



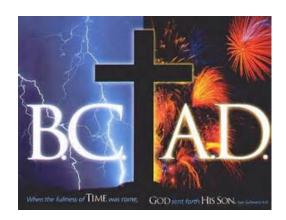


American Minute with Bill Federer
CHRISTMAS DAY -"The Great Divide for the Timing
of All Events on Earth ... where the Magnetic Needle
of History stands Vertical and Points Up"

Read American Minute

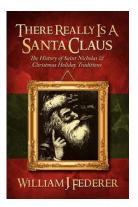
Christianity is the largest religion in the world, in addition to being the most persecuted.

According to *Pew Research*Center (2015), approximately
a third of the world's
population is Christian.



Christmas Day, therefore, could be considered the most celebrated religious holiday on the planet ... continue reading ...

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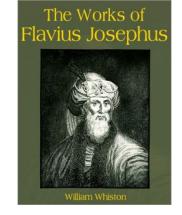
There Really is a Santa Claus-The History of Saint Nicholas and Christmas Holiday Traditions

Early Christians were predominantly Jewish.

According to historian Josephus, Jewish families did not celebrate

birthdays:

"The **law does not permit** us to make festivals at the **birth** of our children."



Jewish believers were more interested in the dates of:

- Passover, when Jesus Christ was crucified as the "the Lamb of God"; followed by
- His being in the tomb on the Feast of Unleavened Bread; then
- His rising from the dead on the Feast of First Fruits.

It was not until large numbers of **Gentiles** became Christians that interest was given to celebrating the **date of Christ's birth.**

To track down the traditional date of Christmas, it is first necessary to determine the date of the conception of John the Baptist.

The Gospel of Luke, chapter 1, explained how in the time of Herod the Great, who died between 4 B.C.-1 B.C., John the Baptist's father, Zechariah, was a Levite priest, of the family of Abijah:

"In the time of Herod king of Judea there was a priest named Zechariah, who belonged to the priestly division of Abijah; his wife Elizabeth was also a descendant of Aaron."

What is the "priestly division of Abijah"?

King David divided the Levite priests into 24 family groups, called "divisions" or "courses," which took turns ministering at the altar in Jerusalem.

This is recorded in I Chronicles 24:

"The sons of Aaron ... served as the priests ... David separated them into divisions for their appointed order of ministering ...

The first lot fell to Jehoiarib, the second to Jedaiah, the third to Harim, the fourth to Seorim, the fifth to Malkijah, the sixth to Mijamin, the seventh to Hakkoz, the eighth to Abijah ..."

The list names all 24 family divisions, but for this study, we are only concerned with Jehoiarib and Abijah.

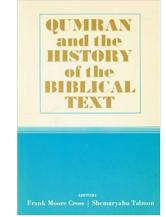
Solomon initiated these courses when he dedicated the First Temple in mid-10th century B.C., as recorded in 2 Chronicles 8:12-14:

"Solomon ... in keeping with the ordinance of his father David, he appointed the divisions of the priests for their duties."

The Dead Sea Scrolls were discovered in 1947 and they confirmed the order of the Levite family courses, as revealed by Israeli scholar Shemaryahu Talmon in his research published in

1958 from the *Qumran Dead Sea Scrolls*, Parchment Number 321-4Q321.

This order was again confirmed by **excavations** at **Caesarea** in 1962 by Hebrew University's Department of Archaeology. This discovery gave additional insight.



The 24 Levite family courses, called the sacerdotal rota system, were on a rotating schedule where each family served twice a year, for a week at a time, six months apart.

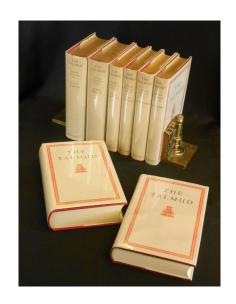
The family course of **Abijah** served in the annual cycle on the **8th week** and the **32nd week**.

But when did the divisions start?

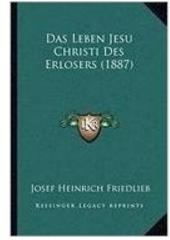
The Babylonian Talmud, translated by Rabbi Dr. Isadore Epstein (The Soncino Press Ltd., NY, 1990), confirmed in Arachin 11B that the priestly family of Jehoiarib was on duty when the First Temple was burned on the 9th day of theJewish month Av, circa 587 B.C.

The Jerusalem
Talmud (Talmud Mishnah b.
Taanit 4:5 [24a]; 29a:12) stated
that when the Second
Temple was destroyed in 70
A.D. on the 9th of Av:

"The Levite family on duty when Temple destroyed was Jehoiarib of the First Course."



Josef Heinrich Friedlieb confirmed in his 1887 book, *The Life of Jesus the Redeemer*, that when the **Second Temple was burned on the 9th of Av in 70 A.D.**, the **priestly course** of **Jehoiarib** was **on duty**.



The Wikipedia entry for "Jehoiarib" (accessed 12/22) stated:

"In Jewish tradition, **Jehoiarib** was the **priestly course on duty** when the **Second Temple was destroyed** by the Roman Imperial army in the second week of the lunar month **Av**, in **70 C.E.**"

The **9th day of Av** in the Hebrew lunar calendar corresponds to **August 4th in the Roman Julian solar Calendar**.

If Jehoiarib, the first division, was on priestly duty the first week in August, then seven weeks later would be the course of Abijah.



That would be the **last week of September** in the **Roman calendar**, or the **second week** of **the Jewish month of Tishri**.

This is an important week, as it began with the **Day** of **Atonement, Yom Kippur** -- the 10th day of **Tishri**, and ended with the **Feast of Tabernacles**, **Sukkoth** -- the 15th day of **Tishri**.

The Infancy Gospel of James, circa 136 A.D., agrees that **Zacharias** was serving in the **Temple** on the **Day of Atonement.**

This was also the view held by the early church father **Saint John Chrysostom**, 349-407, the
Archbishop of Constantinople. He accepted that **Zachariah** was **in the Temple** the **week of the Day of Atonement** and **Feast of Tabernacles**.

Susan K Roll wrote in *Toward the Origins of Christmas* (1995, pp. 100-101):

"Chrysostom's third argument follows ... that Zachariah was ... priest during the Feast of Tabernacles in the year John the Baptist was conceived."



CHRISTMAS

This evidence seems to indicate that circa 1-4 B.C., at the end of the reign of King Herod in Judea, Zechariah, the father of John the Baptist, was serving in the Temple the last week of September.

His wife, **Elizabeth**, would then have conceived soon after.

The Gospel of Luke 1:8-13 recorded:

"When **Zechariah's division** was on duty and he was serving as **priest before God**, he was chosen

by lot, according to the custom of the priesthood, to go into the temple of the Lord and burn incense ... All the assembled worshipers were praying outside ...

An angel of the Lord appeared to him, standing at the right side of the altar of incense. Then **Zechariah** saw him, he was startled and was gripped with fear ...

But the **angel** said to him: 'Do not be afraid, **Zechariah**; your prayer has been heard. Your wife **Elizabeth** will bear you **a son**, and you are to call him **John'** ...



When Zechariah's time of service was complete, he returned home. After this, his wife Elizabeth became pregnant and for five month remained in seclusion."

John the Baptist was known as "The Forerunner" of Jesus.





September 23 as the date of the conception of John the Baptist, as does the second-century work *Protoevangelium of Saint James*.

John was born nine months later, June 24, which is the date recognized as the "Nativity of John the Baptist" by Orthodox, Catholic, Lutheran, and Anglican Churches, being one of the oldest **Christian observances** since the Council of Agde in 506.

Luke's Gospel stated that Elizabeth was in her 6th month of pregnancy when the angel visited her younger cousin Mary.

Six months after the end of September is the end of March.

Luke, chapter 1: 26-35, recorded:

"In the sixth month of Elizabeth's pregnancy, God sent the angel Gabriel to Nazareth, a town in Galilee, to a virgin pledged to be married to a man named Joseph, a descendant of David.



The virgin's name was Mary.

The **angel** went to her and said, 'Greetings, you who are highly favored! **The Lord is with you.'**

Mary was greatly troubled at his words and wondered what kind of greeting this might be ...

But the **angel** said to her, 'Do not be afraid, **Mary**; you have found favor with **God**. **You will conceive** and **give birth** to **a son**, and you are to call him **Jesus**. He will be great and will be called **the Son of the Most High**. **The Lord God** will give him the throne of his father David, and he will reign over Jacob's descendants forever; **his kingdom will never end'** ...

'How will this be,' Mary asked the angel, 'since I am

a virgin?'

The **angel** answered, **'The Holy Spirit** will come on you, and the power of **the Most High** will overshadow you. **So the holy one to be born** will be called **the Son of God.**

Even Elizabeth your relative is going to have a child in her old age, and she who was said to be unable to conceive is in her sixth month. For no word from God will ever fail ..."

Luke continued:

"At that time **Mary** got ready and hurried to a town in the hill country of Judea, where she entered **Zechariah's home** and greeted **Elizabeth**.



When **Elizabeth** heard Mary's greeting, the baby leaped in her womb, and **Elizabeth** was filled with the **Holy Spirit**.

In a loud voice she exclaimed:

'Blessed are you among women, and blessed is the child you will bear!

But why am I so favored, that **the mother of my Lord** should come to me?

As soon as the sound of your greeting reached my ears, the baby in my womb leaped for joy. Blessed is she who has believed that the **Lord** would **fulfill**

his promises to her!""

In summary,



TOWARD THE ORIGINS OF

CHRISTMAS

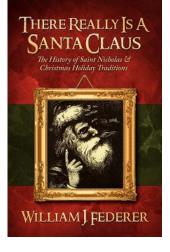
if **Zachariah** ministered at the altar at the **end of September**, and **Elizabeth** conceived shortly
thereafter, then, six months later, **Mary conceived by the Holy Spirit** on **March 25**, which is the
traditional date on the liturgical calendar for
the **Feast of the Annunciation**.

Nine months after March 25 is December 25.

Susan K. Roll wrote in *Toward the Origins of Christmas*, 1995:

"Saint John Chrysostom counts off the months of Elizabeth's pregnancy, and dates Mary's conception from the sixth month of Elizabeth's ... then counts off another nine months to arrive at the birthdate of Christ."

There Really is a Santa Claus-The
History of Saint Nicholas and Christmas
Holiday Traditions



In 221 A.D., **Sextus Julius Africanus** wrote a five volume history of the world, *Chronographiai,* in which he listed **March 25th** as the date of Creation and, in 1 B.C.,



the date of the Incarnation of Christ.

The 4th century work, **On Solstices and Equinoxes**, stated:

"Our Lord was conceived ... in the month of **March - March 25** - which is the day of the passion of the Lord and of his conception. For on that day he was conceived on that day he suffered."

Andrew McGowen wrote in "How December 25th Became Christmas":

"It was a common belief that the Messiah fulfilled his mission on the anniversary of its **inception."**

Saint Augustine of Hippo wrote in *On The Trinity,* written circa 417 A.D.:

"For Christ is believed to have been conceived on

the **25th of March**, upon which **day also he suffered**; so the **womb of the Virgin**, in which he was conceived, where no one of mortals was begotten, corresponds to the **new grave** in which he was buried, wherein was never man laid, neither before him nor since.

But he was born, according to tradition, upon **December the 25th."**

In 204 A.D., Saint Hippolytus of Rome wrote:

"The First Advent of our Lord in the flesh occurred when He was **born in Bethlehem**, was **December 25th**, a Wednesday, while Augustus was in his forty-second year, which is five thousand and five hundred years from Adam.

He suffered in the thirty-third year, **March 25th,**Friday, the eighteenth year of Tiberius Caesar, while Rufus and Rubellius were Consuls."

Saint John Chrysostom mentioned Bethlehem in his *Commentary on the Gospel of Matthew,* 370 A.D.:

"Since that **birth of Jesus**, men come from the ends of the earth to see the **manger**, and the site of the shed."

The birth of Jesus in Bethlehem on **Christmas, December 25** has been studied for centuries.

Some think that since it was in the winter, shepherds would not have been in the field with their flocks, but this argument loses credibility

when one considers the **moderate**climate of Bethlehem in December, with
an average daily temperature no lower than 40
degrees, on the average a few degrees warmer
than Dallas, Texas.

Bethlehem is only six miles from **Jerusalem** where "lambs without blemish" were needed by the Levitical priesthood for **daily Temple sacrifices**.

Many sheep herders confirm that lambs can be born in winter, such as the Westminister, Maryland, Carroll County Grown website, which posted the article "Why are Lambs born in the Winter?":

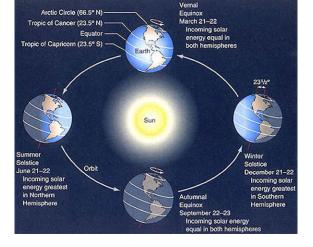
"Lambs are born during the winter for various reasons. One main reason is that sheep are seasonal breeders meaning that their 'estrus cycle' ... Sheep are short day/long night breeders meaning they breed late summer/early fall and consequently their lambs are born in the winter and spring."

The U.K. agricultural website War Horse Valley Country Farm Park states:

"Lambs are born around 145 days - or about 4.5 months - after the ewe falls pregnant. Lambing can start **as early as December** and go on to as late as June."

Some think **December**25 was chosen to **erase**the pagan Roman
winter solstice festival
of Saturnalia, but this is

discounted when one realizes the winter solstice is December 21-22, with celebrations beginning as early as December 17, but lasting no later than December 23.



Some suggest that **December 25th** was chosen to replace the **Roman cult of Sol Invictus** worshiping the sun god, but records show that persecuted **Christians** were **celebrating** the nativity of Jesus on **December 25th** *before* Sol Invictus was instituted in 274 A.D.

One of the earliest records of **Christmas** on **December 25** was in the middle of the **second century A.D.,** in Antioch, present-day Turkey.

Pope Saint Telesphorus, 125–136 A.D., added the midnight Mass to the liturgical calendar to celebrate the **precise hour Jesus** was believed to have been **born.**

Bishop Theophilus, 115–181 A.D., who was over the influential See or jurisdiction of Caesarea wrote:

"We ought to celebrate the **birthday of Our Lord** on what day soever the **25th of December** shall happen."

And again, **Saint Hippolytus of Rome** wrote in 204 A.D.:

"The First Advent of our Lord in the flesh occurred when He was born in Bethlehem, was **December**

25th."

Christians had been celebrating December 25th for more than a century before **Roman Emperor Aurelian** designated **December 25th** as Natalis Sol Invictus in 274 A.D.

It is thought **Aurelian** emphasized the sun god to promote himself as divine, as his name "Aurelian" is from "aurora," the Latin word for sunrise. He minted coins with his image wearing a crown of sun rays, calling himself "Pontifex Solis."

Many emperors promoted themselves a divine. Julius Caesar had a cult to himself, Divis Julius, with his general, Mark Anthony, as high priest. After his assassination in 44 BC, the Roman Senate "confirmed" Caesar as divine. Augustus Caesar had temples where he was worship as a "god."

Dr. Taylor Marshall wrote in the article "Yes, Christ Was Really Born on December 25":

"The liturgical celebration of Christ's birth was commemorated in Rome on **December 25** long before Christianity became legalized and long before our earliest record of a pagan feast for the birthday of the Unconquered Sun."

It was largely due to **Emperor Julian the Apostate**, reigning 355-363, that **December 25th** was promoted as Natalis Sol Invictus, "Birthday of the Unconquered Sun." Since Julian was raised a Christian but rejected the faith, it follows that he would want to erase the Christian holiday.

Therefore, it may not have been Christians who

chose **December 25th** to erase a pagan holiday, but the other way around; **Emperor Aurelian**, who wore a sun crown, and **Emperor Julian**, an apostate, who **sought to erase a Christian holiday**.

No Christian writer prior to the 12th century suggested that **December 25th** was chosen to replace Sol Invictus.

After three centuries of persecution by the pagan Roman government, **Emperor Constantine** issued the Edict of Milan in 313 A.D., ending the persecution of Christians.

In 336



A.D., Constantine, observed Christmas Day in Rome on December 25.

In 350 A.D., **Pope Julius** celebrated **Christmas** on **December 25**, as did **Pope Liberius** in 354 A.D.

The Chronograph of 354 AD contains calendar entries for the year 336 AD, and lists: "25 December: natus Christus in Betleem Judeae" which translated is "the birth of Christ in Bethlehem of Judea."

Dr. Taylor Marshall explained, that same document has for December 25 the Latin letters "N INVICTI CM XXX," with N standing for "nativity"; INVICTI meaning "of the unconquered"; CM "circenses

missus" meaning "games ordered"; and XXX being 30.

The word "sun" is not included. It simply reads 30 games were ordered on the nativity of the unconquered.

Throughout history, events were dated in connection with the reign of prominent kings.

Even after Constantine
legalized Christianity, events
were still being dated in relation
to the previous Emperor
Diocletian - "anno
Diocletian," who terribly
persecuted Christians.



In 526, during the time of the Christian Emperor Justinian, a scholarly monk named Dionysius Exigus thought it inappropriate that dates were still being recorded in relation to the reign of anti-Christian Emperor Diolcetian."

Dionysius Exigus began making notations, marking down dates in relation to the birth of Jesus - "anno Domini," which in Latin means "in the year of the Lord's reign."

Gradually, this method of recording all dates in relation to Christ's birth became the most accepted dating system in the world.

There was secular attempt to avoid this by using B.C.E. - Before Common Era; and C.E. - Common Era. But when did it change from Before Common

Era to Common Era? - The Birth of Jesus!

Even in their attempts to cancel it they cannot help but to confirm it.

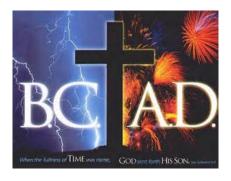
Clarence E. Manion, dean of Notre Dame's College of Law, whose 1951 book *Keys to Peace* sold millions of copies, wrote:

"The long march of measured time suddenly stopped.



It then did an about-face and started to march in another direction and to a different drum straight through the ensuing centuries of **Christ** and **Christendom** ...

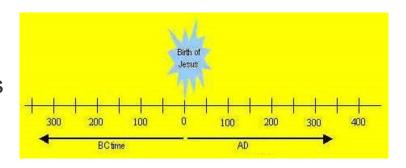
... B.C. (before Christ) and A.D. (Anno Domini, the year of our Lord) mark each one of the only reliable milestones along the path of world history



. . .

The end of the first **time-chain**, and the beginning of the second, **came together** on **the night** that **Christ** was born in **Bethlehem** ...

... The first
CHRISTMAS
DAY thus stands
as the Great
Divide for the
timing and



recording of all people, things and events that have lived or taken place upon this earth ...

the one place on the long, long trail of time where the magnetic needle of history stands vertical and points up."

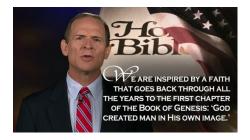


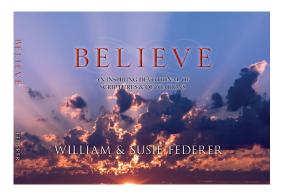
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