sinning, for God's seed abides in him; and he cannot keep on sinning, because he has been born of God.

On the following Sabbath, being the eighth day Jesus is circumcised. The Jewish people call this particular Sabbath, KiTavo, “**When you enter**”. On that day Jesus entered into the Mosaic Covenant through His circumcision. And in the Temple and every synagogue the prophet Isaiah 60:1-22 is read. It begins this way:

Arise, shine; for your light has come, and the glory of the LORD has risen upon you. For behold, darkness will cover the earth, and deep darkness the peoples; but the LORD will rise upon you, and His glory will appear upon you. And nations will come to your light, and kings to the brightness of your rising. Lift up your eyes round about, and see; they all gather together, they come to you.

And in verse six of that passage of Scripture it prophesies the coming of the Magi to see Jesus. It reads this way:

A multitude of camels will cover you, the young camels of Midian and Ephah; all those from Sheba will come; they will bring gold and frankincense, and will bear good news (myrrh - a sweet smelling aroma) of the praises of the LORD.

Mary waited the prescribed **40 days** for **her purification** from the blood of childbirth before presenting her son, Jesus at the Temple. It was Thursday, **Ethanim 21**, of the Jewish year 3756 or our October 23, 5 BCE. The Jewish people call the day **Hossana Rabbah** or “**The Great Day of Salvation**”. It is the last day of the **Feast of Tabernacles** (Sukkoth).

40 DAYS - from the Sabbath of the reading during the Sabbath known as “**When you go out**” (Deuteronomy 21:10–25:19), puts us on the day of the Biblical Calendar day of “**Hossana Rabbah**”, the seventh-day of the Feast of Tabernacles, also known as the “**Great Day of Salvation**”.

i.e. Luke 2:22-35 – *Jesus Presented at the Temple* – “²²And when the time came for their purification according to the Law of Moses, they brought him up to Jerusalem to present him to the Lord . . . ²⁵Now there was a man in Jerusalem, whose name was Simeon, and this man was righteous and devout, waiting for the **consolation** of Israel, and the Holy Spirit was upon him. ²⁶And it had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's **Christ**. ²⁷And he came in the Spirit into the temple, and when the parents brought in the child **Jesus**, to do for him according to the custom of the Law, ²⁸he took him up in his arms and blessed God and said, ²⁹“Lord, now you are letting your servant depart in peace, according to your word; ³⁰for my eyes have seen your salvation ³¹that you have prepared in the presence of all peoples, ³²a light for revelation to the Gentiles, and for glory to your people Israel.” ³³And his father and his mother marveled at what was said about him. ³⁴And Simeon blessed them and said to Mary his mother, “Behold, this child is appointed for the fall and rising of many in Israel, and for a sign that is opposed ³⁵(and a sword will pierce through your own soul also), so that thoughts from many hearts may be revealed.”

consolation – paraklés (3874) Messianic salvation.

Christ – Christos (5547) the Messiah – the Salvation of Israel.

Jesus – Iésous (2424) “I am Salvation” – the Son of God, the Saviour of mankind, Joshua, the name of the Messiah – Yahweh (tetragram name): “Behold the man with raised nail pierced hands”.

her purification - Leviticus 12:1-4 - “The Lord spoke to Moses, saying, ²“Speak to the people of Israel, saying, If a woman conceives and bears a male child, then she shall be unclean seven days. As at the time of her menstruation, she shall be unclean. ³And on the eighth day the flesh of his foreskin shall be circumcised. ⁴Then she shall continue for thirty-three days in the blood of her **purifying**. **She shall not touch anything holy, nor come into the sanctuary, until the days of her purifying are completed.**”

Ethanim - is the seventh month of God's calendar. It falls within our September/October time frame. The Jewish people currently call this month Tishri.

Feast of Tabernacles - In Hebrew the feast is called Sukkoth, which is translated as tent, hut, tabernacle or booth and indicates a temporary dwelling.

The Feast of Tabernacles is the most joyous feast of the year for Israel and it has four major themes associated with it. Let's see how these four themes are linked to Jesus' first appearance at the Temple.

The first theme is the **ingathering of various tree branches**. Jesus, “the **Branch**” spoken of by Isaiah the prophet (Isaiah 11:1-10) concerning the messiah is brought into Jerusalem during the feast. It was written of Him: “*Then a **shoot** will spring from the stem of Jesse, and a **branch** from his roots will bear fruit.*”

Jesse was King David's father. Therefore, the messiah had to be a descendent of King David, which Jesus was according to the genealogies. The shoot or branch in the prophecy can also be rendered from the root Hebrew word **Nazir** meaning “*unpruned vine*” from whence we get the word **Nazarene**. This is why the Bible references Jesus as the **Nazarene** or Jesus from **Nazareth**.

Nazarene is a title applied to **Jesus**, who, according to the **New Testament**, grew up in **Nazareth**, a town in **Galilee**, now in northern **Israel**. The word is used to translate two related terms that appear in the **Greek New Testament**: *Nazarēnos* (Nazarene) and *Nazōraios* (Nazorean). The phrases traditionally rendered as “Jesus of Nazareth” can also be translated as “**Jesus the Nazarene**” or “Jesus the Nazorean”, and the title “**Nazarene**” may have a religious significance instead of denoting a place of origin.

The **Gospel of Matthew** explains that the title Nazarene is derived from the prophecy “He will be called a Nazorean”, *but this has no obvious Old Testament source*. Some scholars argue that it refers to a passage in the Book of Isaiah (Isaiah 11:1, “There shall come forth a shoot from the stump of Jesse, and a **branch** from his roots shall bear fruit.”), with “Nazarene” a Greek reading of the Hebrew *ne-tser* (**branch**), understood as a **messianic title**. Others point to a passage in the **Book of Judges** which refers to Samson as a **Nazirite**, a word that is just one letter off from Nazarene in Greek.

The **Greek New Testament** uses “**Nazarene**” (a **branch**) six times (Mark, Luke), while “Nazorean” is used 13 times (Matthew, Mark in some manuscripts, Luke, John, Acts). In the **Book of Acts**, “**Nazorean**” is used to refer to a follower of Jesus, i.e. a **Christian**, rather than an inhabitant of a town. “Notzrim” is the modern Hebrew word for Christians (*No-tsri*, נוצרים) and one of two words commonly used to mean “Christian” in Syriac (*Nasrani*) and Arabic (*Naṣrānī*, نصراني).

In Acts, **Paul of Tarsus** is called, “**a ringleader of the sect of the Nazoreans**” (Acts 24:5), thus identifying Nazorean with Christian. Although both “Christianios” (by Gentiles) and “Nazarenes” (by Jews) appear to have been current in the 1st century, and both are

recorded in the New Testament, the Gentile name "Christian" appears to have won out against "Nazarene" in usage among Christians themselves after the 1st century.

Modern Hebrew the word "Notzrim" (נוצרים) is the standard word for Christians.

In **Rabbinic** and contemporary Israeli modern Hebrew, the term *Notzrim* (plural) (Hebrew: נוצרים), or singular "*Notzri*" (נוצרי) is the general official term for "Christians" and "Christian"

In **Talmud** and Midrash generally refers to Jewish Christians.

Although **Arab Christians** referred to themselves as مسيحي *Masīhī* (from مسيح *Masīh*, "Messiah, Christ"), the term "Nazarene" was adopted into the Arabic language as singular *Naṣrani* (Arabic: نصراني, "a Christian") and plural *Naṣara* (Arabic: نصارى, "Nazarenes, Christians") to refer to Christians in general. The term "Naṣara" is used many times in the Qur'an when referring to them.

[https://en.wikipedia.org/wiki/Nazarene_\(title\)#cite_note-Miller-6](https://en.wikipedia.org/wiki/Nazarene_(title)#cite_note-Miller-6)

The second theme of the feast is **God comes to tabernacle or dwell with His people**. For the past week, all the Jewish people had been living in temporary dwellings or booths made out of tree branches. It was meant to remind them of the Exodus, when God's presence was manifest among His people, leading and protecting them day and night. Jesus arrives among the people as **Immanuel ... "God With Us"** to fulfill the prophecy of Isaiah 7:14. *"Therefore the Lord Himself will give you a sign: Behold, a virgin will be with child and bear a son, and she will call His name Immanuel.*

The third theme of the feast is **the salvation of God's people**. The angel commanded Joseph to name the child, Jesus because He would save His people from their sins. In Hebrew, Jesus' name is Yashua or Joshua, which means, **"I AM salvation"**. God told Moses to tell the Israelites that "I AM" (Exodus 3:14) had sent him to deliver them from the Egyptians. In today's world we just hear a person's formal name and it has no particular meaning to us. But in Jesus' day peoples name were actual statements. So, every time Jesus introduced Himself, the people heard the statement, **"I AM salvation"**.

The fourth theme of the feast is **great joy**. While the people were rejoicing in God outside the Temple, Jesus was presented before God, in the Temple, as was the custom. At that time old Simeon and Anna were filled with the **joy of the Holy Spirit** and began prophesying because they had seen the consolation of Israel.

by Michael Gibson - Key2Changes.com

Where was the Birthplace of the Lord Jesus?

Tradition, not the Bible, says that Jesus' birth place was in cave over which the Basilica of the Nativity was built in Bethlehem. Roman Emperor Constantine, built a Basilica over this cave in the 4th Century at the request of his mother, Helena. It was destroyed and the present basilica was built by Emperor Justinian in 530 AD. **Origen of Alexandria (185 - 254 AD) wrote that it was generally accepted that Jesus was born in a cave at Bethlehem which could be visited in his day.**

Clearly the city of Jesus' birth was Bethlehem as **Micah 5:2** prophesied:

But you, O Bethlehem Ephrathah, who are too little to be among the clans of Judah, from you shall come forth for me one who is to be ruler in Israel, whose coming forth is from of old, from ancient days.

and as the Gospels of Matthew, Luke and John confirm. (Matt. 2:1; Luke 2:4, 15; John 7:42). Luke proclaims the birth place as Bethlehem, *"For unto you is born this day in the city of David a Saviour, which is Christ the Lord."* **1 Samuel 17:15**, confirms Bethlehem as the City of David, *"But David went and returned from Saul to feed his father's sheep at Bethlehem."*

But where in Bethlehem was Jesus born?

The fact is that the New Testament does not mention the exact place in Bethlehem of where Jesus was born. **Nowhere does the Bible record that Jesus was born in stable attended by donkeys, chickens, and cows as many nativity scenes present.** In the past it was speculated that because there was no room for Joseph and Mary in the Inn, and that he was born in the stable behind the inn where the animals were kept. This conjecture is false and is a good example that shows us we should not apply speculation to God's word. All the New Testament specifically says is that Jesus was laid in a manger in Bethlehem.

Although the New Testament does not tell us where in Bethlehem Jesus was born, the Old Testament does. **Micah 4:8** states:

"And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." Thus the Old Testament clearly states that the Messiah would be born at the **"tower of the flock"** (Hebrew: *Migdal Edar*).

The phrase **"tower of the flock"** is the Hebrew phrase *"Migdal Edar"* and means a **"watch tower of the flock"**. In ancient times this was a military tower erected to view into the valley on the edge of Bethlehem to protect the city. Several of these military towers are recorded in the Old Testament (See Judges 8:71, 9:46, 9:51; 2 Kings 9:17, 18:8; Nehemiah 3:1). The tower at Bethlehem is first mentioned in **Genesis 35:21**, *"And Israel journeyed, and spread his tent beyond the tower of Edar"* (**"tower of Edar"**- Migdal Edar). After Jacob left Bethel he came to **Edar (the tower)** and there Rachel began hard labor and as she delivered Benjamin **she died and was buried there in Ephrathah which is Bethlehem** (**Gen. 35:19**). After burying Rachel, Jacob moved his flocks beyond the **tower of Edar**. This would pinpoint the location as being near to what is present day Bethlehem. Clearly, this establishes that **Migdal Edar, "the tower of the flock"** was in Bethlehem in Bible times.

The oldest tradition, based upon **Genesis 35:16-20; 48:7**, points to a place one mile north of present-day Bethlehem and 4 miles from Jerusalem. We do not know what were the bounds of ancient Bethlehem when Christ was born there, but we know the area called Bethlehem was larger than it is today. The references to present day Migdal Edar are in reference to present day Bethlehem and not the Bethlehem of biblical times which was certainly greater. **Genesis 35:19** and **48:7** both state that Rachel was buried at "**Ephrath, which is Bethlehem.**"

*"And Rachel died, and was buried in the way to **Ephrath, which is Bethlehem.**" Genesis 35:19*

*"And as for me, when I came from Padan, Rachel died by me in the land of Canaan in the way, when yet there was but a little way to come unto Ephrath: and I buried her there in the **way of Ephrath; the same is Bethlehem.**" Genesis 48:7*

It must be noted that Ephrath or Ephrathah was the ancient name for the area that later was called Bethlehem. According to **Genesis 35:19**, after Jacob buried Rachel, he "*moved his flocks beyond the tower of Edar*" or "*Migdal Edar.*" **The location of Rachel's tomb today is outside, on the outskirts of present-day Bethlehem,** but clearly it was not when Jacob, buried his wife there. Clearly the area which is called Bethlehem in biblical times covered a greater area than does present-day Bethlehem and the Tower of the Flock was in that city.

*This watch tower from ancient times was used by the shepherds for **protection from their enemies and wild beasts. It was also the place ewes were safely brought to give birth to the lambs.*** In this sheltered building/cave the priests would bring in the ewes which were about to lamb for protection. **These special lambs came from a unique flock that was designated for sacrifice at the temple in Jerusalem.**

Rabbis state, (According to Edersheim in *The Life And Times Of Jesus The Messiah*, in Book 2, Chapter 6), "*This Migdal Edar was not the watchtower for the ordinary flocks that pastured on the barren sheep ground beyond Bethlehem, but it lay close to the town, on the road to Jerusalem, leading to the conclusion that the flocks which pastured there were destined for Temple sacrifices.*" Also, traditional rabbi interpretation of Genesis 35:23 and **Micah 4:8**, would render, "*He spread his tent beyond Migdal Edar, the place where King Messiah will reveal Himself at the end of days.*" What are we to make of all of this information from the writings of the rabbis? First, we know that **Migdal Edar was the watchtower that guarded the Temple flocks that were being raised to serve as sacrificial animals in the Temple.** These were not just any flock and herd. **The shepherds who kept them were men who were specifically trained for this royal task. They were educated in what an animal, that was to be sacrificed, had to be and it was their job to make sure that none of the animals were hurt, damaged, or blemished.** **These lambs were apparently wrapped in "swaddling clothes" to protect them from injury and also were used to wrap the Lord Jesus.**

Thus, with the establishment of Temple worship in Jerusalem, *the fields outside of Bethlehem became the place where a special group of shepherds raised the lambs that were sacrificed in the Temple. Being themselves under special Rabbinical care, they would strictly maintain a ceremonially clean stable for a birthing place. The Tower of the Flock was used for birthing ewes, and the surrounding fields were where these shepherds grazed their flocks.* These shepherds customarily kept their flocks outdoors twenty-four hours a day every day of the year, *but brought the ewes in to deliver their lambs where they could be carefully cared for. It was to this place that Joseph took Mary. It was in this special place at "Migdal Edar" that Christ was born!* *How do we know? Micah 4:8 tells us so!:*

*And you, O tower of the flock, hill of the daughter of Zion, to you shall it come,
the former dominion shall come, kingship for the daughter of Jerusalem.*

Prophetically, "Migdal Edar" is the exact place in Bethlehem for Christ to be born. **Micah was God's prophet** who was warning Israel of the coming captivity. *He used the authenticating prophecy of the Assyrian captivity of the Northern Kingdom (soon to occur when he foretold it) to serve as a reminder to Israel of God's promised Kingdom.* God wanted them to know that even though they would be taken from their land because of their disobedience that He would restore them in time. **Micah 4:7** establishes the context of the passage and clearly is a Messianic prophecy of the coming of the Millennial Kingdom when Jesus Christ will reign over Jerusalem forever. ". . . **LORD shall reign over them in mount Zion from henceforth, even forever.**" In other words, God was assuring Israel that He would fulfill His promises to them of the Kingdom. In **Micah 4:8** the word is rendered "**tower of the flock**"(marg., "Edar"), *and is used as a designation of Bethlehem, which figuratively represents the royal line of David as sprung from Bethlehem.*

In this setting, **Micah (Micah 4:8) uses the prophecy of the Babylonian captivity of the Southern Kingdom as a pledge to guarantee (authenticating prophecy) of the birth of Christ at "Migdal Edar" at Bethlehem which is exactly where it took place!** **Micah prophesied that as surely as Assyrians would soon carry away Israel in the North, so the Messiah would come and establish His kingdom, the "first dominion, the kingdom shall come to Jerusalem."** *The verse states that as surely as Babylon would carry away the tribe of Judah, in the South, into captivity, so the Messiah would arrive at the Tower of the Flock.* This prophecy was one other evidence that later proved that Jesus was the Messiah, but one that Israel ignored in rejecting Him as their Messiah.

Who were the shepherds who first received the news of the birth of the Messiah? Luke 2:8-18 records that there were shepherds in the fields keeping watch over their sheep by night. **Who then were these shepherds?** Without question these were shepherds who resided near Bethlehem. **They were none other but the shepherds from "Migdal Edar" who were well aware**

that the Targum (a written Aramaic explanatory translations or paraphrasing of the Hebrew Scriptures) **hinted and many of the rabbis taught that Messiah might well be announced from "Migdal Edar" at Bethlehem.** The angels only told the shepherds that they would find the Babe wrapped in "swaddling clothes and lying in a manger." **There was no need for the angels to give these shepherds directions to the birth place because they already knew. These were the men who raised sacrificial lambs that were sacrificed in the Temple.** *When the angelic announcement came, they knew exactly where to go, as Luke 2 indicates, for the sign of a manger could only mean their manger at the tower of the flock!* You cannot explain the meaning or direction of the sign they were given or their response unless you have the right manger and the right shepherds!

Typically, "Migdal Edar", (the tower of the flock) at Bethlehem is the perfect place for Christ to be born. **He was born in the very birthplace where tens of thousands of lambs, which had been sacrificed to prefigure Him. God promised it, pictured it, and performed it at "Migdal Edar". It all fits together, for that's the place where sacrificial lambs were born!** Jesus was not born behind an inn, in a smelly stable where the donkeys of travelers and other animals were kept. **He was born in Bethlehem, at the birthing place of the sacrificial lambs that were offered in the Temple in Jerusalem which Micah 4:8 calls the "tower of the flock."**

John the Baptist in **John 1:29** proclaimed of Jesus, "*Behold the Lamb of God, which taketh away the sin of the world.*" Jesus is presented in the Bible as being "in type" as a sacrificial lamb. It was not by chance but by choice that Christ identified His death with the time of the observance of the Passover. Peter spoke of our redemption as wrought by the "*precious blood of Christ, as of a lamb without blemish and without spot*" (1 Pet. 1:19); and Paul told us that "*Christ our Passover is sacrificed for us*" (1 Cor. 5:7). Even the *first fulfilled type by which Christ is to be revealed in Heaven is as the Lamb* (Rev. 5:6-13).

The site has a long history as the place of the birth of Christ going back to Origen of Alexander in the 2nd Century who said that Jesus was born in a cave located in Bethlehem.

God's word tells us that Jesus Christ was born in Bethlehem, of Judah in the city of David at a place called the "**tower of the flock.**"

by Cooper P Abrams III
<http://www.bible-truth.org/BirthPlaceofJesus.html#2>