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WHERE NEW LIFE BEGINS

When Was Jesus Really Born? – Time to Find Out!

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When was Jesus really born? And was there a conspiracy by the early Roman church to cover it up? And can we know the date of the birth of Christ at all? The answer is absolutely yes.

While *December 25th on Trial* completely unveils why the Roman church chose December 25th to begin with, this teaching is going to expose and totally reveal the real date of His birth using extra-biblical information, historical evidence, and the Bible itself. An understanding of the Torah and the Levitical priestly system will be the key to all of it. So don't miss this teaching as we all grow together in our passion for truth and doing Bible things in Bible ways. Hello, everyone, I'm Jim Staley, Passion for Truth Ministries, and welcome to today's broadcast.

Today, we are going to be diving into a subject that is about 2,000 years old. That's right, we're going to find, discover, explore, and totally reveal when Jesus was really born. Now, I know this might sound like a question of, what do you mean? Pastor Jim, this has already been settled. He was born on December 25th. Well, not so fast. If you haven't watched *December 25th on Trial*, I encourage you to do so. That teaching is a full documentary, about 45 minutes long, going into all the history of when—I should say why—they chose December 25th.

The early Roman church chose December 25th for very specific reasons. And if you haven't watched that first, I encourage you to watch that first. If you're coming from *December 25th on Trial* or *Truth or Tradition*, this video is for you. We're going to dive into that subject to discover the power behind why He wasn't born on December 25th and actually when He was born.

This is definitely a debated topic—when He was born. There are really two different theologies, or I should say theories, of when He was born. We're going to dive into both of them right after this. All right, welcome back.

As we move through these PowerPoints and the discussion, the theology, the biblical references, the extra-biblical references—everything that we're going to show here today—I want everybody to know this is not a salvation issue. This is an issue of just knowing how to do Bible things in Bible ways, and doing the best that we can to serve Him in the ways that He desires to be served. After all, if you've watched *December 25th on Trial*, we certainly don't want to be mixing what used to be paganism and the date of a former son god's birthday with the birthday of the true Son of God. That's like telling your wife, "Hey, do you mind if I move your birthday to my old girlfriend's birthday? It's just a lot easier to remember." It's not going to go over very well. In the same way, our God says He is a jealous God, and we should not be changing any dates at all.

He has His own calendar. I call it God's prophetic calendar, where He has the feast days laid out from the very beginning in Genesis 1, verse 14, where He put the sun, moon, and stars in the sky for signs and for seasons. That word "seasons" there, if you follow me at all, you know, is the Hebrew word *moadim*, which literally means the appointed feast days. So He put those stars, sun, and moon in the sky so that not only could we see, but so we would know when to meet with Him. And the birthday of Christ, I'm going to submit to you, is no different. So let's dive in and discover exactly what the Scriptures have to say on this topic as we learn when Jesus was really born.

Like I said, there are really two theories, and that's what we're going to discuss here. These two theories are either He was born during Passover, or He was born during the Feast of Sukkot—better known as the Feast of Tabernacles. We're going to explore both of these theories, and I'm going to share with you what I believe. What I believe is absolutely hands down the best of both of these theories.

When we're dealing with that, when we get into the details and get into all of the theory on this, it's going to find its origin in Luke 1. Of course, you knew we were going there. That's the Bible story. It's when Jesus—and we're going to be calling Him by His Hebrew name today. I love to get into the Hebraic backdrop of the faith. To do that, we're going to call Bible things by Bible names. Our Lord, in Hebrew, His mama called Him Yeshua. That word simply means "He who saves" or "salvation." The Lord of the universe, Messiah Himself—His name is Salvation. Incredible.

All right, so it starts in Luke chapter 1. That's where we're going to go. So let's go over to Luke chapter 1 and begin the process of reading the biblical story of the nativity. Read with me: "There was in the days of Herod, king of Judea, a certain priest named Zacharias of the division of Abiha. His wife was of the daughters of Aaron, and her name was Elizabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. But they had no child, because Elizabeth was barren, and they were both well advanced in years." Sounds like the Abraham and Sarah story, doesn't it?

So it was that while he was serving as priest before God in the order of his division, according to the custom of the priesthood, his lot fell to burn incense when he went into the temple of the Lord. And the whole multitude of the people was praying outside at the hour of incense. Then an angel of the Lord appeared to him, standing on the right side of the altar of incense. And when Zechariah saw him, he was troubled, and fear fell upon him.

Now, just a quick side note: the altar of incense is prophetically connected to the prayers of the saints, right? They get offered up in the holy place. That's why this is here. The angel Gabriel shows up at the very place where they took the coal from the altar out in the courtyard from the sacrifice; they bring the coal in, mix it with the incense, it creates a smoke that allows the glory of the Lord to show up, and this time an angel shows up. The angel says in verse 13, "Don't be afraid, Zechariah, for your prayer is heard." You see the connection? He's at the altar of incense and his prayer is heard.

So, by the way, in the process here, let's do a little bit of spiritual exegesis. There's actually a lesson to be learned here: if you want your prayers to be heard, one of the things we need to do is make sure that we have a sacrifice or an offering unto Yahweh, unto God. The fire comes from—the only way your prayers are heard, ladies and gentlemen, is a sacrifice must be made first, because the prayers do not go to God unless you're in the holy place in ancient Israel, and it mixes with the incense, and that incense goes and rises up before God as a prayer, if you will.

In the same way, the prophetic symbolism is that we need to make sure we offer a sacrifice—a sacrifice of praise. Our life needs to line up with what we're asking, right? You cannot just ask God for anything and live an unholy life. He won't answer your prayers. So we sacrifice our mind, will, and emotions—what we want to do. We do what God wants us to do. In that process, He takes that fire, creates a fire that burns the flesh away, prophetically comes into the holy place, and allows you to come near because now you're a priest that has done its proper duty. You've made a sacrifice, you come into the holy place, and then you're able to mix that with God's presence, and that rises before Him. This is how Zacharias's prayers are heard.

So let's go back here and continue reading. In verse 13 it says, "Hey, don't be afraid, your prayer is heard, and your wife Elizabeth will bear you a son, and you shall call his name John." Now we're going to skip down to verse 18 just for the sake of saving a little time and dialogue, and keep reading. It says, "And Zacharias said to the angel, 'How shall I know this? For I am an old man, and my wife is well advanced in years.'" Now, literally, if you didn't know where we were in the New Testament, you would think this is the conversation with Abraham and Sarah—when Sarah laughed when she heard the angel tell Abraham, "By the way, your 90-year-old wife is going to have a baby," right? I'm exaggerating a little bit, but obviously they were well past childbearing, just like Zechariah and Elizabeth.

Watch what happens: the angel answered and said to him, "I am Gabriel, who stands in the presence of God. I was sent to speak to you and bring you these glad tidings. But behold, you will be mute and unable to speak until the day these things take place, because you did not believe my words, which will be fulfilled in their own time." Now, this is strange because I feel like that's a good question. He's saying, "Hey, what on earth are you, crazy angel? Look at me, I'm super old, my wife is super old—not gonna happen. We don't have anything to help us in this process. There's no in vitro here that's been invented yet. How is this going to happen?" And the angel says, "Look, do you not—I stand in the presence of God. If God says this is going to happen, this is going to happen."

All right, let's keep going. Skip down to verse 23 and let's keep reading: "So as soon as the days of his service were completed, he departed to his own house. Now after those days, his wife Elizabeth conceived, and she hid herself five months, saying, 'Thus the Lord has dealt with me in the days when He looked upon me to take away my reproach from among my people.'"

Now, she hides herself for five months. She's obviously been barren for a very long time, and maybe she's embarrassed. We don't know exactly why she's hiding herself for five months. Maybe she doesn't want to tell all the people that are crocheting at the nursing home that she's pregnant, but the power of God came over her, miracles happened, and she's pregnant. And now God's going to take away the reproach—that means she's been barren this entire time.

So I want to share with you quickly the power of this story and why it continues to repeat itself. Sarah was barren. Rachel was barren. And now we have Zechariah's wife, Elizabeth, and she was barren. Out of the desert—where does John the Baptist, who is going to be her son, start his ministry? In the desert. So it seems that when life gets difficult, when things are barren, arid, dry, and it doesn't look like it can produce any fruit—that's when the power of God is about to show up. So for those of you watching this right now and you're in the intellectual mode of wanting to know when Jesus was born, hey, look, it's not all about learning. It's about connecting in relationship with the Holy God. Right now it's important that you know the principle of how God operates in the soul realm and makes that beautiful connection of bringing life. When? When there is no life. That is when He operates at His best. So be ready if you are in that position where life is difficult right now. Be ready, because God's about to work in your life.

All right, let's continue. In verse 26: "Now in the sixth month, the angel Gabriel was sent by God to a city of Galilee named Nazareth, to a virgin betrothed to a man whose name was Joseph of the house of David." All right, so we've literally read the most important parts of the nativity story where Angel Gabriel shows up, talks to Zachariah, then Elizabeth hides herself for five months, and then in the sixth month, Gabriel shows up and talks to Mary.

Now, some people believe online that the "sixth month" here is referring to the Hebrew sixth month. That's not the case at all. We know that from—number one—the previous scripture says that she hid herself five months, and then the very next verse, or two verses later, says, "Now in the sixth month"—it's the sixth month of Elizabeth's pregnancy. That's the timeline here. Now, is there any other place we can confirm that? Absolutely. Let's go right back to our PowerPoint, and we'll see that.

As we move through here, we can see in Luke 1, verses 35 through 38, it says, "Now indeed, Elizabeth your relative has also conceived a son in her old age, and this is now the sixth month for her who was called barren." So we know for a fact—if you do your homework enough—that Elizabeth is in her sixth month when the angel Gabriel shows up and talks to Mary. So first it happens with Elizabeth; six months later, he shows up and tells Mary, "You're going to be pregnant. As a matter of fact, the Holy Spirit is coming upon you as we speak; you're going to be pregnant even though you have never been with a man."

It's also interesting—if you look at the text, we're not going to do that—but look at the text and see that Mary also questions Gabriel and says, "Hey, how can this be, since I've never been with a man?" And all he does is answer the question. He doesn't reprimand her; she doesn't go mute; she doesn't get in trouble. I think that's kind of been the pattern with mankind ever since. It's us men who seem to get in trouble with our mouths, and God has more grace, I think, for women. I don't know. But at the end of the day, maybe God was looking into the heart of Mary, and Mary's heart was pure and she had no doubt. She just was like, "Look, I'm innocent. I've never been with a boy, you know." And maybe Zachariah flat out just didn't believe anything that was happening. I don't know. But let's continue here and get back to what's most important.

So this tells us, ladies and gentlemen, through these Scriptures, that John the Baptist was conceived six months before Christ. This is critical in order to find out when He was actually born. A lot of people believe we have no idea when Jesus was born. We absolutely can narrow this thing down, and we're going to do it right now. So we know for a fact that John the Baptist was born six months before Christ, because that's the time period that we've been told here in the Scriptures in Luke chapter 1.

All right, now the next thing we have to discover is: who is the father of John the Baptist, Elizabeth's husband? We know that right from verse 5 of Luke 1. It says, "There was in the days of Herod, the king of Judea, a certain priest named Zachariah of the division of Abiha." That's really critical information, ladies and gentlemen, because once we know who John the Baptist's father was, and we know that he was a priest who served in the temple, and we know that his division or course, as it was called, is the course of Abiha—all we have to do is go to the front of the book. Of course, if you're with me, this is where I live. I love the front of the book, aka the Old Testament. It teaches us so much. When you learn the Torah, you learn the temple system, you learn the culture, you learn the idiomatic expressions and the backdrop and the framework for what the New Covenant was born out of, you can really answer a lot of questions and kill a lot of the mystery. So let's do that as we move around.

All right, so what we've learned so far: Zachariah was the husband of Elizabeth and the father of John the Baptist. Also, he was a priest in the division of the course of Abiha. So the next question is, well, which division was Abiha? What does that tell us? Well, you have to go back to 1 Chronicles 24, and that tells us a whole lot about the division of Abiha. Let's check it out.

Now, by the way, don't snooze off on me. Wait till the very end, because I'm going to share with you an absolutely incredible connection that the Father showed me in the original Hebrew of all the courses of the divisions in Israel of the temple system. There is a phenomenal prophetic meaning that points toward Christ and what He did. I believe I can prove that Jesus is the Messiah flat out just through understanding the 24 courses and the divisions that are laid out in the Scriptures. So I'm going to share with you when that teaching's coming out at the end of this video. So check it out; stay to the very end, and you won't be disappointed.

All right, so which division was Abiha? Let's go to 1 Chronicles 24 and following. Verse 1: "Now these are the divisions of the sons of Aaron. The sons of Aaron were Nadab, Abihu, Eleazar, and Ithamar." Now, the first lot fell to Jehoiarib, the second to Jedaiah, the third to Harim, the fourth to Seorim, the fifth to Malchijah, the sixth to Mijamin, the seventh to Hakkoz, and the eighth to Abijah. Alright, so there you go. That's a lot more difficult to read in English, to be honest, than it is to read in Hebrew, because they spell everything so wrong in English. But at the end of the day, right here, we know that Abijah was the eighth. The eighth division was the division of Abijah. Now, why is that so important?

Well, the reason why that's so important is because we know from historical writings, we know from right here in the Old Testament, there were 24 divisions that served one week each, twice a year. That's right. So they would start—there's some disagreement on this, but most scholars believe that they started on Nisan 1 on the Hebrew calendar. That's the first month of the religious month of the Hebrew calendar—Nisan. They would start on that week, and week one, division one would start on that week. Then the second week, division two would serve in the temple. Then the third week is the Feast of Unleavened Bread during Passover, so every priest would serve during the Feast of Unleavened Bread. All the top three pilgrimage feasts, all the priests would serve, so they would skip that week, and then the third division would start in the fourth week of the year. That continued on until all 24 priest courses were finished, and then it would start right back over in the second half of the year, which was during Tishrei—today is the Jewish New Year, but in biblical times it was Nisan. Tishrei would start over at Rosh Hashanah, the trumpets, where the 24 courses would start again.

So the division of Abijah would serve twice a year: once in the first half of the year, and once in the second half of the year. Then they all joined together during the feast days to help each other out, because millions of pilgrims were coming into Jerusalem. That's really, really important, because once we know that there are 24 courses, once we know when they served, we can simply count on a calendar to find out when the eighth one was. Then we can see that there are two different times that Abijah served, and from there we've got our two theories. That's how those two theories came to be. Okay?

All right. So once we learn that, we can start to really digest this information and put it into a formula where we can come up with a real solution. All right. So when you've discovered that Abijah is the 8th division, we know that the 8th division itself falls—literally it is equivalent to our month of June. The month of Sivan is right during the Feast of Shavuot, better known in Greek as Pentecost, where all the priests would serve. And then the next week is the 8th week, which is equivalent to the 10th week of the year. So during the 10th week of the year is the 8th division—that's the division of Abijah; that's when he's serving.

So let's go to this next slide here, and this will kind of give you a good grid for what we're talking about. If you look at the slide, what you can see is on the far left—we're in the first course because they serve two courses, right? First course of the year, each division—division eight is Abijah; that's the 10th week of the year, right before the Feast of Shavuot, where they're all serving. Next after that is division nine, which is Jeshua, or in Hebrew, Yeshua—ironically. And division ten is Shekinah, all right? Or you can pronounce it "the Shekinah"—the Shekinah glory of God. So we're going to dive into that a little bit potentially later, but watch this.

So Abijah is in division eight. In Luke 1, we've got to find out when she got pregnant, because he's at the altar in the holy place when Gabriel shows up during the 10th week. So when does she get pregnant? We go to Luke 1, verses 23 and 24 to find that out. It says right here: "So it was, as soon as the days of his service were completed, that he departed to his own house. Now after those days, his wife Elizabeth conceived." Now, I don't know about you, but if you're sitting in the temple and all of a sudden an angel shows up and says, "Hey, I know you're like forever old, but you're going to get pregnant—your wife's going to get pregnant"—you'd be pretty darn excited to get home, right? So as soon as he gets home, it's obvious because the Scripture says so: they are intimate together, and Elizabeth conceived. So she conceives right after he gets home, which would be in the ninth division.

So the very next week when he gets home, she gets pregnant. So let's go back to the PowerPoint so you can see what this looks like. Look at this: she gets pregnant with John the Baptist during the division of Yeshua. This is literally the name of the Messiah, you guys. You can't make this up. John the Baptist gets conceived during the division of the priest called Yeshua. You'll never see that in the English because it's Jeshua, but in Hebrew, there is no "J"—that was changed with King James English. It's a "Y," it's a Yod—it's Yeshua. So this is absolutely phenomenal to see this—that John the Baptist gets conceived during the week of Yeshua.

Now, because we know that Mary gets pregnant six months later, which is exactly to the day when the courses start over, the next set of divisions starts over in Tishrei, and you'll never guess: if John the Baptist gets conceived during the division of Yeshua, six months later, Yeshua gets conceived during the same week of the second course of the priest, during the division of Yeshua. So you have John the Baptist and Yeshua being conceived in the same week of the division of the priest, six months apart, both of them called Yeshua. Now, I don't know about you, but mathematically that's an anomaly. It can't happen. That is an impossibility. Only God could orchestrate that that person, that priest whose name was Yeshua, was born in the ninth order of Aaron in order for that division to be called Yeshua. So that's amazing. If the birth order were wrong, we wouldn't have this happening. So this is an incredible thing to me. I think it's worth just pausing and putting your hands up and praising God at this moment, because John the Baptist is the forerunner of the Messiah, and he's conceived—excuse me—in the first course of the priest in the first half of the year, and the Messiah is conceived in the second half of the year, both in the same division. Unbelievable.

All right, so now, now that we know in the first option that John the Baptist was conceived during the first half of the year during the week of Yeshua, if you go nine months later—or 40 weeks later—you find yourself right here at the time of Passover, where John will be born at the beginning of the month of Nisan, perhaps right on Nisan 1 at the beginning of the year. Wouldn't that be incredible? That John the Baptist was born to bring a new year in. He's going to usher in a new year. He's going to prophetically, with his birth, proclaim that this is the acceptable year of the Lord. Think of the prophetic implications that he's making just in his birth. This is incredible.

Six months after Passover—so now John the Baptist is born at Passover—six months later, 24 weeks later, you have the Feast of Sukkot. This is what I believe is when Yeshua Jesus was born. He was born during the Feast of Sukkot, or better known as the Feast of Tabernacles. How many of you know the Scripture where it says that He tabernacled among men? Do we think that that wording is just a happenstance? Was it just a bythought by the author? Or was it the fact that they know He was born during the Feast of Tabernacles, when millions and millions of pilgrims are coming from all over Judea and Samaria and the uttermost parts of the then-known world to celebrate in Jerusalem? All the surrounding cities and villages were packed. The inn is completely packed in Bethlehem, which is a few miles from Jerusalem, because you can't fit millions and millions of people in Jerusalem. So they're all packed in the outlying villages for miles around, which is considered greater Jerusalem. And this amazing thing happens where He's born in a Levitical town. Bethlehem is a city called Beit Lechem in Hebrew. Beit is the Hebrew word for "house." Lechem is the Hebrew word for "bread." He's born in a place called the House of Bread. You can't make this up.

Also, the tower—the Migdal Eder—is a tower that these special shepherds, who were operating under the control of the priests of Bethlehem, used. Bethlehem was not just any little city. This is a Levitical village where they raised the Passover lamb and the Yom Kippur goats for Yom Kippur. You can't even make this stuff up. They had a manger where inside the Levitical barn they would have a feeding trough. It was a double-bowl feeding trough. It was a stone feeding trough that they would feed the Passover lamb and the Yom Kippur goats out of. These lambs were watched over—and these animals were watched over—by very, very special shepherds in Bethlehem. They were 24 hours a day, seven days a week, 365 days a year out in the fields, because these were special lambs. So God brings the real special Lamb, the Lamb of God, and He brings Him to the very place where the special lambs and goats were raised and fed inside Bethlehem. And they fed them out of the very place where the Messiah was actually born. How incredible is that?

All right, let's move over to Matthew 3, because there's just so much to talk about here. But think about this. We know that Matthew 3 says this—that's amazing. John the Baptist was prophesied by the prophets that he would prepare the way of the Lord, and he's certainly doing that by being born before the Messiah in the spring, at Passover, so that the Messiah could actually be here in the fall during the Feast of Tabernacles.

Now, it's important for you to know that the Feast of Sukkot is the greatest festival of the year, hands down. Yom Kippur was the highest feast day; it was the holiest, because that was the day where God forgave or didn't forgive His people on Judgment Day—Yom Kippur, the Day of Atonement. But it was the festival of Sukkot that was the celebration festival. It's actually where we get Thanksgiving here in America, believe it or not. That's a whole other story. But when we're talking about the feast days of the Lord, Sukkot is the harvest festival of the year. It's when everything was gathered: all the fruits, the vegetables, the grapes, the olives—everything that had been taken. It didn't matter what it was; this was the great festival. It was an eight-day feast unto the Lord. It was party time every single night, and everybody came to Jerusalem and the surrounding areas during this time. What an unbelievable time to be born as the Savior of the world—not in the springtime when Passover was coming to remember the Exodus, but the celebration of the year was Sukkot. And everybody knows that. If you study the feast days and if you celebrate Tabernacles and the feast days of the Lord, you know the Festival of Sukkot is the greatest time of the year. There's no better celebration, and there's no better time for the world and the angels to rejoice than to have the Savior of the world be born in the holy city of Bethlehem right alongside the Passover lamb. Imagine that! He's born inside swaddling cloths inside the manger, and the Passover lamb is right there. When you see those nativity sets and you see a lamb, a goat, cows, whatever—can you imagine that the lamb that's sitting there looking at the Lamb of

God—the very Passover lamb that year is looking in on the Passover Lamb of God? That's incredible.

All right, so here's the exciting part. This gets even more exciting. Once you know that Yeshua was born during the Feast of Sukkot, we simply back it up 40 weeks or nine months and guess which week that was? The division of Yeshua of the priests that were serving in the ninth week on the second time that they served. Do you know what that was? That was in the month of Kislev, and it's smack dab right in the middle—let's go back to the PowerPoint—of the Feast of Dedication. So He is conceived not only in the division of Yeshua, the priestly division of Yeshua, but He is conceived during the Feast of Dedication, which is also called the Festival of Lights. And amazingly, if you don't know this already, in Hebrew it's Hanukkah. That's right—Yeshua was conceived during the Festival of Lights, during the festival of Hanukkah, where everyone in Jerusalem was rededicating the temple.

Because in 167 BC, Antiochus Epiphanes was king of the Greeks and the emperor at the time who was raining down horrible things on the Jews, taking them into captivity, taking over the temple. All kinds of terrible stuff was happening. And one single man stepped up to the plate—Judah Maccabee and his family—and they started an insurrection. They took back the temple, cleaned it out, set up the menorah, and then celebrated that feast for eight days because they hadn't had a chance to celebrate Sukkot. Think about this, my friends. They had not had a chance to celebrate the Feast of Sukkot, which is eight days. So they took the temple back, cleaned it out, got rid of the enemy, set the light up—the menorah, which represents the Word of God—and they celebrated for eight days. Yeshua is conceived during the Festival of Lights, the Feast of Dedication, Hanukkah. He gets rid of the enemy and sets the light back up for mankind. He is the Word of God, and the whole entire feast day represents Sukkot. Again, He's born at Sukkot, but He's conceived during the Festival of Lights, which represents Sukkot that they didn't get to celebrate.

So for thousands of years, when mankind was fallen and under the umbrella of sin, and Adam and Eve had fallen, we weren't able to, quote, celebrate Sukkot. We weren't able to celebrate because the enemy took over the temple of the Holy Spirit. But Yeshua comes as the Light of the World, and He's going to bring the ability to set that lamp back up. My friends, this is an amazing time to say amen and hallelujah, because the prophetic symbolism is extraordinary. He sets it up during Hanukkah, saying, "This is where I'm going to actually be born"—symbolically during Sukkot; it's a small hint—and nine months later, He certainly is. Wow, that's incredible, amen?

All right, now let's go back and let's see option two. Option two is very simple. We simply go back to our chart, and instead of John the Baptist being conceived in the first course of Abijah, he is conceived in the second course of Abijah—that would be where the angel shared with him that his wife was going to get pregnant. And that would be during the month of Kislev, which was equivalent to our December. So if John gets conceived in December, then he's the one who is born during Tabernacles, and Yeshua is born during Passover. That's how that would work out.

But the problems with that are many, and here are some of the claims that are made. One claim made by a very popular Messianic rabbi is that Yeshua can't be born at Sukkot because the Torah states that all males are to be in Jerusalem at the time of the feast—which of course is Exodus 23:14-16—and thus the shepherds would not be in the fields in Bethlehem. This is absolutely true that the Torah requires all males, and of course many of them brought their families with them, to make the pilgrimage to Jerusalem for the feast. The problem with that is you can say the same thing for Passover, because Passover and Unleavened Bread are also commanded feasts. So in both scenarios, we've got a problem here. The shepherds are in the field, and according to some people out there, they believe that, hey, they shouldn't have been in the fields; that would have been

breaking the Torah. That's not how it worked. If you understand the culture of the time, the shepherds were out in the fields all the time anyway. They can't just leave their flocks. And where they were, they would simply move their flocks closer to Jerusalem to be part of the festivities. They were not required to be in the city limits. It's just like, I'm in St. Louis—there's St. Louis city and there's St. Louis county. The county is much larger than the city, and that's exactly how it worked back then. Bethlehem was part of Jerusalem proper; it's one of the outlying villages and cities that people would have stopped in, and they would have been in every single inn and hotel and motel suite across the entire area for miles around Jerusalem. That particular claim doesn't really hold water, and you can't use that to say that Yeshua was born at Passover, because that claim doesn't hold water.

All right, let's go to the second claim. The second claim would be this: the only time that the shepherds are in the fields at night is in the spring, because that's the only time that lambs are born. This is absolutely not true. I don't know where this came from, but even if you look today, we know that the climate is the same back then as it is today—lambs are actually born in the wintertime in Israel. You can find that online or call anybody who lives in Israel. They know that between November and February or March is when the lambs are born. And even if they were only born in the springtime, as some people would suggest, it would not make a difference at all in this claim, because the shepherds in Bethlehem were special shepherds, and they were required by Levitical law to stay with the Passover lamb, to stay with those special sheep and goats. That was their duty. So they were exempt from going all the way into Jerusalem. And like I said earlier, the shepherds wouldn't do that anyway, because you can't have a million sheep in Jerusalem. They would always stay in the outer outskirts of the fields. But in this case, these are special shepherds that are in Bethlehem. And that's why it says the shepherds are still in the field.

We also know this is a good time to mention how it's not possible for Yeshua—Jesus—to be born in December, December 25th. Because during that time period, although it is a more arid climate and it's not as cold in other parts, it can snow in December in Israel and in the fields of Israel. The shepherds would very much take their sheep into the higher areas during the summer, and they'd be out all night with the sheep. And by the way, hearing other pastors and teachers say that the only time they're in the field overnight is during lambing season—it's just not true. Shepherds are in the field every day with their sheep. They don't leave their sheep for any reason. And that's prophetic as well: the shepherd never leaves his sheep. He's always there with the sheep. But when it gets cold in the wintertime, they will come into the villages where it's warmer. Also, there's less to eat in the fields in the wintertime, so they bring them in and many times feed them grains as well.

So, with that being the case, let's see—do we have any more claims here? Yes, let's go back here to the PowerPoint and we can continue. Fact: here are a few things that we know. We know from Luke 3:23—and by the way, I'm just going to give you a little bit of information on why I believe the weight of the evidence strongly suggests a Sukkot birth, outside of the prophetic things that I shared—is the following. Luke 3:23 says that Yeshua was 30 years old when He was baptized and entered into the ministry. Okay, so that's an undebatable fact, because it flat out says that.

When we get to Genesis 41:46, this is pretty cool. I wanted to share this as well because patterns mean things in the Bible, and I love patterns. It says: "Joseph was 30 years old when he stood before Pharaoh, king of Egypt. Joseph went out from the presence of Pharaoh and went throughout all the land of Egypt." So we see a prophetic type: Joseph was 30 years old, and Yeshua was 30 years old when they started their ministry. 2 Samuel chapter 5 verse 4: "David was 30 years old when he began to reign as king." Isn't that incredible? And he reigned for 40 years. So King David

was 30 years old, Joseph was 30 years old when he started his ministry, and Yeshua, Jesus, was 30 as well.

Let's continue our slide here. He had a three-and-a-half-year ministry, according to most all scholars out there. There are some new fringe ideas that His ministry was only a year, but that's pretty much been debunked quite a few times online. I know those people who believe that are not going to like that, but the reality is that He most likely had a three-and-a-half-year ministry. There are a lot of intricate reasons why we can prove that, and we're just going to go over just a couple right now.

So according to John—the book of John—Yeshua attended at least three annual Passover feasts. That's John 2:13, 6:4, and 11:55-57. For those of you who want to check my math, most people, most scholars, believe those are three different Passovers—three different years, potentially even four. This is why the majority of scholars believe that He had a ministry between three and four years, or three and a half years. For those who believe that Yeshua had a one-year ministry, one of the reasons why they believe that is because they believe that the Torah says that the lamb had to be one year old when it was slaughtered for the Passover lamb. Okay, Yeshua died on Passover. He's the Passover lamb. So they'll say, "Okay, He must only have one year of ministry because He can only be one year old." Now that's problematic on a couple levels. Number one, it's problematic because you're creating a literal formula from something that is not proven to be literal for a human being. It says the lamb has to be one year old. It does not say that the Lamb of God has to be one year old. Second of all, if you're going to do a one-to-one comparison, Yeshua cannot be 33 or even 30; He has to be one year old if you're going to use the formula properly. But they changed the formula from "one-year-old lamb" to "one-year-old ministry." That's an assumption that we can't make. When we're playing with Scripture, you can't make those assumptions. So at the very least, you have to throw that assumption out and find something else in order to use for proof.

All right, now here—to me, I'm just kind of an old-school guy who uses block logic—here's the biggest logic for me. It's virtually impossible for Christ to physically go everywhere He went, do everything He did, grow His ministry that fast, and grow hatred toward Him from the Pharisees and the Sadducees and the religious leadership, so much so that they demanded to kill Him. That's impossible, my friends, to do that in under a year. They didn't have social media. They didn't have the Jerusalem Post. Nobody's texting, "Hey, come check out this new rabbi." Everything had to go by word of mouth. So there's no way that Jesus could have started everything, because the first five or six months was just barely getting started. No one even had a clue who He was. But it makes way more sense to have three or three and a half years to build the ministry, get the leadership upset, grow the number of people across Jerusalem and Judea and Samaria and beyond who knew about Him. He became a famous rabbi. Nobody gets famous in under a year in Jerusalem in the first century. This is much more palatable to believe that it was three and a half years.

All right, so if we look at this: if Yeshua starts His ministry—assuming all that's true, and to me it's logical—He turns 30 and has a three-and-a-half-year ministry, then He's 33 and a half years old when He dies, okay? Since He dies at Passover, and we know that, 33 years earlier would put us at another Passover. Now, we're not going to go into this broadcast which date He was born—was He born in 1 BC, 4 BC, 6 BC? That's irrelevant to this particular cause here. If we go back 33 years from Passover, it's going to land on another Passover. So all we have to do is go another six months from there. If He's 33 and a half, guess where that lands us? Born at Sukkot. Six months from Passover is Sukkot. So again, this is another proof, in my opinion, based on the majority of scholars, that Yeshua was 33 and a half years old. You back it up 33 and a half years, no matter what year it lands on in BC, it has to be during the festival of Sukkot.

So that's the beautiful part about this. Yeshua Jesus was conceived at Hanukkah and born during the Feast of Tabernacles, where He tabernacled among men. There you have it. That's when Jesus was really born. He wasn't born on December 25th. Christmas is completely made up by our Roman friends of old, the Roman Church, the Catholic Church, to displace a very popular feast day called the Roman Feast of Saturnalia, where there was all kinds of debauchery and sexual orgies going on at the time. Christians were falling into that. They decided to hijack that holiday, tell Christians, "Hey, look, you can keep celebrating this because we can't control you anyway, but now just do it for Jesus." Instead of celebrating the son god's birthday, celebrate the Son of God's birthday. They justified and compromised. That's what the early church was all about. And voilà, you add in Santa Claus, who has roots in paganism to the god Odin, mixed with Saint Nicholas, and there you go. We've got all kinds of crazy problems with that. If you don't know anything about that, I encourage you to watch *Truth or Tradition* and *December 25th on Trial*. Those two videos will absolutely be eye-opening for you.

In the meantime, we've now come to the end of this broadcast. We've answered this question. I believe with all my heart, mind, soul, and strength that Jesus, Yeshua, was born during the Feast of Sukkot, where everyone was celebrating the greatest end-times festival of the year. That's exactly what we do. And if you want to join us for one of our Sukkots, we have an international Sukkot that we do every single year here in the state of Missouri. You can go to our website at passionfortruth.com under Events, and you can check that out.

In the meantime, please share this video with as many people as you can. And if you love this ministry and are blessed by this ministry, would you consider partnering with us and paying it forward, linking with us? We say thank you when we go out to dinner and we order a meal by giving people a tip for serving you. Would you consider helping someone else by helping us? When you do that, you become a full-time ministry with us so that we can reach the world.

And like I said at the beginning of this broadcast, God has shown me something absolutely incredible and prophetic—a hidden message built into the Priestly Divisions. That's the title of my new teaching. Check it out. It's absolutely going to bless you like it did me. I couldn't believe it myself. So go check it out—*The Hidden Message in the Priestly Divisions*. We'll see you there.

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