

# The Birth of Christ

"And Yeshua himself began *his ministry* as<sup>201</sup> thirty years of age" (Luke 3:23), which Luke dates as the 15<sup>th</sup> year of Tiberius. We can use this to find the year of His birth. The phrase "as thirty years of age" is a comparison with the minimum age for Levitical service. The Levites were required to be 30 before entering the service of the Tabernacle.<sup>202</sup> Moreover, as they would be immersed, so Yeshua was immersed, "to fulfill all righteousness"<sup>203</sup>.

His 30<sup>th</sup> year was the 15<sup>th</sup> year of Tiberius Caesar (See J3-4168). This was A.D. 29. Going back 30 years: [4168 → 30: 4168 - 30 → 30 - 30: 4138 → 0]. His birth year is 4138 (3/2 B.C.) As we shall see, Yeshua was born at the beginning of this year, on the feast of trumpets<sup>204</sup>. In Luke 2:13, the angelic host of heaven shouts their praises to God to mark the occasion. Shortly after this the Word of God is presented at the feast of tabernacles, just after the 4/3 B.C. Sabbatical Year: 7/21, as John said, "The Word became flesh and tabernacled among us," which is the occasion of the reading of the Torah to all Israel at the end of the seventh year at the feast of booths (Deut. 31:10).

Revelation 12:1-3 gives a wondrous astronomical sign for the date of Yeshua's birth. It is a sign in heaven (cf. Genesis 1:14). The text speaks of a woman clothed in the sun with the moon under her feet. This sun-clothed woman with the moon under her feet is when the sun moved into the constellation of Virgo, and the moon was under its feet. The sun only moves into that part of the heavens in September and the moon under Virgo's feet restricts the timing even further. (See Figure 237.58).

This synchronism happened on September 11, 3 B.C., the new moon day for the 7<sup>th</sup> month, which is Yom Teruah.<sup>205</sup> This Revelation synchronism certainly refutes the winter Christmas tradition, and it has long been known from other details that the birth was in the fall, and not in the winter. Also see figure 237.57.

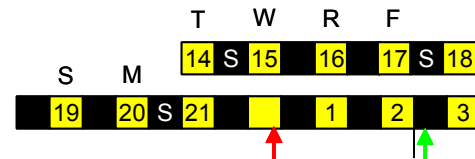
After his birth, Miryam and Yosef stayed near Jerusalem until Yeshua had been circumcised and Miryam's 40 days of purification were completed (Luke 2:39). Then they returned to Nazareth. However, they must have moved back to Bethlehem later before the arrival of the wise men in December of 2 B.C. The star of Bethlehem would be the great Venus-Jupiter conjunction, June 17<sup>th</sup>, 2 B.C. After leaving the conjunction, Jupiter is seen from Jerusalem as

stopping over Bethlehem when it enters into retrograde motion.<sup>206</sup> After this, they fled to Egypt.

## Yeshua's Parents Lose Track of Him

Now his parents went to Jerusalem every year at the feast of the passover. 42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast. 43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. 44 But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance. 45 And when they found him not, they turned back again to Jerusalem, seeking him. 46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. 47 And all that heard him were astonished at his understanding and answers. 48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. 49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? 50 And they understood not the saying which he spake unto them (KJV Luke 2:41-50).

The Passover of Yeshua's 12<sup>th</sup> year was in A.D. 11. The feast of unleavened bread fell as follows:



The lambs were killed on Tuesday afternoon, the 14<sup>th</sup> of Nisan. They ate it that night (S) which was the Passover Sabbath. On the 15<sup>th</sup> they offered the additional Passover offering. In the night between the 15<sup>th</sup> and 16<sup>th</sup>, they kept watch all night, and on the 16<sup>th</sup> in the morning they were allowed to "turn in". "In the day after the Passover/Sabbath" (Josh. 5:11; Lev. 23:11) the sheaf of barley was waved in the Temple.

On that day they ate unleavened bread "six" more days (Deut. 16:8), i.e. 16<sup>th</sup>, 17<sup>th</sup>, 18<sup>th</sup> | 19<sup>th</sup>, 20<sup>th</sup>, 21<sup>st</sup>. And on the 21<sup>st</sup>, which was the 7<sup>th</sup> day of the feast they had a holy convocation and rested on this Sabbath (S). On the 21<sup>st</sup> after sunset, they could eat leavened bread again. Then the days of the festival were "fulfilled" (vs. 43). They returned home on the 22<sup>nd</sup> day Wednesday, and concluded that he was missing toward the end of the day (@↑). They needed a whole day to journey back to Jerusalem. This was Thursday, one day after they discovered him missing. They sought him two days after he was missing on Friday, but did not find him. Sometime after sunset on Friday they found him on the Sabbath "after three days".

So Messiah Yeshua was lost to them on the 4<sup>th</sup> day of the week, and they were "sorrowing" (vs. 48), yet they found him in the Father's House in the Temple "after three days" (vs. 46).

<sup>201</sup> The comparison should not be translated "about," which in conjunction with "began" could only mean that he was between 29 ½ and 30. This hypothesis would require Yeshua to be born in September 2 B.C., which is too close to Herod's death in January 1 B.C., and would contradict Herod's ascertaining that he needed to kill all the male children in Bethlehem up to two years old, a foul deed carried out from late December 2 B.C. to early January 1 B.C.

<sup>202</sup> Numbers 4:3.

<sup>203</sup> Matthew 3:15.

<sup>204</sup> Yom Teruah = day of shouting, or blowing.

<sup>205</sup> Otherwise known as the *feast of trumpets*. This synchronism also validates the principle of using the new moon nearest to the spring equinox as the new moon for the first month, and not the Babylonian method of always selecting the new moon after the spring equinox.

<sup>206</sup> Ernest L. Martin, *The Birth of Christ Recalculated* (253.76); idem, "The Nativity and Herod's Death," *CKC* 85-92; idem, *The Star That Astonished the World* (2<sup>nd</sup> edition); Portland: ASK Publications, 1996); W.E. Filmer, "The Chronology of the Reign of Herod the Great," *JTS* 17 (1966): 283-298. Finegan, *The Handbook of Biblical Chronology*, revised edition, §500.