

# When Was Jesus Born, Baptized, and Buried?

## A Brief Review of Educated Guesses

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### Introduction

In genealogy, we are asked to record the name, birth date, baptism date, marriage date, and death date for each of our ancestors. We are also asked to identify our sources for the dates we record. These sources help other genealogists verify dates and resolve differences. Ideally, we would have “primary” sources like birth, baptism, marriage, and death certificates or records based on eyewitness accounts recorded at or near the time of the event.

Unfortunately, no birth, baptism, or death certificates exist for Jesus. “Attempts to determine the exact date of Christ’s birth or death are complicated by a dearth of pertinent historical information and multiple dating systems.”<sup>1</sup> Also, the available evidence is often ambiguous or inconsistent. Without *primary* sources, scholars rely on *secondary* evidence or records made years later by non-eyewitnesses. The books of the New Testament were written about 50 or more years after the birth of Jesus by men who were not present for the birth and who focused on recording important events without giving specific dates. Without *direct* evidence (e.g., record of date of Jesus’ birth), scholars must rely on *indirect* evidence (e.g., Jesus was born in the days of Herod, baptized in the 15<sup>th</sup> year of Tiberius, and buried during a Passover week). This New Testament evidence requires other records to determine the corresponding dates. Without *original* evidence, scholars rely on *derivative* evidence. We do not have copies of the original writings of the New Testament or Josephus. When handwritten copies were made, transmission errors were likely. Even printed copies could have typesetting errors.

Scholars interpret the indirect, secondary, and derivative evidence differently. When evidence is inconsistent or ambiguous, scholars evaluate and select pieces of evidence that they feel come from the same historical puzzle. They put the pieces together where possible, reinterpret or change pieces to make them fit, resolve or exclude opposing evidence, and use their imaginations to fill in the missing pieces. Since scholars evaluate and interpret the evidence differently, they tell different stories about events related to the birth, baptism, and burial of Jesus. These stories are educated guesses based on historical evidence. We can write “history” as “his-story” to emphasize that history is often based on educated guesses and not on direct, primary, original evidence. Scholars often challenge or refute each other’s stories while defending and revising their own.

This article briefly summarizes the conclusions, key evidence and arguments of LDS and non-LDS scholars with regard to when Jesus was born, baptized, and buried.<sup>2</sup>

### ANCIENT CALENDARS

In several ancient civilizations, a month began when the crescent of the new moon was first visible at the beginning of a day. A year consisted of twelve lunar months. Since this was about 11 days less than the solar year of about 365.25 days, an extra month was added every few years. Ancient calendars began in the spring (Mar/Apr), summer (July), or fall (Sep/Oct). According to the Talmud, there were two Jewish calendars, one began in the spring and the other in the fall. About 45 BC in Rome, Julius Caesar established the Julian calendar of 365 days with a leap year and the year began in January.

Years were often numbered from some important event such as the founding of Rome (AUC), the first Olympics, or the number of years since a king began to reign (regal years). Jewish calendars begin from Adam or the creation of the world as calculated from ages given in the Bible (Jan. AD 2000= 5760). Some early Christians counted years from the reign of Diocletian (AD 284) who persecuted Christians and called it the era of martyrs. In AD 525 the Roman monk Dionysius Exiguus began counting years from the birth of Jesus which he accepted as 25 Dec. 753 AUC (=1 BC). The first day of 754 AUC (=AD 1) was the beginning of his new era. As a result we now use the abbreviations: BC (“before Christ”), AD (*anno Domini*, “in the year of the Lord”), BCE (“before Christian era”), and CE (“Christian era”).<sup>3</sup> If the calculations of Dionysius are correct, Jesus began his first year in 1 BC and he turned one year old in AD 1. Many modern scholars believe Dionysius was off by at least 4 years.

## REVIEW OF CHRONOLOGIES

Since the 1896 publication of Emil Schürer’s *History of the Jewish People in the Time of Jesus Christ*, most scholars agree that King Herod died in 4 BC and that Jesus was born between 7 BC and 5/4 BC. Before Schürer, scholars had placed the birth of Jesus in every year from 7 BC to 1 BC.<sup>4</sup> Since about 1960, some scholars have been challenging the Schürer consensus.

### 1: Chronologies of Non-LDS Scholars

Scholars base their conclusions on different interpretations of key events in the New Testament and in Roman history.

1. The four gospels agree that Jesus was born before king Herod died.
2. About 95 AD Josephus, an ancient Jewish/Roman historian, said that Herod died shortly after a lunar eclipse and shortly before a Passover (Mar/Apr). Between 8 BC and 1 BC, the only six lunar eclipses visible in Jerusalem occurred on the dates shown in Table 1.

**Table 1: Lunar Eclipses (8 BC to 1 BC)**

8 BC	5 BC	4 BC	1 BC
18 Nov.	23 Mar. and 15 Sept.	13 Mar.	10 Jan. and 29 Dec.

3. Josephus said, “Herod ... died, *having reigned thirty-four years* since he had caused Antigonus to be slain, and obtained his kingdom; but *thirty-seven years* since he had been made king by the Romans”<sup>5</sup>. Since Josephus does not say how he counted these years, scholars debate questions like: (a) when did Herod’s reign begin?, (b) did the calendar year for counting a king’s reign begin 1 Nisan (Mar/Apr) or 1 Tishri (Sept/Oct)?, (c) what does “having reigned” a year mean?, and (d) did Josephus count Herod’s reign *inclusively*? Inclusive counting means that any part of the first or last year would count as a full year. Thus, if a king began to reign on the last day of one year and died the day after the next year ended, his reign of one year and two days would be counted as three years. Based on the answers to these questions, Herod died between 4 BC and AD 1.
4. John the Baptist began baptizing in the 15<sup>th</sup> year of Tiberius (Lk 3:1) which was either AD 26/27 or 28/29.
5. Sometime later, John baptized Jesus who “began to be *about* thirty years of age” (Lk 3:23). Scholars believe this means that Jesus was almost 30, 29–31, or 26–34.
6. Jesus died during the 1<sup>st</sup>, 2<sup>nd</sup>, 3<sup>rd</sup>, or 4<sup>th</sup> Passover week after his baptism.<sup>6</sup>
7. Most scholars agree that Jesus died on a Friday afternoon (14 Nisan) a few hours before the Passover meal that Sabbath evening. Between AD 27 and 34, Passover began on Friday evening in AD 30, 33, and possibly 27 or 29.

Jack Finegan's *Handbook of Biblical Chronology* (HBC) summarizes the evidence, interpretations, and arguments of scholars for the different options listed above. In his 1964 edition (HBC<sup>64</sup>), Finegan accepted three chronologies that assumed Herod died in 4 BC. In 1966, W. E. Filmer wrote an article that argued against 4 BC and for 1 BC.<sup>7</sup> In 1968, Timothy D. Barnes<sup>8</sup> wrote what Raymond E. Brown called a "convincing refutation."<sup>9</sup> These articles started a debate among scholars in which each refutation was met with a rebuttal. Each refutation and rebuttal was "convincing" to the convinced. After referring to articles in this debate, Raymond Brown (1993) said that "recent discussions offer no compelling reason to change."<sup>10</sup> However, Finegan in his 1998 revised edition (HBC<sup>98</sup>) summarized this debate in more detail and accepted two chronologies that assume Herod died in 1 BC. Non-LDS scholars generally accept one of the five chronologies in Table 2 from HBC<sup>64</sup> and HBC<sup>98</sup>. Jesus was crucified at his fourth Passover after baptism in three chronologies and at his first or second Passover in the other two. It is not possible in this brief article to summarize all the evidence, interpretations, and reasoning for and against these chronologies.

**Table 2: Non-LDS Chronologies**

Event	HBC <sup>64</sup>			HBC <sup>98</sup>	
	5 BC–AD 30	5 BC–AD 33	5 BC–AD 30	2 BC–AD 33	2 BC–AD 30
Jesus born	Dec 5 BC	Dec 5 BC	Dec 5 BC	Jan 2 BC	Jan 2 BC
Herod died	<b>4 BC</b>	<b>4 BC</b>	<b>4 BC</b>	<b>1 BC</b>	<b>1 BC</b>
John began baptizing	AD 26 (age 30)	AD 29 (age 33)	AD 28 (age 32)	AD 29 (age 31)	AD 29 (age 31)
Jesus was baptized*	AD 26 (age < 30)	AD 29 (age < 33)	AD 28 (age < 32)	AD 29 (age < 31)	AD 29 (age < 31)
1 <sup>st</sup> Passover**	AD 27 31 <sup>st</sup> P <sup>30.3</sup>	AD 30 34 <sup>th</sup> P <sup>33.3</sup>	AD 29 33 <sup>rd</sup> P <sup>32.3</sup>	AD 30 32 <sup>nd</sup> P <sup>31.3</sup>	AD 30 32 <sup>nd</sup> P <sup>31.3</sup>
2 <sup>nd</sup> Passover	AD 28 32 <sup>nd</sup> P <sup>31.3</sup>	AD 31 35 <sup>th</sup> P <sup>34.3</sup>	AD 30 34 <sup>th</sup> P <sup>33.3</sup>	AD 31 33 <sup>rd</sup> P <sup>32.3</sup>	
3 <sup>rd</sup> Passover	AD 29 33 <sup>rd</sup> P <sup>32.3</sup>	AD 32 36 <sup>th</sup> P <sup>35.3</sup>		AD 32 34 <sup>th</sup> P <sup>33.3</sup>	
4 <sup>th</sup> Passover	AD 30 34 <sup>th</sup> P <sup>33.3</sup>	AD 33 37 <sup>th</sup> P <sup>36.3</sup>		AD 33 35 <sup>th</sup> P <sup>34.3</sup>	

\* Age assumes Jesus was baptized a month or so before his birthday. John was about 6 months older.

\*\* 31<sup>st</sup>P<sup>30.3</sup> means the 31<sup>st</sup> Passover when Jesus was 30.3 years old.

1<sup>st</sup>P<sup>0.3</sup> is the 1<sup>st</sup> Passover after Jesus was born (age 0.3).

## 2: LDS Scriptures and Authorities

Additional clues are found in the LDS scriptures, and in the writings of LDS prophets and apostles.

### LDS Scriptures

**3 Nephi.** "The Nephites began to reckon their time from this period when the sign was given, or from the coming of Christ" (3 Ne 2:8). The sign of the crucifixion was observed "in the thirty and fourth year, in the first month, on the fourth day of the month" (3 Ne 8:5).<sup>11</sup>

These verses have been interpreted in two ways. First, just as Joseph Smith was 14 years old during his fifteenth year, Jesus would have been 33 years old in his 34<sup>th</sup> year. Therefore, Jesus was crucified during Passover almost exactly 33 "Nephite years" after he was born during the Passover season.<sup>12</sup> April 6<sup>th</sup> is normally within two weeks of Passover each year. Second, "Jesus probably died on or around his *thirty-fourth* birthday."<sup>13</sup> This interpretation is needed to support an April 5 BC (birth) and April AD 30 (death) chronology. Third, some scholars say that "using Book of Mormon chronology to measure the

length of Jesus' life, especially in terms of Old World calendar systems, must fail simply because we do not know what calendrical arrangements were employed by the Nephites."<sup>14</sup>

**D&C 20:1.** On April 6, 1830, the Church was organized 1,830 “years since the coming of our Lord and Savior Jesus Christ in the flesh” (D&C 20:1).

## LDS Prophets and Apostles

The statements of LDS prophets and apostles in Table 3 generally agree that Jesus was born on April 6<sup>th</sup>. However, some LDS prophets and apostles believe Christ was born in 1 BC, exactly 1,830 years before 6 April 1830, while others believe the phrase 1830 “years since the coming of our Lord” simply expressed the current year as being 1830.

**Table 3: Statements by LDS Prophets and Apostles**

Year	LDS Prophets and Apostles
1830	The Prophet Joseph Smith's explanation of D&C 20: “In this manner did the Lord continue to give us instructions from time to time ...; and ... we obtained of Him the following, by the spirit of prophecy and revelation; which not only gave us much information, but also pointed out to us the precise day upon which, according to His will and commandment, we should proceed to organize His Church once more here upon the earth.” ( <i>HC</i> 1:64)
1833	The Prophet Joseph Smith: (April 6 <sup>th</sup> ) “The day was spent ... in giving and receiving knowledge ... it being just 1800 years since the Savior laid down His life that men might have everlasting life.” ( <i>HC</i> 1:337)
1870	Elder Orson Pratt: “If such were the reckoning of the ancient Nephites, then thirty-three years and three days of their time had passed away between the time of the Savior's birth and resurrection. ... Tomorrow, the 11th day of April, would be the anniversary of the very day on which he was crucified precisely [1800] years prior to the organization of this Church.” ( <i>JD</i> 13:126–127 [4/10/1870])
1872a	Elder Wilford Woodruff: (April 6 <sup>th</sup> ) “According to the best knowledge we have, 1842 years ago to-day [AD 30], the Lord Jesus was crucified on Mount Calvary for the sins of the world.” ( <i>JD</i> 15:7 [4/6/1872])
1872b	Elder Orson Pratt: “Jesus, it is acknowledged by the most learned men at the present day, was born two or three years before the period that is now called the vulgar Christian era. It is also acknowledged by the greater portion of the learned men of the day, who have carefully examined the subject, that Jesus was crucified on the 6 <sup>th</sup> day of April [AD 30]; and according to the true Christian era it was precisely eighteen hundred years from the day of his crucifixion until the day that this Church was organized. ... The Book of Mormon gives the exact interval from the day of his birth to the day of the crucifixion, and by putting these two periods together we can ascertain the true Christian era.” ( <i>JD</i> 15:45 [4/07/1872])
1872c	Elder Orson Pratt: “I have seen several accounts—some of them published in our periodicals—of learned men in different nations, in which it is stated that, according to the best of their judgment from the researches they have made, Christ was crucified on the 6 <sup>th</sup> of April. ... Consequently by going back from the crucifixion 32 years, 360 days and 15 hours, making allowance for the longitude, it gives Thursday [April 11] for his birthday. ... Joseph Smith did not choose the 6th of April upon which to organize this Church: he received a commandment from God ... setting apart that day as the one upon which the Church should be organized ... precisely 1800 years from the day on which he was lifted up on the cross. .” ( <i>JD</i> 15:256, 260–261 [12/29/1872])
1872d	Elder Orson Pratt referring to D&C 20:1 “We are not on this account to take this as the real date, but it is adapted to our present mode of reckoning.” ( <i>JD</i> 15:262 [12/29/1872])
1887	Elder Joseph F. Smith: “Strictly speaking, if this Church was organized ‘[1830] years since the coming of our Lord and Savior in the flesh,’ then the sixth of April must have been the anniversary of the Savior's birthday. ... We would scarcely think the Lord would make any mistake about dates. Least of all he who was born on that day and on that day thirty-three years later crucified.” <sup>15</sup>
1893	Elder B. H. Roberts: “Jesus Christ ... was born, most probably, in the year of Rome 753 [1 BC]; at a period of the year corresponding to our month of April. ... ‘Dionysius ... supposed Christ to have been born on the 25 <sup>th</sup> of December, in the year of Rome 753. ... I believe that [D&C 20:1] better than any other authority fixes the time of the birth ... [of Christ at 6 Apr. 1 BC] and that, as to the year at least, agrees with the Dionysian computation.” <sup>16</sup>
1901	President Anthon H. Lund: “In ... February, 1898. ... I saw the hills of Judea covered with snow. ... Six weeks later, they were clad with the finest verdure and afforded ideal pastures for the flocks. From my own observation ... April complies better with the conditions ... surrounding the Savior's birth, than any other time of the year.” <sup>17</sup>

1915	Elder James E. Talmage: “We believe that Jesus Christ was born in Bethlehem of Judea, April 6, 1 BC.” <sup>18</sup>
1923a	Elder Hyrum M. Smith: “In all probability the 6 <sup>th</sup> of April is the anniversary of the birthday of our Lord.” <sup>19</sup>
1923b	Elder Hyrum M. Smith: “There are reasons for believing that ... the Nativity occurred four years before our era [5/4 BC]. ... All that [D&C 20:1] means to say is that the Church was organized in the year that is commonly accepted as AD 1830.” <sup>20</sup> Note: This quote was omitted from the revised edition prepared by Joseph Fielding Smith, Harold B. Lee, and Marion G. Romney.
1954	President J. Reuben Clark: “Some may sharply disagree” with scholars who say that Jesus was born “at the end of 5 BC, or the beginning or early part of 4 BC. The Church has made no official declaration of the matter, beyond” D&C 20:1. “In the early editions of the <i>Doctrine and Covenants Commentary</i> ... this verse was interpreted as follows: ... [see quote 1923b above]. This statement has been omitted in the latest edition of the <i>Commentary</i> . <i>I am not proposing any date as the true date</i> . But ... I have taken the date of the Savior’s birth ... [as] late 5 BC, or early 4 BC, because Bible commentaries and the writings of scholars are frequently keyed upon that chronology and because I believe that so to do will <i>facilitate ... the work of those studying the life and works of the Savior from sources using this accepted chronology</i> .” <sup>21</sup> Note: He then used “BC 5, Dec. (Andrews)” and noted that “Others give BC 4, January to April.” <sup>22</sup>
1958	Elder Bruce R. McConkie: “Apparently Christ was born on the day corresponding to April 6 (D&C 20:1) ...” <sup>23</sup>
1965	Elder Bruce R. McConkie: “It appears that the latter-day kingdom formally came into being on the [1830 <sup>th</sup> ] anniversary of our Lord’s birth. In other words, Christ was born on April 6, 1 BC. (D&C 20:1)” <sup>24</sup>
1971	President N. Eldon Tanner: “Members of the Church also believe that Christ was born on April 6 in the year 1 BC. (See D&C 20:1.)” <sup>25</sup>
1973	President Harold B. Lee: “April 6, 1973, ... commemorates not only the anniversary of the organization of The Church ..., but also the anniversary of the birth of ... Jesus Christ.” <sup>26</sup>
1974	President Spencer W. Kimball: “another April has come, and with it the birthdate of the Church, organized on the birthday of our Lord and Savior Jesus Christ, which we have celebrated on the sixth of April.” <sup>27</sup>
1975	President Spencer W. Kimball: “Christ was born on the sixth of April.” <sup>28</sup>
1979	Elder Bruce R. McConkie: “We do not believe it is possible with the present state of our knowledge ... to state with finality” the year Jesus was born. He then included the 1915 (Talmage), 1923b (Smith), and 1954 (Clark) quotes. Then he said that “in this present work,” <i>The Mortal Messiah</i> , he would follow the same course as President Clark. “Christ could have been born on April 6 of 5 BC. We repeat ... that this is not a settled issue.” <sup>29</sup>
1980	President Spencer W. Kimball: “Today [April 6, 1980] we not only celebrate ... the organization of the Church, but also ... the birth of Christ on this day 1,980 years ago.” <sup>30</sup>
1986	Elder Neal A. Maxwell: “April 6 is the date of Jesus’ birth. It is also the date of birth of his latter-day Church. (See D&C 20:1.)” <sup>31</sup>
1997	Elder Richard G. Scott: “It is April 6 <sup>th</sup> . Modern scripture records that Jesus Christ was born on this day.” <sup>32</sup>
1997	President Gordon B. Hinckley: “It is the season of the winter solstice. ... While we now know through revelation the time of the Savior’s birth [April 6], we observe the 25 <sup>th</sup> of December with the rest of the Christian world.” <sup>33</sup>

Scholars who believe Herod died in 4 BC have offered explanations to support a non-literal interpretation of D&C 20:1. Frequently, they quote Elder McConkie’s 1979 quote in Table 3.

Is it not just as likely that the phrase ‘one thousand eight hundred and thirty years since the coming of our Lord and Savior Jesus Christ in the flesh’ constitutes a passing acknowledgment by the Lord of the date on which, according to our current calendrical system, the Church was being organized? Why should it mean more than that?<sup>34</sup>

The persons whose expressions were recorded in Section 20:1–4 were the two young men ... to whom the inspired thoughts were given. ... Clearly, Section 20:1–36 is divinely inspired testimony and praise expressed from a human point of view. It is not a revelation spoken from the Lord’s perspective: ‘Thus saith the Lord.’ ... Once the human perspective of Section 20 is recognized, the young writers’ use of *their own calendar* according to their customs is understandable. In light of the importance of Section 20 as a document to govern the Church, one would expect that they would choose a lofty phrase like ‘since the coming of our Lord and Savior Jesus Christ in the flesh’ instead of the more common ‘in the year of our Lord.’<sup>35</sup>

The writing of [D&C] 20 was begun as early as 1829 and was authored by Joseph Smith and Oliver Cowdery. Therefore, the language of section 20 is based on the inspiration of the Prophet Joseph Smith and Oliver Cowdery, but the wording was not dictated directly by the Lord, as evidenced by an earlier draft of the section that was written in 1829. The wording of [D&C] 20:1 likely reflects standard dating conventions of the day rather than the Lord’s revealed endorsement of His birth date.<sup>36</sup>

It appears that this verse, which was part of the initial heading of the section, is not a part of the revelation proper. If the Lord were speaking in 20:1, ... why would he speak of ‘the coming of *our* Lord.’ ... Many people have thought, and probably correctly so, that those words are simply a way of stating the date on which the Church was organized. ... [John] Whitmer used the exact language ... in reference to a different date. ‘It is now June the twelfth, [1831] years, *since the coming of our Lord and Savior in the flesh.*’ ... John Whitmer was also the scribe who recorded [D&C 20].<sup>37</sup>

### 3: Chronologies of LDS Scholars

Many LDS scholars use an HBC<sup>64</sup> chronology that assumes Jesus died during the 4<sup>th</sup> Passover after he was baptized. President J. Reuben Clark used the 5 BC – AD 30 chronology to “facilitate ... the work of those studying the life and works of the Savior from sources using this accepted chronology.” By so doing he was “not proposing any date as the true date.”<sup>38</sup> Some LDS writers (e.g., Elder Bruce R. McConkie) use “accepted” chronologies for the same reason, while others accept the evidence, interpretation, and reasoning that supports these chronologies.

Some LDS writers like President Clark use the 5 BC – AD 30 chronology above with slight modifications. For example, Jesus was baptized in AD 27 instead of late AD 26<sup>39</sup>; or Jesus was born on 6 April 5 BC<sup>40</sup> or perhaps spring 5 BC.<sup>41</sup> Other LDS writers use the 5 BC – AD 33 chronology with slight modifications (e.g., Jesus born in 7–5 BC).<sup>42</sup> I have not found an LDS chronology that is based on the 2 BC – AD 33 chronology in Table 2.

Many LDS scholars believe Jesus was born on April 6<sup>th</sup>. Elder Talmage used a 6 April 1 BC – AD 33 chronology<sup>43</sup> that would require the death of Herod to be in AD 1. Elder Orson Pratt used an 11 April 4 BC – AD 30 chronology.<sup>44</sup> Since 11 April 4 BC was Passover, Herod would have died after a lunar eclipse (see Table 1) and before the following Passover in 3 BC, 1 BC or AD 1. However, the 3 BC date seems to allow too much time (over a year) between the eclipse and the Passover. Other scholars use a 6 April 5 BC – AD 30 chronology (see Table 5) that would require the death of Herod to be in 5/4 BC. Table 4 shows how the chronologies in Table 2 change if we assume that Jesus was born in April (nine months earlier). It also includes two columns that show the chronologies of Elder Orson Pratt and Elder James E. Talmage with the implied year of Herod’s death.

**Table 4: April 6<sup>th</sup> Chronologies**

Event	HBC <sup>64</sup>		HBC <sup>98</sup>	O. Pratt	Talmage
	5 BC–AD 30	5 BC–AD 33	2 BC–AD 33	4 BC–AD 30	1 BC–AD 33
Jesus born	5 BC Apr 6 <sup>th</sup>	5 BC Apr 6 <sup>th</sup>	2 BC Apr 6 <sup>th</sup>	4 BC Apr 6 <sup>th</sup>	1 BC Apr 6 <sup>th</sup>
<b>Herod died</b>	<b>4 BC</b>	<b>4 BC</b>	<b>1 BC</b>	<b>3 BC/1 BC/AD 1</b>	<b>AD 1</b>
John began baptizing	AD 26 (age 31)	AD 29 (age 34)	AD 29 (age 32)	AD 26 (age 30)	AD 29 (age 30)
Jesus was baptized	AD 26 (age < 31)	AD 29 (age < 34)	AD 29 (age < 32)	AD 26 (age < 30)	AD 29 (age < 30)
1 <sup>st</sup> Passover	AD 27 <sup>32nd</sup> P <sup>31.0</sup>	AD 30 <sup>35th</sup> P <sup>34.0</sup>	AD 30 <sup>33rd</sup> P <sup>32.0</sup>	AD 27 <sup>31st</sup> P <sup>30.0</sup>	AD 30 <sup>31st</sup> P <sup>30.0</sup>
2 <sup>nd</sup> Passover	AD 28 <sup>33rd</sup> P <sup>32.0</sup>	AD 31 <sup>36th</sup> P <sup>35.0</sup>	AD 31 <sup>34th</sup> P <sup>33.0</sup>	AD 28 <sup>32nd</sup> P <sup>31.0</sup>	AD 31 <sup>32nd</sup> P <sup>31.0</sup>
3 <sup>rd</sup> Passover	AD 29 <sup>34th</sup> P <sup>33.0</sup>	AD 32 <sup>37th</sup> P <sup>36.0</sup>	AD 32 <sup>35th</sup> P <sup>34.0</sup>	AD 29 <sup>33rd</sup> P <sup>32.0</sup>	AD 32 <sup>33rd</sup> P <sup>32.0</sup>
4 <sup>th</sup> Passover	AD 30 <sup>35th</sup> P <sup>34.0</sup>	AD 33 <sup>38th</sup> P <sup>37.0</sup>	AD 33 <sup>36th</sup> P <sup>35.0</sup>	AD 30 <sup>34th</sup> P <sup>33.0</sup>	AD 33 <sup>34th</sup> P <sup>33.0</sup>
Jesus died					

\* Age assumes Jesus was baptized a month or so before his birthday.

\*\* <sup>31st</sup>P<sup>30.0</sup> means the 31<sup>st</sup> Passover when Jesus was 30.0 years old.

<sup>1st</sup>P<sup>0.0</sup> is the 1<sup>st</sup> Passover season when Jesus was born (age 0).

Table 5 gives a summary of the chronologies used in various books and articles written by LDS authors. I checked current New Testament books in the BYU Bookstore and books in the reference section of the BYU Library. The table does not include books that discussed New Testament events without giving any dates. Some authors give a range of years, while others do not give a year.

**Table 5: New Testament Dates in Writings of LDS Authors**

Author	Year	Birth*	Baptism	#Po	Death
LDS BD <sup>45</sup>	1981			4	
Book of Mormon <sup>46</sup>	1981	AD 1			AD 34
Talmage <sup>47</sup>	1915	<i>1 BC Apr 6<sup>th</sup></i>	AD 30	4	Fri AD 33
McConkie <sup>48</sup>	1965	<i>1 BC Apr 6<sup>th</sup></i>		4	Fri
Sperry <sup>49</sup>	1968	<i>1 BC Apr 6<sup>th</sup></i>			Fri AD 33 Apr 1 <sup>st</sup>
Religion 211-212 <sup>50</sup>	1979	<i>1 BC Apr 6<sup>th</sup></i>	AD 30	4	Fri AD 33 Apr 1 <sup>st</sup>
Lefgren <sup>51</sup>	1980	<i>1 BC Apr 6<sup>th</sup></i>			Fri AD 33 Apr 1 <sup>st</sup>
John Pratt <sup>52</sup>	1983	<i>1 BC Apr 6<sup>th</sup></i>			Fri AD 33 Apr 1 <sup>st</sup>
John Pratt <sup>53</sup>	1985ab	<i>1 BC Apr 6<sup>th</sup></i>	AD 28/29?	4	Fri AD 33 Apr 1 <sup>st</sup>
John Pratt <sup>54</sup>	1994	<i>1 BC Apr 6<sup>th</sup></i>	AD 29/30?	4	Fri AD 33 Apr 1 <sup>st</sup>
Orson Pratt <sup>55</sup>	1872	4 BC Apr 11 <sup>th</sup>			Fri AD 30 Apr 6 <sup>th</sup>
Huber* <sup>56</sup>	1982	4 BC Apr 11 <sup>th</sup> or 5 BC Sept/Oct	AD 26/27	4	Fri AD 30
Clark <sup>57</sup>	1954	5 BC Dec	AD 27 Jan	4	Fri AD 30
McConkie <sup>58</sup>	1979	5/4 BC Dec–Apr 5 BC Apr 6 <sup>th</sup> ?	AD 27 Jan	4	Fri AD 30
Spackman <sup>59</sup>	1993	<i>5 BC Mar 21<sup>st</sup></i>	AD 26–30	2–4	Fri AD 29 Mar 16
Wayment ... <sup>60</sup>	2005	5 BC Apr–Dec	AD 27	4	Fri AD 30
Holzapfel ... <sup>61</sup>	2005	5 BC Apr (6?)	AD 27	4	Fri AD 30
Holzapfel ... <sup>62</sup>	2006	5 BC Apr–Dec			Fri AD 30
Chadwick <sup>63</sup>	2010	5 BC Dec	AD 27		Thurs AD 30 Apr 6
Brown, Griggs, ... <sup>64</sup>	1982	6–5 BC			
Hall <sup>65</sup>	1992	Apr 6 <sup>th</sup>	AD 28/29		
J. F. McConkie ... <sup>66</sup>	2000	6–5 BC Apr 6 <sup>th</sup>			
Welch, Hall <sup>67</sup>	2002	7–5 BC	AD 29–30	4	AD 33
Ogden ... <sup>68</sup>	2006	6–4, 1 BC Apr 5 <sup>th</sup>		4	Fri AD 33?
Gaskill <sup>69</sup>	2006	7–5 BC			
Ridges <sup>70</sup>	2007		AD 29		Fri
Blumell, Wayment <sup>71</sup>	2012	6–4 BC			AD 29–31

\* Gregorian dates. Passover birthdates are in *italics*. #Po = number of Passovers. Shaded cells indicate no year was given or implied.

Some authors in this table use specific dates, while others argue strongly for the correctness of their dates. Some give a range of possible years or months, while others use ranges and argue that it is nearly impossible to establish the year or month.

## SUMMARY AND CONCLUSION

When putting a puzzle together, we find and put together the side pieces first. Then, the other pieces have to fit within the puzzle border. Similarly, scholars look at the evidence and then pick their anchor pieces. If other pieces of evidence do not seem to fit, they reinterpret the evidence or justify ignoring it.

Scholars agree that Jesus was born before Herod died, but they disagree about when Herod died. Scholars agree that Jesus was baptized, but differ as to how many years before his death. Scholars agree that Jesus died, but differ as to the year and day of the week. According to Josephus, Herod died shortly

after a lunar eclipse and shortly before a Passover. Therefore, most scholars believe Herod died before the Passover in 4 BC, 1 BC, or AD 1.

## 4 BC Scholars

**When did Herod die?** Based on the length of their reigns, Herod's three sons seem to have started reigning in 5 or 4 BC. This is a major reason for believing Herod died in 4 BC. The key anchor piece for most scholars is that Herod died after the lunar eclipse of 15 Sept. 5 BC or 13 Mar. 4 BC and before the Passover of 4 BC. Some scholars believe the March eclipse does not allow enough time before the Passover for the events described by Josephus. To allow more time, they use the September eclipse and say Herod died in December 5 BC according to a Jewish tradition. Other scholars say Herod died a few days after 1 Nisan (Mar./Apr.) in 4 BC so that a few days can count as the 34<sup>th</sup> or 37<sup>th</sup> year of Herod's reign. There are good reasons to believe that Herod died in 5/4 BC.

**When was Jesus baptized?** Luke says John started baptizing in the 15<sup>th</sup> year of Tiberius and that Jesus was "about thirty" when he was baptized by John. Some scholars say "about thirty" means 29 to 31 and begin counting the years of Tiberius from when he became a *joint* ruler. Therefore, the 15<sup>th</sup> year of Tiberius refers to AD 26 when Jesus was 29.7–30.3 years old. However, with only one apparent exception, the first year of Tiberius is counted from when he became the *sole* ruler a few years later. Therefore, some scholars believe "about thirty" must mean 26 to 34 because the 15<sup>th</sup> year refers to AD 29 when Jesus was 32.7–33.3 years old.

**When was Jesus born?** Since Herod died in 5/4 BC, Jesus was born a few months or years earlier. Most non-LDS scholars believe Jesus was born a few months before Herod died. If Jesus had been born too much earlier, Jesus would no longer be considered "about thirty" at baptism.

**When was Jesus buried?** Most non-LDS scholars believe Jesus died and was buried in April, AD 30 or 33. If Jesus was born in Dec. 5 BC, he would have been 33.3 or 36.3 when he died. If he was born in Apr. 5 BC, he would have been 34 or 37 when he died. Since the Gospels imply at most four Passovers after Jesus was baptized, scholars who believe Jesus was baptized in AD 26 usually pick a burial year of AD 30, while those who believe Jesus was baptized in AD 29 usually pick a burial year of AD 33.

**Jesus died on 1/4/34<sup>th</sup> Year.** The Book of Mormon says Jesus died on the fourth day of the first month of the 34<sup>th</sup> year after the sign of his birth (3 Ne 8:3, 5). Some LDS scholars imply that this verse should be ignored because we do not know how the Nephite year compared to the Jewish year. Some explore possible interpretations and conclude that Jesus lived 32–34 years. Some say Jesus died in AD 30 and interpret this verse to mean that Jesus died when he was 34 years old. However, others interpret this verse as meaning that Jesus was 33 years old. One suggests he was over 33 and 3 months old because the Nephites did not begin their new year on the day of the sign, but at the start of their regular new year a few months later. One argues that Jesus died in AD 29, while another argues that Jesus was born during the Passover on 11 Apr. 4 BC and Herod died after the eclipse of 4 BC and before the Passover of 3 BC, a year later.

## 2 BC Scholars

**When did Herod die?** Herod died after the lunar eclipse of 10 Jan. 1 BC and before the Passover of 1 BC. This allows enough time between the eclipse and the Passover for the events described by Josephus. Josephus did *not* count the years of Herod's reign inclusively. The reigns of Herod's successors must have been antedated or recorded incorrectly (see examples under AD 1 scholars below). There are good reasons to doubt that Herod died in 5/4 BC.



**When was Jesus born?** Since Herod died in 2 BC, Jesus was born a few months earlier in 3/2 BC. This fits with most of the dates indicated by early Christian writers and with other evidence.

**When was Jesus baptized?** Luke says John started baptizing in the 15<sup>th</sup> year of Tiberius and that Jesus was “about thirty” when baptized by John. With only one apparent exception, the first year of Tiberius is counted from when he became the sole ruler. Therefore, Jesus was baptized in AD 29 when he was almost 31, and “about thirty” means 29–31.

**When was Jesus buried?** Jesus died and was buried in April, AD 30 or 33. If Jesus was born in Dec. 2 BC, he would have been 31.3 or 34.3 when he died. If he was born in Apr. 2 BC, he would have been 32 or 35 when he died. Those who believe Jesus died in AD 30 also believe he died at the first Passover after he was baptized. Those who believe he died in AD 33 also believe he died at the fourth Passover after he was baptized.

**Jesus died on 1/4/34<sup>th</sup> Year.** The Book of Mormon says Jesus died on the fourth day of the first month of the 34<sup>th</sup> year after the sign of his birth (3 Ne 8:3, 5). Non-LDS scholars do not believe this piece of evidence. I am not aware of any LDS scholars who believe Herod died in 2 BC.

## AD 1 Scholars

**When was Jesus born?** Jesus was born 6 April 1 BC on Passover night.

**When was Jesus baptized?** Luke says John started baptizing in the 15<sup>th</sup> year of Tiberius and that Jesus was “about thirty” when baptized by John. With only one apparent exception, the first year of Tiberius is counted from when he became the sole ruler. Therefore, Jesus was baptized in AD 29 when he was “almost thirty.” He turned thirty at the next Passover when his public ministry began.

**When was Jesus buried?** Jesus died and was buried in April, AD 33, when he was 33 years old. This year is one of the two most likely years for the crucifixion.

**Jesus died on 1/4/34<sup>th</sup> Year.** The Book of Mormon says Jesus died on the fourth day of the first month of the 34<sup>th</sup> year after the sign of his birth (3 Ne 8:3, 5). Since “the Nephites began to reckon their time from this period when the sign was given, or from the coming of Christ” (3 Ne. 2:4–8, 10), Jesus died 3 days and 33 ‘Nephite years’ after the sign of his birth. A ‘Nephite year’ appears to have been 365-days. Therefore, Jesus lived 12,048 days which is exactly the number of days between 6 Apr. 1 BC and 3 Apr. AD 33 when he died.

**When did Herod die?** Since Jesus was born 6 Apr. 1 BC, Herod must have died after the 29 Dec. 1 BC eclipse and before the Passover in AD 1. Josephus did *not* count the years of Herod’s reign inclusively. “Having reigned” 37 years does not mean Herod had just started his 37<sup>th</sup> year because the Jewish Mishnah says a king “is not reckoned to *have reigned a year*” until the end of the calendar year.<sup>72</sup> The reigns of Herod’s successors (Archelaus, Antipas, Philip) were antedated or recorded incorrectly. Some rulers antedated or counted the years of their reign before the prior ruler died and thus included years as joint-rulers or as official heirs to the throne. Some dates may be incorrect. For example, the current text of Josephus says Philip died in the 20<sup>th</sup> year of Tiberius (AD 33/34) after a reign of 37 years, but all editions published before AD 1544 say Philip died in the 22<sup>nd</sup> year which would imply Herod died in 2 or 1 BC. There are good reasons to doubt that Herod died in 5/4 BC.

## Conclusion

There are good reasons to believe that Herod died in 5/4 BC. There are also good reasons to believe Herod died in 1 BC or AD 1. There are good reasons to believe that Jesus was born in 5/4 BC as Elder Hyrum Smith stated in 1923. However, there are also good reasons to believe Jesus was born on 6 Apr. 1 BC as Elder Talmage stated in 1915.

What are the correct interpretations for the available evidence? What evidence is based on incorrect translation, transmission, or information? What are the missing pieces? Scholars who are aware of the evidence have come to different conclusions. They attack the conclusions of others while defending their own. It reminds me of Joseph Smith's comment about the religions of his time.

"The [4 BC scholars] were most decided against the [1 BC and the AD 1 scholars], and used all the powers of both reason and sophistry to prove their errors, or, at least, to make the people think they were in error. On the other hand, the [1 BC and the AD 1 scholars] in their turn were equally zealous in endeavoring to establish their own [opinions] and disprove all others. In the midst of this war of words and tumult of opinions, I often said to myself: Who of all these parties are right; or, are they all wrong together? If any one of them be right, which is it, and how shall I know it?" (JS—H 1:9–10) After telling others of his vision, Joseph said a preacher "treated my communication not only lightly, but with great contempt. ... Men of high standing ... excite the public mind against me, and create a bitter persecution. ... [I was] persecuted by those who ought to have been my friends and to have treated me kindly, and if they supposed me to be deluded to have endeavored in a proper and affectionate manner to have reclaimed me." (JS—H 1:21–22, 28)

Then and now, the way one responds publically and privately to the opposing views of others reveals his own character and beliefs. One will insist that he is right and they are wrong, while another may respectfully explain his beliefs and reasons without insisting that others agree with him. One may mock the knowledge or intelligence of others, while another treats kindly those who interpret scripture and other evidence differently. One may break the Golden Rule in an effort to silence dissent, while another obeys the Golden Rule as he attempts to influence by persuasion, kindness, and love. One insists on his right to believe and act according to the dictates his own conscience, while another respects the right of others to do the same.

After reviewing the evidence, arguments, and conclusions of various writers, I am convinced that educated, informed, and intelligent people can examine the same evidence (or lack thereof), interpret it differently, and come to different conclusions. As Elder McConkie said, "We do not believe it is possible with the present state of our knowledge ... to state with finality" the year Jesus was born.<sup>73</sup> Although this war of words over key dates in Christ's life may be interesting, the essential message of the scriptures and the prophets is that Christ was born, baptized, crucified, buried, and resurrected.

## Endnotes

<sup>1</sup> Hall, John Franklin. 1992. "April 6," in *Encyclopedia of Mormonism*, edited by Daniel H. Ludlow. 62.

<sup>2</sup> For more information, download the free eBook at [www.sviewp.com](http://www.sviewp.com).

<sup>3</sup> Finegan, Jack. 1998. *Handbook of Biblical Chronology*, 14–114.

<sup>4</sup> Charles F. Deems, *The Light of the Nations*, 28 appended note; quoted in Talmage 1915, 109, chap. 8, n. 6 [p. 103].

<sup>5</sup> *War* 1.665 [1.33.8]

<sup>6</sup> Matthew, Mark, and Luke mention only one Passover but seem to imply a second one. John mentions three Passovers and implies a fourth. (HBC<sup>98</sup>, ¶597–¶600).

<sup>7</sup> Filmer, W. E. 1966. "The Chronology of the Reign of Herod the Great," *Journal of Theological Studies*, vol. 17.2 (Oct. 1966), 283–298.

<sup>8</sup> Barnes, Timothy D. 1968. "The Date of Herod's Death," *Journal of Theological Studies*, (April 1968) vol. 19.1, 204–209.

<sup>9</sup> Brown, Raymond E. 1977/1993. *The Birth of the Messiah*, (1977, 1993 updated), 166–7.

<sup>10</sup> Brown, R., 1977/1993, 607.

<sup>11</sup> After the birth of Jesus, all dates in the footnotes correspond to the year in the text, e.g., the 34<sup>th</sup> year has AD 34 in the footnotes.

- <sup>12</sup> Ogden, D. Kelly and Andrew C. Skinner. 2006. *Verse by Verse, the Four Gospels*, 773, 458; Pratt, John P. 1985a. "The Restoration of Priesthood Keys on Easter 1836, Part 1: Dating the First Easter," *Ensign*, June 1985, §3.2; Spackman, Randall P. 1993. Introduction to Book of Mormon Chronology, (Provo, Utah: FARMS, 1993), 52, 61; Talmage, James E. 1915. *Jesus the Christ*, 722 [p. 671 in 1982 edition].
- <sup>13</sup> Holzapfel, Richard Neitzel, Eric D. Huntsman and Thomas A. Wayment. 2006. *Jesus Christ and the World of the New Testament*, 112; Wayment, Thomas A. 2005. "Appendix: The Birth and Death Dates of Jesus Christ," in Holzapfel, Richard Neitzel and Thomas A. Wayment. 2003–2006. *The Life and Teachings of Jesus Christ (LTJC)*, 1:393.
- <sup>14</sup> Brown, S. Kent; C. Wilfred Griggs, and H. Kimball Hansen. 1982. "Book Review: Lefgren, John C. *April Sixth*," *Brigham Young University Studies*, vol. 22, no. 3, (Summer 1982), 381–382.
- <sup>15</sup> *The Contributor: representing the Young men's and Young ladies*, Apr. 1887, 8:240; quoted in B. H. Roberts, 1893. *Outlines of Ecclesiastical History*, 17.
- <sup>16</sup> B. H. Roberts, 1893. *Outlines of Ecclesiastical History*, 16–17.
- <sup>17</sup> Anthon H. Lund, "Christmas Reflections," in *Messages of the First Presidency of The Church of Jesus Christ of Latter-day Saints*, comp. James R. Clark, 6 vols., 4:29, 21 Dec. 1901.
- <sup>18</sup> Talmage 1915, 104 [p. 98].
- <sup>19</sup> Smith, Hyrum M. and Janne M. Sjodahl. 1923. *The Doctrine and Covenants*. see note on D&C 20:1 in 1923 and revised edition.
- <sup>20</sup> Smith and Sjodahl, see note on D&C 20:1 in 1923 edition.
- <sup>21</sup> Clark, J. Reuben. 1974. *Our Lord of The Gospels*, vi–vii.
- <sup>22</sup> *Ibid*, 33, 174.
- <sup>23</sup> McConkie, Bruce R. 1958/1966. *Mormon Doctrine*, see "Christmas."
- <sup>24</sup> McConkie 1965, *Doctrinal New Testament Commentary*. I:91.
- <sup>25</sup> President N. Eldon Tanner, "Resurrection and Restoration," *Ensign*, Apr. 1971, 2.
- <sup>26</sup> Harold B. Lee, "Strengthen the Stakes of Zion," *Ensign*, July 1973, 2 (General Conference).
- <sup>27</sup> President Spencer W. Kimball, *Ensign*, May 1974, 4 (General Conference).
- <sup>28</sup> President Spencer W. Kimball, *Ensign*, May 1975, 4 (General Conference).
- <sup>29</sup> McConkie 1979, 1:349–350.
- <sup>30</sup> Spencer W. Kimball, "Remarks and Dedication of the Fayette, New York, Buildings," *Ensign*, May 1980, 54 (General Conference).
- <sup>31</sup> Elder Neal A. Maxwell, "A Choice Seer," *Ensign*, Aug. 1986, 6.
- <sup>32</sup> Elder Richard G. Scott, "Jesus Christ, Our Redeemer," *Ensign*, May 1997, 53 (General Conference).
- <sup>33</sup> President Gordon B. Hinckley, First Presidency Christmas Devotional, 7 December 1997, "News of the Church," *Ensign*, Feb. 1998, p. 74.
- <sup>34</sup> Brown, Griggs, and Hansen 1982, 383.
- <sup>35</sup> Spackman 1993, 73–74.
- <sup>36</sup> Wayment 2005, *LTJC* 1:385.
- <sup>37</sup> Chadwick, Jeffrey R. 2010. "Dating the Birth of Jesus Christ," *BYU Studies* 49 no. 4 (2010): 28–29.
- <sup>38</sup> Clark 1974, vi–vii; quoted in McConkie 1979, 1:349–350.
- <sup>39</sup> Clark 1974, 37.
- <sup>40</sup> McConkie. 1979. *The Mortal Messiah*, 1:349–350; Ogden and Skinner 2006, 55.
- <sup>41</sup> Holzapfel, Huntsman, and Wayment 2006, 44, 112.
- <sup>42</sup> Welch and Hall 2002, chart 13-1, 8-4.
- <sup>43</sup> Talmage 1915, 104, 166 n. 3, 697 n1, 722 [98, 156 n. 3, 648 n1, 671].
- <sup>44</sup> Pratt, O. 1872, *JD* 15:260–261.
- <sup>45</sup> See "Gospels" in the LDS Bible Dictionary. Events are listed without dates.
- <sup>46</sup> *Book of Mormon*, 1981, 408; 423 footnotes (1<sup>st</sup> – 34<sup>th</sup> year=[AD 34])
- <sup>47</sup> Talmage 1915, 104, 166 n. 3, 697 n1, 722 [98, 156 n. 3, 671].
- <sup>48</sup> McConkie 1965, 1:91, 838.
- <sup>49</sup> Sperry, Sidney B. 1968. *Book of Mormon Compendium*, 399 n2
- <sup>50</sup> *The Life and Teachings of Jesus and his Apostles*, (1978) 22; 213.
- <sup>51</sup> Lefgren, John C. 1980. *April Sixth*, 11, 39, 46.
- <sup>52</sup> Pratt, John. 1983. "Afterwards," *Brigham Young University Studies*, vol. 23, no. 2, (Spring 1983), 252–254.
- <sup>53</sup> Pratt, J. 1985a; Pratt, John P. 1985b. "The Restoration of Priesthood Keys on Easter 1836, Part 2: Symbolism of Passover and of Elijah's Return," *Ensign*, July 1985. Other related articles have been published in Meridian Magazine ([www.ldsmag.com](http://www.ldsmag.com)) and elsewhere. All of his articles are available at [www.johnpratt.com](http://www.johnpratt.com).

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- <sup>54</sup> Pratt, J. 1994. "Passover: Was it Symbolic of His Coming?," *Ensign*, Jan. 1994, 38–45.
- <sup>55</sup> Pratt, O. 1872, *JD* 15:253. Elder Pratt assumed Jesus died in AD 30 and subtracted 33 years as indicated in the Book of Mormon.
- <sup>56</sup> Huber, Jay H. 1982. "Lehi's 600-Year Prophecy and the Birth of Christ," *FARMS Preliminary Report*. [This was distributed for critique but was not published.], 34; 33; 32. (Eclipse was in 4 BC and the Passover in 3 BC.)
- <sup>57</sup> Clark 1974, 33; 37; 120.
- <sup>58</sup> McConkie 1979, I:350; 382; 469; IV:19.
- <sup>59</sup> Spackman 1993, 57, 61.
- <sup>60</sup> Wayment 2005, *LTJC*, 1:383–394.
- <sup>61</sup> Holzapfel and Wayment, *LTJC* 1:94,114, 165–6 n22, 168, 176; 2:399. John born Oct. 7/6 BC (1:94), birth at Passover (1:114), John starts AD 27 (1:168, 176), John killed AD 28/29 (1:165–6 n22), crucifixion AD 30 (2:399).
- <sup>62</sup> Holzapfel, Huntsman and Wayment 2006, 49, 112.
- <sup>63</sup> Chadwick 2010. 25, 24, 17, 205–38.
- <sup>64</sup> Brown, Griggs, and Hansen. 1982, 376.
- <sup>65</sup> Hall 1992.
- <sup>66</sup> McConkie, Joseph Fielding and Craig J. Ostler. 2000. *Revelations of the Restoration*, 155.
- <sup>67</sup> Welch, John W. and John F. Hall. 2002. *Charting the New Testament*, chart 13-1.
- <sup>68</sup> Ogden and Skinner 2006, 55, 770–73; 549; 480, 507, 458.
- <sup>69</sup> Gaskill, Alonzo L., 2006, *The Nativity: Rediscovering the Most Important Birth of All History*, 33.
- <sup>70</sup> Ridges, David J. 2007. *Your Study of The New Testament Made Easier*, pt. 1, 240, 455.
- <sup>71</sup> Blumell, Lincoln H. and Thomas Wayment. "When was Jesus Born? A Response to a Recent Proposal," *BYU Studies* 51 no. 3 (2012): 70, 72.
- <sup>72</sup> *Talmud*, Rosh HaShanah 2a–2b. For more information, see the Mishnah section in chapter 7 of *When Was Jesus Born, Baptized, and Buried?* (a free download at [www.sviewp.com](http://www.sviewp.com)).
- <sup>73</sup> McConkie 1979, 1:349–350.