



Jesus Birth, Ministry, Passion and Old Testament festivals

Kevin Hulke December 2025

Abstract

Birth Date

The easiest calculation is the time of the year of Jesus' birth. Zechariah ended his service in the temple twice a

year—11 weeks after Passover, and 36 weeks after passover¹. Jesus was born 15 months later. So Jesus was born around Yom Kippur or the last day of the feast of tabernacles. Since the shepherds had the sheep scrounging in the fields not in the pastures, Jesus was born after the harvest therefore around Yom Kippur.

Christ's Ministry

Luke 3 tells us that John started his ministry in the 15th year of the reign of Tiberius. Tiberius' first year of reign started August 19, 14 AD. So the 15th year started August 14, 28 AD. Since John was 6 months older than Jesus he probably started around February. Jesus turned 30 around yom kippur October 9, 29 AD. So he was born around October 8, 2 BC

Christ's Passion

Passover-Maundy Thursday to Good Friday

Passover was the day before the Sabbath the year Jesus died. The table below shows the crucifixion could have been only in 30 or 33 AD. Jesus' ministry would have only been 6 months if it was 30 AD. John records at least three passovers during Jesus ministry.² So Passover was April 3, 33 AD, and Easter April 5, AD 33.

Part 1 Jesus Birthday

It is important to remember that since the Bible does not give an absolute chronology of events in either the New or Old Testament, we should be careful not to make any

¹ 1 Chronicles 24:10 Abijah was the eighth. The weeks of Passover, Pentecost, and Yom Kippur were not part of the rotation.

² John 2: 13, John 6:4, John 11:55

chronology work a matter of faith.³ For many events in history we have a high degree of confidence in their veracity. Why do we demand so much more proof apart from that which God gives us for events as recorded in the Bible? And also, why do we find it necessary to verify Biblical accounts with secular historians? Finally, why do we trust secular sources more than apocryphal accounts? Luther certainly had no such qualms when he declared concerning the apocrypha "These books are not held equal to the Scriptures, but are useful and good to read."⁴ It seems interesting that no one doubts the historicity of Alexander the Great yet no written record of his life survives that was written less than 300 years after he died.⁵

Time of the year

Hippolytus of Rome chose December 25 to celebrate Jesus' birth to symbolize the "birth of the unconquered sun,"^{6 7 8} While that date is near the feast of Saturnalia, Tertullian, for one, was clearly upset by how Christians celebrated with the pagans, leading us to believe the

³ Burg, [*Debate Concerning the Chronology of the New Testament*](#) p 1

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<https://kimberlinglutheran.com/2011/01/13/the-apocrypha-early-church-councils-and-martin-luther/> accessed 12/19/2025

⁵ Wikipedia Accessed 12/12/2025 [Historiography of Alexander the Great](#)

⁶ Gertoux, [*ASTRONOMY AS A KEY TO BIBLICAL HISTORY*](#) p7

⁷ Horton (2015) posits Dionysius began the change when he switched dating from ANNO MUNDI to ANNO DOMINI
<https://meridianprophecy.com/2015/07/07/when-was-jesus-christ-born/>

⁸ [FROM PROJECT WdARTBURG](#) Says Dionysius began the change in 525 AD.

reason for choosing that date was more for continuity in the church year.⁹

Traditional conservative Lutherans either don't consider the actual date of Jesus birth important, or accept the date of celebration as the actual date Jesus was born. Kretzman (1921 3:270) "Note: The fact that the flocks were out in the open at night and not in the corral or fold does not disprove the traditional date of the Savior's birth, as it was definitely established in 354 by Bishop Liberius. It is by no means unusual for the meadows to be in the best condition at the end of December." He here makes no distinction between when the church decided to celebrate the birth and when it actually occurred. Martin Franzman in *Christ of the Gospels* says Jesus was born December 25, 5 BC. He doesn't give any supporting evidence for his supposition. Is there any Biblical evidence giving us a general sense of the time of year Christ was born? The contention of this paper is to show that a lot of Biblical evidence that, while not necessary for our faith, does give broad parameters. A wide range of people have undertaken the task of pinning down the date of Christ's birth. Two researchers arrived at the date September 29, 2 BC. Chad Horton (2015) is convinced he is right. "September 29, 2 B.C. is without a doubt, the correct date of the Birth of Jesus Christ, confirmed by all of the information below¹⁰," Gerard Gertoux (2025) agrees. "Based on astronomical data, Jesus' birth can be precisely dated to 29 September 2 BCE¹¹". Their research is not out of line with the data

⁹ <https://en.wikipedia.org/wiki/Saturnalia> Accessed 12/19/2025.

¹⁰

<https://meridianprophecy.com/2015/07/07/when-was-jesus-christ-born/>

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<https://meridianprophecy.com/2015/07/07/when-was-jesus-christ-born/>

gathered and reported by the early church fathers. For instance, the date these two researchers claim is in general agreement with the early church fathers who placed Jesus' birthday in September or October 2 BC.¹² How their precise dating using only Biblical evidence is a fine study in exegesis. Luke tells us in the first chapter:

¹² Gertoux, [ASTRONOMY AS A KEY TO BIBLICAL HISTORY](#) p 4

Luke 1 Many have undertaken to compile an account of the events that have been fulfilled among us, 2 an account like those handed down to us by those who were eyewitnesses and ministers of the word from the beginning. 3 For this reason, it seemed good to me also, since I followed everything closely from the beginning, to write an orderly account to you, most excellent Theophilus, 4 so that you may know the certainty of the things you were taught.

Firstly, at the time that Luke wrote his gospel, there was an apparent thirst for knowledge about our Savior. He also was in an excellent position to obtain eyewitness accounts. We also note that he wanted to write an orderly account to

help with the certainty of things we believe. The following topics help narrow down the date of Jesus' birth.

Dates relating to the service of the order of Abijah

The Angel Gabriel Appears to Zechariah

Luke 1:5 In the
days of Herod,
king of Judea,
there was a
certain priest
named Zechariah,
who belonged to
the priestly
division of Abijah¹³

¹⁴” His wife was
from the
daughters of
Aaron, and her
name was
Elizabeth.

¹³ 1 Chronicles 24:1-17

¹⁴ Coulter, [*The Appointed Times of Jesus the Messiah*](#) Page 10
Relates that Josephus records he was a priest of the first order,
so 1 Chronicles 24:1-17 still applied in Zecharia's day.

Geroux (2025)¹⁵, Horton (2015)¹⁶, Couter (2012)¹⁷, and Bibleversestudy (2025)¹⁸ and perhaps others used this scripture together with 1 Chronicles 9:25, 2 Chronicles 23:8, 1 Chronicles 24:10 and Deuteronomy 16:16 to determine that **Zechariah's temple duty** took place around ten weeks after Passover (See [Appendix 1 Serving in the temple](#)). In most years, one of the yearly times of his service would be the second or third week of June.

¹⁵

<https://www.amazon.com/Astronomy-Key-History-Chronology-Astronomical/dp/1326434896> or PDF version [ASTRONOMY AS A KEY TO BIBLICAL HISTORY](#)

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<https://meridianprophecy.com/2015/07/07/when-was-jesus-christ-born/>

¹⁷ [The Appointed Times of Jesus the Messiah](#)

¹⁸

<https://www.bibleversestudy.com/luke/luke1-division-of-abijah.htm>

Luke 1:23 When the days of his priestly service were completed, he went back to his home. **24** After those days his wife Elizabeth conceived. She kept herself in seclusion for five months, saying, **25** “The Lord has done this for me in the days when he looked with favor on me and took away my disgrace among the people.”

Horton (2015) states that **John's conception** in Luke 1:24 probably occurred on the Summer Solstice¹⁹.

John the Baptist

Is Born Luke

1:57 When the time came for Elizabeth to have her baby, she gave birth to a son. 58 Her neighbors and relatives heard that the Lord had shown her great mercy, and they were rejoicing with her. 59 On the eighth day they came to circumcise the child. They wanted to call him Zechariah after the name of the father. 60 But his mother answered, "No. He will be called John."

Luke uses the word ἐπλήσθη "filled up" indicating that Elizabeth carried John full term. Horton's (2015) research gives **John the Baptist's birth** 38 weeks after conception around Passover the following year. Up until Moses' time, the year began in Tishrei, Exodus 12:2 tells us that Nisan is the first month of the Common Hebrew Calendar (CHC.)

Exodus 12:2 This
month is to be
the beginning of
your calendar. It
is to be the first
month of the
year for you.

Luke intertwined the lives of Jesus and John telling us that John was to be six months older than Jesus. He also tells Mary's visit to Elizabeth that ended around the time John was born.

The angel visits

Mary Luke 1:26

In the sixth month,
the angel Gabriel
was sent from
God to a town of
Galilee named
Nazareth, 27 to a
virgin pledged in
marriage to a man
whose name was
Joseph, of the
house of David.

The virgin's name
was Mary. 28 The
angel went to her
and said,

“Greetings, you
who are highly
favored! The Lord
is with you.

Blessed are you
among women.”[\[a\]](#)

29 But she was
greatly troubled by
the statement and
was wondering
what kind of
greeting this could
be. 30 The angel
said to her, “Do
not be afraid,
Mary, because
you have found
favor with God. 31
Listen, you will
conceive ²⁰and
give birth to a son,
and you are to
name him Jesus.

Horton (2015) states that Jesus’ conception likely occurred at the Winter Solstice. A date six months after his proposed date for John’s conception. He quotes John 3:30 as an interesting point of the relation between John’s and Jesus’ conceptions and their subsequent ministries.

²⁰ Coulter, [*The Appointed Times of Jesus the Messiah*](#) Page 12
we arrive at the two week period during which Christ was
probably born. This two-week time period was Elul 24-Tishri 8, or
August 27-September 9. As the synchronized calendar shows,
the Feast of Trumpets was the middle day of this two-week
period.

John 3:30 He
must increase,
but I must
decrease.”

At the summer solstice, sunlight starts decreasing while at the winter solstice sunlight begins increasing²¹.

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<https://meridianprophecy.com/2015/07/07/when-was-jesus-christ-born/>

Dates related to Luke's word choices

Luke 2:6 And so it
was that while
they were there,
the time came²²
for her to give
birth²³. 7 And she
gave birth²⁴ to her
firstborn son,
wrapped him in
swaddling cloths,
and laid him in a
manger, because
there was no room
for them in the inn.

²² The word used here is πληθύνω plēthynō implies "filled to one's (individual) *capacity*." which we would understand to mean Jesus had a full-term gestation.

²³ One interpretation is that Mary carried Jesus for the full nine months.

<https://www.bibleversestudy.com/luke/luke2-shepherds-in-the-fields.htm>

²⁴ Luther [Chronkon](#) p 85 Lists Jesus at 1 AD

There were in the
same country
shepherds
**staying out in the
fields [emphasis
added kh]**^{25 26},
keeping watch
over their flock at
night.

[Appendix 2 Field or Pasture](#) is an analysis of God's choice of the Greek word “staying out in the fields” ἀγραιοῦντες. Geroux (2025) uses this information to point to Jesus' birth in the early autumn.

Regardless of the year, Jesus was born, 15 months after John's conception, making it around the festival of Rosh Hashanah, the Jewish secular new year also called the festival of trumpets. Coulter (2012 p 12) tells us that Joel 2:1 may apply²⁷.

²⁵ Coulter, [The Appointed Times of Jesus the Messiah](#) page 8
In addition, Luke makes it clear that Jesus was not born in the winter by recording that shepherds were tending their flocks in the fields that night (Luke 2:8). The shepherds in that region of Palestine always brought their flocks out of the fields before the onset of winter. The flocks were never left to graze in the pastures during the winter months because the cold weather prevented the grass from growing. There is much discussion in Bible commentaries for those who desire to study these points further.

²⁶ [Agraulountes](#) dwelling in the fields as opposed to pastures
[nomēn](#) See John 10:9

²⁷

**Announce the
Day of the Lord
Joel 2**

Blow the ram's
horn in Zion.
Sound the alarm
on my holy
mountain.

Let all who live
in the land tremble
with fear,
for the Day of
the Lord is
coming.

It is close at
hand—

On the Common Hebrew Calendar (CHC), Rosh Hashanah is the first day of the sixth month Tishrei. That day is also aligned with the Creation as recorded in Genesis 1:1 and waters being dried from the earth after the flood Genesis 8:3. An interesting fact is that if Jesus was named on the 8th day and if born on Rosh Hashanah, he would have been named on Yom Kippur—the Day of Atonement.

Luke 2:21 After
eight days
passed, when the
child was
circumcised, he
was named Jesus,
the name given by
the angel before
he was conceived
in the womb.

Year of Christ's birth

Initially a reader may be surprised by that confidence in knowing the time of year is greater than the year of Christ's birth. It isn't really that hard to see given the cyclical nature of life. One might remember a particular summer wedding, but not remembering the year exactly. Luke and Matthew give five references for the date of Christ's birth: first, Augustus was Caesar (27 BC-14 AD), second, Quirinius was *governor* of Syria (), third, there was a census, fourth Herod the great ruled Judah just before his death, and last Matthew tells us of the Magi's star.

Luke 2 In those days a decree went out from Caesar Augustus²⁸ that all the world should be registered.²⁹ 2 This was the first census³⁰ taken while Quirinius was governing³¹ Syria. 3 And everyone went to register, each to his own town. 4 And Joseph also went up from Galilee, out of the town of Nazareth, into Judea, to the town of David, which is called Bethlehem,

²⁸ Wikipedia accessed 12/12/25 Augustus (born Gaius Octavius; 23 September 63 BC – 19 August AD 14), also known as Octavian (Latin: Octavianus), was the **founder of the Roman Empire**. Started full rule 1/16/-27 as Augustus

²⁹ Gertoux, [ASTRONOMY AS A KEY TO BIBLICAL HISTORY](#) 12 May 2 BCE, Emperor Augustus published the Breviarium Totius Imperii, a summary of the empire's state that he would leave upon his death⁶

³⁰ The second census is recorded in Acts 5:37

³¹ [Hēgemoneuontos](#) Governor as opposed to proconsul Acts 13:7 [anthypatō](#) Sergius Paulus Gertoux, [ASTRONOMY AS A KEY TO BIBLICAL HISTORY](#)

because he was
from the house
and family line of
David. 5 He went
to be registered
with Mary^{32 33}, his
wife,[a] who was
pledged to him in
marriage and was
expecting a child.

³² Yelland *Genealogy from Adam to Jesus* 67TH GENERATION 169. Mary, "the Virgin" and "Our Lady" was born on 17 Jun 0016 BC in Nazareth, Galilee, Roman Empire. It is believed she died in 0048 at Jerusalem at age 64. Some believe she died at Ephesus, near Izmir at a place they call the Virgin Mary's House. Others believe she died in Glastonbury (Avalon), Wessex, Britain (England), and she was buried in Our Lady's Dowry. There are stories about Jesus accompanying Joseph of Arimathea to Glastonbury as a young boy. Mary (# 169), a virgin, was empowered by the Holy Spirit. She gave birth to Jesus, the Son of God (#170).

³³ Luther [Chronkon](https://meridianprophecy.com/2015/08/21/mother-of-jesus-christ/) p 84Lists Mary born 15 BC <https://meridianprophecy.com/2015/08/21/mother-of-jesus-christ/> explains how Mary could have been born December 11, 17 BC. He is extremely precise for example dating the conception at when Mary was 14 years, 12 days, 2 hours and 46 minutes old. Which was at the end of 62 weeks for Daniel.

Matthew 2 After
Jesus was born in
Bethlehem of
Judea, when
Herod was king,
Wise Men from
the east came to
Jerusalem. They
asked, 2 “Where
is he who has
been born King of
the Jews? We saw
his star when it
rose[a]³⁴ and have
come to worship
him.” 3 When King
Herod heard this,
he was alarmed,
and all Jerusalem
with him.

³⁴ Burg, [*Debate Concerning the Chronology of the New Testament*](#) p 3

Matthew 2 After Herod died, an angel of the Lord suddenly appeared in a dream to Joseph in Egypt. The angel said, **20** “Get up, take the child and his mother, and go to the land of Israel, for those who were trying to kill the child are dead.”

Concerning the **census** in Luke 2:2-3, the Bible records three important facts: it was the **first** census during Quirnius time, Quirnius was governor of Syria, not proconsul and finally Luke records three times that it was a “registration” ἀπογράφω, not “pay taxes” τελεῖτε φόρους in Romans 13:6 or “give tribute” δοῦνα κῆνσον or φόρον in Matthew 22:17. Geroux (2025) says the fact that it was a census not a taxing is significant in understanding the time of Jesus’ birth.³⁵ Luke also records another census during which a certain man named Judas rebelled.

³⁵ Geroux, [ASTRONOMY AS A KEY TO BIBLICAL HISTORY](#) p4

Acts 5:37 37 “After him, Judas the Galilean rose up in the days of the census and led many[a] people in a revolt. He also was killed, and all his followers were scattered.

The office Quirinius held at this time is significant. The Lutheran Study Bible (2009 p 1844) says, “Josephus dates this census to c AD 6, when Quirinius became imperial Legate of Syria.” Thus, Luke’s use of both “first” census and “governor” are confirmed. Google (2025) concerning the relation of government offices states, “Hierarchy: In the Roman Empire, an Emperor (King-like figure) appointed Governors, who sometimes were called Legates, while other Legates served as powerful generals under them, showing how the titles overlapped but denoted different functions and ranks.”³⁶

Herod

Here is where things get less clear. There exists one extra-biblical source that applies to the events Matthew describes. Flavius Josephus (AD 37-100c)³⁷ covers the dates for Herod. Up until the nineteenth century, those

³⁶

https://www.google.com/search?q=legate+vs+governor+vs+king&rlz=1C1ONGR_enUS1067US1067&oq=legate+vs+governor+vs+king&gs_lcrp=EgZjaHJvbWUyBggAEEUYOTIHCAEQIRigATI HCAIQIRigATIHCAQIRigATIHCAQQIRigATIHCAUQIRigATIHCA YQIRiPATiBCTExMDEwajBqNKgCALACAA&sourceid=chrome &ie=UTF-8 accessed 12/20/2025.

³⁷ <https://en.wikipedia.org/wiki/Josephus> accessed 12-18-25.

dates were not in dispute³⁸. Horton (2015), who places Herod's death on January 27, 1 BC,³⁹ makes a strong argument that Jesus' birth date should be in no more dispute than Herod's death date^{40 41}. He also posits that Scriptures five touch dates above concerning the date Jesus was born are much more compelling than counting on Josephus as the only source mentioning the death of Herod⁴². Geroux (2025 p 8) lists seven church fathers: Justin Martyr, Irenaeus of Lyon, Hippolytus of Rome, Origen, Eusebius of Caesarea, Epiphanius dates, and Paulus Orosius, who all lived before AD 400, and who placed the birth date between 3BC and AD1. The most compelling argument could be made for Irenaeus' work. He was a student of Polycarp who was a student of John the Evangelist⁴³. Geroux (2025) dates Christ's birthdate during Augustus's forty-first year which ended on 9/30/BC2 Geroux (2025 p 8.)

Those who make their living in research use the criteria: Currency, Relevance, Authority, Accuracy and Purpose to give more weight to the newest sources than the oldest

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<https://meridianprophecy.com/2015/07/07/when-was-jesus-christ-born/> see point 4 "Verified by Saint Irenaeus, 2nd Century Church Theologian & by Eusebius, 4th Century Church Bishop, Scholar, & Historian."

³⁹ Gertoux, [ASTRONOMY AS A KEY TO BIBLICAL HISTORY](#) p

⁴⁰ Gertoux, [ASTRONOMY AS A KEY TO BIBLICAL HISTORY](#) p 46 1/27/-1 According to Wikipedia, Herod had become Ruler of Judea in 37 BC.

⁴¹ Coulter, [The Appointed Times of Jesus the Messiah](#) Page 6 Herod's death is estimated to have occurred during the week ending February 17, 4 BC.

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<https://meridianprophecy.com/2015/07/07/when-was-jesus-christ-born/>

⁴³ <https://en.wikipedia.org/wiki/Polycarp> Accessed 12/18/25.

ones⁴⁴. Their thinking is that newer information corrects the mistakes of previous research. An argument could be made that when no new information is available, all a newer source does is cloud the issue. A Google search of “Jesus birth date” produced about 310,000,000 results.⁴⁵ Both Horton (2015) and Geroux (2025) do add new astronomic information and thus differ from those who only analyze the old sources. Note that their research generally agrees with early church fathers. Luke says he leaned on eye-witnesses to his work. Obviously, he could have consulted any of the apostles, family members, or others who were still alive, who knew Jesus. In addition, since the Bible is inspired, any discrepancies would be corrected by the Holy Spirit.

Unlike Luke, Josephus was born after Jesus ascended to heaven. Therefore, he certainly would not have had access to all the same sources as Luke. In addition, his history served a different purpose in telling the history of the Jews, not in the history of Jesus.

The star

Matthew records the appearance of a star. Numbers 24:17 references a star as spoken of by Balaam when Balak asked him to curse God.

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<https://library.sjsu.edu/c.php?g=230312&p=3741442#:~:text=Cur%20ency%20%2D%20When%20was%20the%20information,What%20are%20the%20biases?> Accessed 12/19/2025.

⁴⁵ Google accessed 12/20/2025.

Numbers 24:17 I

see him, but not
now.

I behold him,
but not near.

A star will
come out of
Jacob.

A scepter
will rise up out of
Israel.

While Numbers might not be the source of the Magi's interest, their wisdom must have come from God because they called Jesus the King of the Jews.

Matthew 2:9

After listening to the king, they went on their way. Then the star they had seen when it rose^[c] went ahead of them, until it stood still over the place where the child was. **10** When they saw the star, they rejoiced with overwhelming joy. **11** After they went into the house and saw the child with Mary, his mother, they bowed down and worshipped him. Then they opened their treasures and offered him gifts: gold, frankincense,

and myrrh. **12**
Since they had
been warned in
a dream not to
return to Herod,
they went back
to their own
country by
another route.

HIS star that went ahead of them and stood still over the place where the child was does not sound like any ordinary heavenly luminary. Kretzmann (1921 p 3:10) quotes Luther "But this star, since it goes with them from Jerusalem to Bethlehem, went from north to south; which therefore establishes clearly that it was of a different kind, course, and place than the stars in the sky. It was not an attached star, as the astronomers call the stars, but a free star that could rise and sink, turn to all places."⁴⁶ [Appendix 4 The star of Matthew](#) gives some interesting information about the star.

Based on all the information above, here are a very well-supported set of dates proposed for Luke 1-2 and Matthew 2.⁴⁷

- Zacharias in temple- June 7, 3 BC Luke 1:5-21
- John conceived- June 15 to 28, 3BC Luke 1:24
Summer Solstice
- Jesus conceived 6 moons later- December 15 to 28, 3BC Winter Solstice

⁴⁶ <http://kretzmannproject.org/> 3:10.

⁴⁷ <http://www.cgsf.org/dbeattie/calendar/?roman=-2> accessed 12/19/2025

- Census of Syria July 3 BC
- John born 9 moons after conception March 15 to 28, 2BC
- Jesus born 9 moons after conception September 29, 2BC ROSH HASHANAH

Part 2 Timeline Jesus ministry

Luke 2 gives us a lot of information about [Jesus' actual birthday](#). Luke 3:1-2 pretty much tells us the parameters of when John's witness to the Christ began. Luke 3:23 tells us when Jesus began ministry.

Luke 3

In the fifteenth year of the reign of Tiberius Caesar⁴⁸ (see Appendix 3)—while Pontius Pilate was governor of Judea, Herod was tetrarch of Galilee, his brother Philip was tetrarch of the region of Ituraea and Trachonitis, and Lysanias was tetrarch of Abilene— **2** during the high priesthood of Annas (deposed AD 15) and Caiaphas (high priest AD 18-36)⁴⁹, the word of God came to John, the son of Zechariah, in the wilderness.

Luke 3: 23 Jesus himself was about thirty years old when he began his ministry.

⁴⁸ <https://www.biblefragrances.com/studies/tiberius.html>
Accessed 12/13/2025.

⁴⁹ <https://www.biblefragrances.com/studies/tiberius.html>
Accessed 12/13/2025

Mathematical approximation would tell us “about 30” could be anywhere between 25 and 35 years old.

Wallace (who favors the earlier date) quoting Bruce⁵⁰ questions if such calculation is open to question.

Research tells us

Jesus' Easter

- John begins ministry 3-28- 29 AD
- Jesus begins ministry 10-6- 29 AD Yom Kippur
- Jesus crucified 4-3-33 AD
- Jesus arose 4-5-33 AD
- Ascension 5-14-33 AD
- Pentecost 5-24-33 AD


1. Biblical Evidence

Crucifixion Timing in the Gospels

- All four Gospels agree that Jesus was crucified on **Preparation Day (Friday)** before the Jewish Sabbath (**John 19:31, Mark 15:42**).
- The Resurrection occurred **on the first day of the week (Sunday)** (**Matthew 28:1, Mark 16:2, Luke 24:1, John 20:1**).
- Jesus died during **Passover**, which falls on the 14th or 15th of **Nisan** in the Jewish calendar.

⁵⁰ <https://www.biblefragrances.com/studies/tiberius.html>

Key Verse Supporting a Three-Day Sequence

 **Matthew 12:40** – *"For as Jonah was three days and three nights in the belly of the huge fish, so the Son of Man will be three days and three nights in the heart of the earth."*

- This Jewish idiom allows for part of a day to count as a full day. Thus:
 - **Friday (Nisan 14/15)** – Crucifixion & Burial (Day 1) these events having occurred before sunset would have been the same day as Passover, Thursday.
 - **Saturday (Nisan 15/16)** – Sabbath Rest (Day 2)
 - **Sunday (Nisan 16/17)** – Resurrection (Day 3)
-

2. Jewish Calendar & Passover Timing

To determine the actual date, we need a **Passover that fell on a Friday** during the rule of **Pontius Pilate (26–36 AD)**.

Using historical and astronomical data, two possible years match this criterion:

- **Friday, April 7, 30 AD** (Nisan 14)
- **Friday, April 3, 33 AD** (Nisan 14)

Most scholars favor **33 AD** because it aligns better with other biblical and historical details (such as Jesus' age and ministry length).

3. Astronomical Evidence: The Lunar Eclipse of April 3, 33 AD

- **Luke 23:44-45** states that **darkness covered the land** from the sixth to the ninth hour (12:00–3:00 PM).
 - Some argue this was **a supernatural event**, but others suggest it may have been related to a **lunar eclipse**.
 - Astronomers have confirmed that on **April 3, 33 AD**, there was a **partial lunar eclipse visible from Jerusalem**, which may explain why early Christians connected it to **Joel 2:31** – *"The sun will be turned to darkness and the moon to blood before the coming of the great and dreadful day of the Lord."*
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4. Historical Corroboration

- **Tacitus (Roman historian, c. 116 AD)** confirmed that Jesus was crucified under **Pontius Pilate**.
- **Josephus (Jewish historian, c. 93 AD)** also recorded that Jesus was crucified under Pilate during the reign of **Tiberius Caesar**.

- Jesus' ministry lasted around **3 to 3.5 years**, and if He began preaching around **27-29 AD**, a crucifixion in **33 AD** fits best.

Part 3 Timeline Jesus passion

Eusebius says it occurred in the 19th year of Tiberius reign⁵¹ which could have been either AD 33 or AD 30 depending on how to count the start of Tiberius's reign (Appendix 3).

Table 1 The date of Nisan 14 in Jerusalem, AD 26-36

Year (AD)	New Moon time		Deduced date of Nisan 14	
26	6 April	6:40	Sunday	21 April
27	26 March	20:05	Thursday	10 April*
28	15 March	2:30	Tuesday	30 March
29	2 April	19:40	Monday	18 April†
30	22 March	19:55	Friday	7 April†
31	12 March	0:25	Tuesday	27 March
32	29 March	22:10	Sunday	13 April*
33	19 March	12:45	Friday	3 April
34	9 March	5:25	Wednesday	24 March
35	28 March	6:10	Tuesday	12 April
36	16 March	17:50	Saturday	31 March

Historical Calculation of the First Easter (Jesus' Resurrection Date)

The most widely accepted date for Jesus' **crucifixion** is **Friday, April 3, 33 AD**, which places the first **Easter Sunday on April 5, 33 AD**. Here's how scholars and astronomers arrived at this conclusion.

[Burg of WELS disagrees](#)

⁵¹ <https://www.biblefragrances.com/studies/tiberius.html>
Accessed 12/13/2025

5. Conclusion: Jesus' Death and Resurrection Dates

Based on biblical, historical, and astronomical evidence:

- **Crucifixion (Good Friday): April 3, 33 AD**
- **Resurrection (Easter Sunday): April 5, 33 AD**

This document is a compilation of what I have found concerning these two events.

He says Easter was April 9, 30 AD which would put Passover/Maundy Thursday-Good Friday on April 6-7 30 AD.

1. Derived from His 33 A.D. Crucifixion and Palm Sunday Dates, as calculated from the 70-Weeks Prophecy.
2. Aligned with the 2 B.C. Feast of Trumpets – Jewish New Year's Day.
3. NEW! Confirmed by Revelation 12:1 and Stellarium Software.
4. Verified by Saint Irenaeus, 2nd Century Church Theologian & by Eusebius, 4th Century Church Bishop, Scholar, & Historian.
5. Verified by Tiberius Caesar's' Reign. Luke 3:1 when John begin preaching
15th year of Tiberius lasted from Aug 8, 28 A.D. to Aug 7, 29 A.D.
6. Verified by Josephus, 1st Century Jewish Rabbi, Scholar, & Historian.

7. Verified by Sir Isaac Newton, 17th Century Scientist, Scholar, & Historian.
8. Perfectly Aligned with the 3 B.C. Winter Solstice & Summer Solstice – John the Baptist.
9. NEW! Perfectly Aligned with Mary's Birth Date, as calculated from the 70-Weeks Prophecy.
10. Jesus' Birth and Death Dates Align with a New Moon and an Eclipsed Full Moon. Acts 2:20, Joel 2:31

Luther supports His conjecture by saying Jesus' ministry was 3.5 years. Some have it at 2.5 years.

Numbers 4:3 says that Levites started their service at 30 years old. (Luke 3:23 says Jesus was about 30 years old when He began his ministry.)

Luther and others interpreted Daniel 9:24-27 to refer to a prediction of the time Christ would come.

Number of Passover's Jesus ministry according to John


1st Passover – Beginning of Jesus' Ministry

 John 2:13-23

"When it was almost time for the Jewish Passover, Jesus went up to Jerusalem. In the temple courts he found people selling cattle, sheep, and doves, and others sitting at tables exchanging money. So he made a whip out of cords, and drove all from the temple courts." (John 2:13-15)

- ◆ This is the first Passover after Jesus' baptism, when He clears the temple for the first time.


2nd Passover – Midway Through Jesus' Ministry

 John 6:4


"The Jewish Passover Festival was near."

- ◆ This Passover is mentioned before Jesus performs the miracle of feeding the 5,000.

3rd Passover – The Crucifixion

 John 11:55

"When it was almost time for the Jewish Passover, many went up from the country to Jerusalem for their ceremonial cleansing before the Passover."

 John 19:14

"It was the day of Preparation of the Passover; it was about noon. 'Here is your king,' Pilate said to the Jews."

- ◆ This is the Passover when Jesus was crucified.

See Titus 3:9

The first Easter, as celebrated in Christianity, marks the resurrection of Jesus Christ from the dead. According to the New Testament accounts, this event occurred after the crucifixion of Jesus. The exact date of the first Easter has been a subject of debate among scholars and theologians.

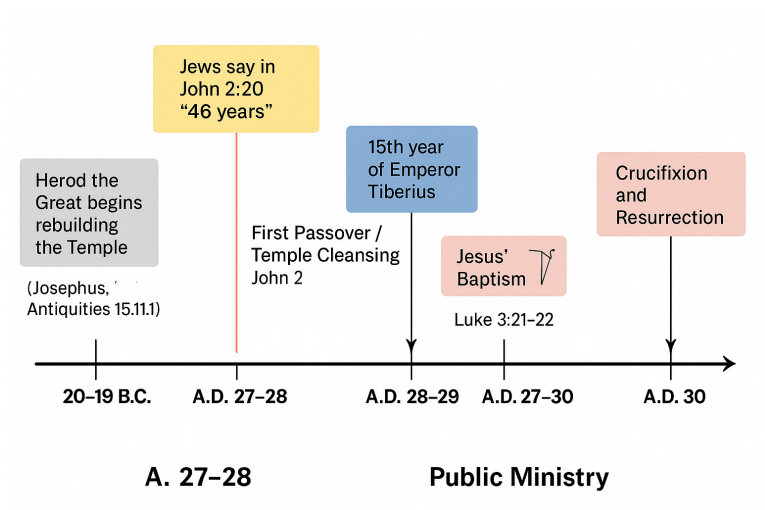
Traditionally, Easter is celebrated on the first Sunday following the first full moon after the vernal equinox (around March 21st). This method of determining the date of Easter, known as the "ecclesiastical approximation," was established by the First Council of Nicaea in 325 AD.

The events leading to the first Easter happened around the time of the Jewish Passover. Passover is calculated according to the Jewish lunar calendar, so it doesn't correspond directly to a fixed date on the Gregorian calendar used today. The Gospels indicate that Jesus' crucifixion occurred around the time of Passover.

However, because of variations in lunar and solar calendars and the differences between the Jewish calendar and the Gregorian calendar used in modern times, it's challenging to pinpoint the exact date of the first Easter. Most scholars agree that the first Easter likely took place around the first century AD, possibly between 30-33 AD, based on historical and biblical evidence.

The celebration of Easter has been a central observance in Christianity since its earliest days, commemorating the resurrection of Jesus Christ,

which is considered the cornerstone of the Christian faith.



The “**46 years**” in **John 2:20** gives us a historical time marker for Jesus’ early ministry. Let’s unpack how it helps us identify the **approximate year** of the event.



The Verse

John 2:20 – “The Jews then said, ‘It has taken forty-six years to build this temple, and will you raise it up in three days?’”

This statement was made when Jesus cleansed the temple early in His ministry.



1. Which Temple Are They Talking About?

They are referring to **Herod the Great’s renovation of the Jerusalem Temple**—often called the **Second Temple** (originally built after the exile, later enlarged and beautified by Herod).

- Herod began this great rebuilding project in **the 18th year of his reign**.
 - Historical sources (especially Josephus, *Antiquities* 15.11.1) tell us that this was about **20–19 B.C.**
-



2. Calculating the Year



3. What This Tells Us About Jesus' Ministry

That timing fits beautifully with the timeline of Jesus' public ministry:

Event	Approx. Year	Notes
-------	--------------	-------

Baptism of Jesus	A.D. 26–27	Luke 3:1–2 (15th year of Tiberius Caesar)
------------------	------------	---

Thus, **John 2:20 anchors Jesus' first Passover and early ministry to about A.D. 27–28.**



4. Theological Significance

Even while the people were focused on **Herod's physical temple**, Jesus pointed to **Himself as the true Temple**:

“But He was speaking of the temple of His body.” (John 2:21)

So historically, the “46 years” helps us date Jesus’ ministry; spiritually, it shows that **Jesus replaces the old temple** as the dwelling of God among His people.



Summary Chart

Detail
Historical Fact
Temple building began
20–19 B.C. (Herod the Great)
46 years later
A.D. 27–28
Jesus' first Passover
≈ A.D. 27–28
Meaning
Helps date start of Jesus' ministry; shows Jesus as God's true temple

Would you like me to make a **timeline chart** showing how John 2:20 fits with **Luke 3:1–2** (Tiberius’ 15th year) and other early ministry events?

You said:

time chart please

ChatGPT said:

Perfect 👍 Here's a **time chart** that visually connects **John 2:20** ("46 years"), **Luke 3:1–2** (**15th year of Tiberius**), and the **early ministry of Jesus** — showing how these details help us date events around **A.D. 27–30**.



Time Chart: Dating Jesus' Early Ministry Using John 2:20

Event
Historical Reference
Approx. Year (A.D.)
Explanation / Notes

20–19 B.C.

Herod the Great begins rebuilding the Temple (*Josephus, Antiquities* 15.11.1)

—

Start of Temple reconstruction project in Jerusalem.

"46 years" later → John 2:20

"It has taken forty-six years to build this temple..."

A.D. 27–28

20 B.C. + 46 years = A.D. 27 (no year 0). This marks Jesus' **first Passover** in John 2 when He cleanses the Temple.

15th year of Emperor Tiberius Caesar

Luke 3:1–2 — "In the fifteenth year of Tiberius..."

A.D. 28–29 (if counted from A.D. 14 start)

John the Baptist begins his ministry; Jesus is soon baptized. Fits with the same time period as the "46 years" remark.

Jesus' Baptism

Luke 3:21–22

A.D. 26–28

Around age 30 (Luke 3:23). Marks start of public ministry.

First Passover / Temple Cleansing

John 2:13–22

A.D. 27–28

Jews mention Temple's 46-year construction → helps confirm early ministry year.

Public Ministry (about 3 years)

—

A.D. 27–30

Covers several Passovers (John 2, 6, 11).

Crucifixion and Resurrection

Passover (Nisan 14)

A.D. 30 or 33

Based on astronomical and Roman dating; most scholars prefer A.D. 30.



Summary

- Herod began rebuilding: **20–19 B.C.**
- 46 years later → **A.D. 27–28** → Jesus cleanses the Temple (John 2).
- Matches **Tiberius' 15th year** (Luke 3:1–2).
- Therefore, **Jesus' public ministry began about A.D. 27** and lasted roughly **3 years**, ending with His death and resurrection about **A.D. 30**.

Part 4 Shadow and Substance

Here are some facts:

The Lord's supper was celebrated first on Passover.

Since Hebrew days began with sunset, the same day, Passover, was the day Jesus hung on the cross. The day after Passover was the first day of the weeklong feast of unleavened bread—Jesus did not decay in the tomb.

The Sabbath during the week of unleavened bread is called first-fruits. On that day, Jews gave the first harvest offering. Jesus rose from the dead that day.

- Sunday, March 29, 33 AD – Palm Sunday.
- Thursday, April 2, 33 AD – Last Supper Passover Feast begins after sundown.
- Friday, April 3, 33 AD – Passover with Lunar Eclipse – Red Moon best viewed from Israel.
- Saturday, April 4, 33 AD – Feast of unleavened bread Sabbath, a day set aside from Week of Creation for this event.
- Sunday, April 5, 33 AD – Feast of First Fruits Resurrection Day!!!

Appendix 1 Serving in the temple⁵²

Zechariah's division served the 10th or 35th week after Passover.

**The Divisions of
the Priests 1
Chronicles 24**

24 The following
were the divisions
for the sons of
Aaron. The sons
of Aaron were
Nadab, Abihu,
Eleazar, and
Ithamar. 2 But
because Nadab
and Abihu died
before their father
and had no
children, Eleazar
and Ithamar
served as priests.

3 David, together with Zadok, the representative of the male descendants of Eleazar, and Ahimelek, the representative of the male descendants of Ithamar, divided the priests into divisions to be assigned different forms of service. 4 Because the descendants of Eleazar had more men who were leaders of large groups than the descendants of Ithamar did, this is how the priests were divided: From the descendants of Eleazar there were sixteen heads of fathers' houses, and from the descendants of Ithamar there were eight heads

of their fathers'
houses.

5 They were assigned to their duties impartially by drawing lots. There were officials for the sanctuary and officials to serve in the presence of God from the sons of Eleazar and from the sons of Ithamar. 6 Shemaiah son of Nethanel, the scribe, who was a Levite, recorded the lots in the presence of the king and the government officials, namely, Zadok the priest, Ahimelek son of Abiathar, and the heads of the fathers' houses of the priests and of the Levites. One father's house was chosen from the descendants of Eleazar, then another, and then

one was chosen
from the
descendants of
Ithamar.[a] 7 The
first lot came out
for Jehoiarib, the
second for
Jedaiah, 8 the
third for Harim, the
fourth for Seorim,
9 the fifth for
Malkijah, the sixth
for Mijamin, 10 the
seventh for
Hakkoz, **the
eighth for Abijah
[emphasis added
kh]**, 11the ninth
for Jeshua, the
tenth for
Shekaniah, 12 the
eleventh for
Eliashib, the
twelfth for Jakim,
13 the thirteenth
for Huppah, the
fourteenth for
Jeshebeab, 14 the
fifteenth for
Bilgah, the
sixteenth for
Immer, 15 the
seventeenth for
Hezir, the

eighteenth for
Happizzez, 16 the
nineteenth for
Pethahiah,
the twentieth for
Jehezkel, 17 the
twenty-first for
Jakim, the
twenty-second for
Gamul, 18 the
twenty-third for
Delaiah, and the
twenty-fourth for
Ma'aziah. 19
These were their
assigned groups
for their service, to
come into the
Lord's house
according to the
regulations given
to them by their
forefather Aaron,
as the Lord, the
God of Israel, had
commanded him.

David made sure there were Levites to serve in the temple. He made 24 divisions named for Aaron's offspring each served twice a year. According to 1 Chronicles 9:25 they served 7 days. 2 Chronicles 23:8 says they were to serve from Sabbath to Sabbath. 1 Chronicles 24:10 lists Abijah as the eighth division serving in the temple. The three holidays, Passover, Pentecost, and Tabernacles used all

Levites Deuteronomy 16:16. Coulter (2014 p 10) states that the schedule began with the first sabbath in Nisan.⁵³ While others begin the schedule three weeks later after Passover⁵⁴. Zacharias of the order of Abijah would have served Month 3 week 4 or 10 weeks after the beginning of the schedule. The second service each year started in Tishri meaning Zacharias would also have served 25 weeks after Passover. If Jesus was born in 2 BC, this announcement likely took place in June 3 BC, The Common Hebrew Calendar has either 12 or 13 moons in order to match with the fall and spring equinox. The Civil new year (Rosh Hashanah) cannot start on Sunday, Wednesday, or Friday. This also means Passover cannot be Monday, Wednesday, or Friday.⁵⁵ Some years start on a different day in order to have passover fall on one of the allowed days of the week.

The rest of the information in this appendix is uncited.

The 24-division rotation of the Levites and priests likely stopped in 70 AD, when the Second Temple was destroyed by the Romans. Without the Temple, there was no longer a place for the priests and Levites to carry out their assigned duties.

Key Events Leading to the End of the System:

1. Babylonian Exile (586 BC) – The First Temple was destroyed, and priestly service stopped. When the Second Temple was built (515 BC), the divisions were restored (Ezra 6:18).

⁵³

<https://www.cbcbg.org/franklin/PM/Books/Appointed-Times-of-the-Messiah.pdf>

⁵⁴ Can't find the references right now.

⁵⁵ https://en.wikipedia.org/wiki/Hebrew_calendar Accessed 112-18-2025.

2. Roman Destruction of the Temple (70 AD) – The Temple was burned and dismantled, permanently ending the priestly sacrifices and rotations.
3. Transition to Rabbinic Judaism – Without a Temple, Jewish worship shifted to synagogues, and the role of priests became more symbolic rather than active in sacrifices.

After 70 AD, the priestly divisions continued in name only, with some Jewish communities keeping records of which families belonged to which division. However, the actual weekly Temple service ended permanently with the destruction of the Temple.

A manuscript found at Qumran (4Q321) confirms the seasonal order of such a calendar. This system functioned until the destruction of the Temple in September 70 CE (Tosefta Taanit 2.10b). The cycle of 24 priestly divisions, which lasted 24 weeks, aligned with the lunisolar year. The first cycle began after Passover (from 14 to 21 Nisan) and lasted for 24 weeks, while the second cycle started after the Feast of Tabernacles (from 10 to 21 Tishri). A period of six lunar months corresponds to exactly 177 days ($= 6 \times 29.5$), or approximately 25 weeks ($25 \times 7 = 175$ days). The religious year Common Hebrew Calendar (CHC) began on 1 Nisan. Since weeks ran from Sabbath to Sabbath, the eight days of Passover (14 to 21 Nisan) overlapped with one or two weeks, depending on the year. Similarly, since the civil year began on 1 Tishri, the Feast of Tabernacles extended over two or three weeks. Consequently, all 24 priestly divisions served together for an average of two weeks during the two major festivals— Passover (14 to 21 Nisan) and the Feast of Tabernacles starting at Yom Kippur (10 to 21 Tishri)— because the solar year of 365 days comprises 52 weeks¹¹ ($= 24 \times 2 + 2 \times 2$).

David's plan was still used at Josephus' time since he tells us he was a Levite of the first order. The plan probably continued until the temple was destroyed in 70 AD. The Levites were divided into 24 divisions for service in the Temple, a system established by King David to organize their duties more efficiently (1 Chronicles 24). These divisions rotated their service throughout the year. Here's how it worked:

1. The 24 Divisions of Priests

- The descendants of Aaron (the priests) were divided into 24 groups (1 Chronicles 24:3-19).
- Each division served in the Temple for one week at a time, from Sabbath to Sabbath.
- This rotation meant that every priestly division served twice a year, plus during major festivals when all priests were required to serve.

Appendix 2 Field or Pasture

Coulter (2015, page 8) "In addition, Luke makes it clear that Jesus was not born in the winter by recording that shepherds were tending their flocks in the fields that night (Luke 2:8).

Luke 2:8 There
were in the same
country shepherds
staying out in the
fields^{56 57}, keeping
watch over their
flock at night.

The shepherds in that region of Palestine always brought their flocks out of the fields before the onset of winter. The flocks were never left to graze in the pastures during the winter months because the cold weather prevented the grass from growing. There is much discussion in Bible commentaries for those who desire to study these points further.⁵⁸ "

In Greek, the words for field and pasture have distinct meanings and uses in the New Testament. Here's a comparison:

English	Greek Word	Pronunciation	Meaning & Usage
Field	ἄγρός (agros)	ah-GROSS	Refers to a cultivated field, farmland, or countryside. Used for farming, sowing seeds (e.g., Parable of the Sower – Matthew 13:3-8).
Pasture	νομή (nomē)	no-MAY	Refers to grazing land or a place where animals feed. Used metaphorically in John 10:9, where Jesus says His sheep "will find pasture."

Key Differences:

1. ἄγρός (agros) – "Field"

⁵⁶ Coulter, [The Appointed Times of Jesus the Messiah](#) page 8

⁵⁷ [Agraulountes](#) dwelling in the fields as opposed to pastures
[nomēn](#) See John 10:9

⁵⁸ [The Appointed Times of Jesus the Messiah](#)

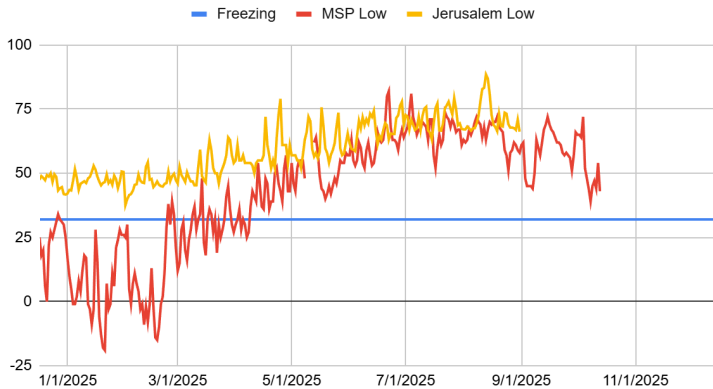
- Used for cultivated land where crops are grown.
- Often represents labor, sowing, and reaping (e.g., Matthew 13:24, "The kingdom of heaven is like a man who sowed good seed in his field").

2. νομή (nomē) – "Pasture"

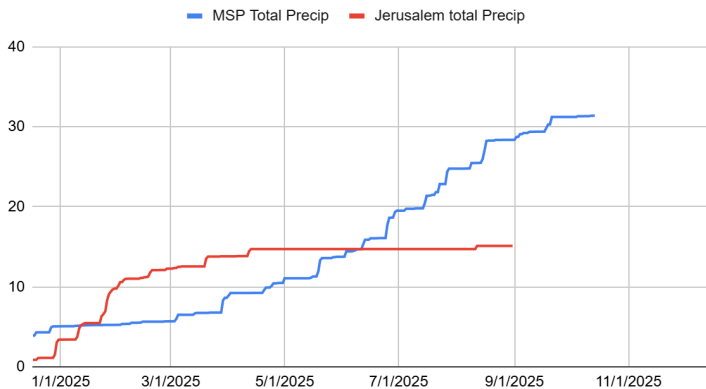
- Specifically refers to land where sheep or cattle graze.
- More commonly used metaphorically in a spiritual sense (e.g., John 10:9, where Jesus, the Good Shepherd, provides nourishment for His sheep).

If you drive around our part of the country in the fall, you'll see cattle in the harvested corn fields gleaning the leftovers of the harvest. Israel has a hot summer Mediterranean climate so their cropland is fallow during the summer and early fall. The two graphs compare the temperatures and rainfall for Jerusalem and Minneapolis in 2024-2025.

Low Temperature



Precipitation after Rosh Hashanah 2024-2025



The graph at the left shows that Jerusalem has hot summers and mild (compared to Minnesota) winters. The graph at the right shows why crops are planted in the fall before the rains come and harvest takes place between the festivals of First Fruits and Pentecost. After that there is no rain until the following fall. Crop land is available for grazing after the harvest and before the next fall's planting. This point Coulter (2012 p 8) clearly misses.

Geroux (2025) adds another vote against a December birth. “The clearest indication that Jesus was not born in December is found in the account of shepherds staying in the fields with their flocks that night (Lk 2:8–12). In Israel, the rainy season begins in the autumn, and flocks would have been sheltered at night. Kislev, the ninth month of the Jewish calendar, was cold and rainy (Jr 36:22; Ezr 10:9,13), while Tebeth (December/January) recorded the lowest temperatures of the year, with snow occasionally covering higher elevations⁵⁹.” Video of visiting Israel weather.⁶⁰

Appendix 3 Herod the Great's death date⁶¹

Burg (2012) states “[Josephus in Antiq.](#) xvii, 6, 4, 167 tells us that an eclipse occurred shortly before Herod the Great died. Most early church fathers placed the year of Christ's birth near the change from counting BC to AD⁶².” He continues with his discussion regarding autobiographical dates that both Herod and those who ruled after him were not constrained by actually telling the truth when recording the dates of their reigns.⁶³ Finally, he summarizes the discussion by tell us that there is a recent trend has been toward pushing the year of Christ's birth to as much as 6 BC.⁶⁴

⁵⁹ Gertoux, [ASTRONOMY AS A KEY TO BIBLICAL HISTORY](#) p
⁶⁰ <https://www.youtube.com/watch?v=CqYPTcvcW-Q> accessed 12/19/2025.

⁶¹ Gertoux, [ASTRONOMY AS A KEY TO BIBLICAL HISTORY](#) p 1

⁶² Burg, Burg, [Debate Concerning the Chronology of the New Testament](#) p 3

⁶³ Burg, Burg, [Debate Concerning the Chronology of the New Testament](#) p 4

⁶⁴ Burg, Burg, [Debate Concerning the Chronology of the New Testament](#) p 2

Geroux (2025) disagrees with Burg. He found that up until 1858, there was little controversy concerning Jesus' birth near the BC-AD time change. Schuler, a Bible researcher at that time, proposed using Josephus's work to place Herod's death on March 13, 4 BC. In 2012, Mahieu, another researcher in her dissertation proposed an similar earlier date. Geroux (2025) placed Herod's death date on January 27, 1 BC. Horton (2015) offers diagrams of each of three eclipses near the end of Herod's life and advocates for the one on December 29, 1 BC⁶⁵.

Appendix 4 The star of Matthew

Horton (2015) gives some interesting information about the star in his web blog "[When was Jesus Christ born?](https://meridianprophecy.com/2015/07/07/when-was-jesus-christ-born/)"

Summarized here: "The conjunction of Jupiter and regulus August 12 3BC repeated February 15 and May 10 2 BC could have been the star." The conjunction is enigmatic enough to pique the interest of the Maji, but not so blaring as to be announced to the world. He also equates the standing over Bethlem with the apparent beginning of "retrograde" motion of Jupiter.

Horton (2015) also uses

Revelation 12:1
The Dragon and
the Child 12 A

great sign
appeared in the
sky: a woman
clothed with the
sun, with the
moon under her
feet and a crown
of twelve stars on
her head.

Virgo's feet pointed to the moon on the date he believes Jesus was born. Both objects were bathed in daylight.

Appendix 5 Dating methods⁶⁶

A lot of confusion about when Christ was born is partly related to the different ways of measuring the passing of the years. God originally dated time from creation. Anno Mundi is Latin for "year of the world." This dating continues to be used in the CHC which gives creation at 3761 BC, making AD 2025, 5786 AM. The Roman empire used a dating system based on the founding of Rome, Ad Urbe Condita, (AUC) calculated as 753 BC. In that reckoning, AD 2025 is 2778 AUC.

Another source of confusion involves the Hebrew day, month, and year. The Hebrew calendar follows a Sol-Lunar calendar. The solar event, the winter solstice, the beginning of winter, according to the website *Almanac* is on 12/21/2025 at 9:03 CST when the sun reaches its

⁶⁶ <https://eclipse.gsfc.nasa.gov/SEhelp/dates.html>

southernmost position in the sky⁶⁷. The new moon, a lunar event, occurred Friday, December 19, 2025 at 7:43 PM (19:43)⁶⁸

They based their **day** on the first day of creation.

Genesis 1:3 3
God said, "Let
there be light,"
and there was
light.

It was night, and at God's command, it was daybreak. So the day began at dark and ended when dark returned. Sources differ as to when dark actually arrives. HEBDATE, a Google sheets extension, translates any standard date as though the Hebrew date started at midnight.⁶⁹

A Hebrew **month** is from one new moon to the next. Each month has 29 or 30 days because the moon revolves around the earth in about 29.5 days. In addition, days are added or subtracted to certain months because of the specific days that Passover can't occur.⁷⁰

⁶⁷

<https://www.almanac.com/content/first-day-winter-winter-solstice>, accessed 12/20/2025

⁶⁸

https://www.google.com/search?q=new+moon+december+2025&rlz=1C1ONGR_enUS1067US1067&oq=new+moon&gs_lcrp=EgZjaHJvbWUqDQgCEAAygwEYsQMYgAQyDwgAEEUYORiDARixAxiABDINCAEQABiRAhiABBiKBTINCAIQABiDARixAxiABDITCAMQABiDARiRAhixAxiABBiKBTITCAQQABiDARiRAhixAxiABBiKBTINCAUQABiRAhiABBiKBTIQCAYQABiDARixAxiABBiKBTINCAcQABiRAhiABBiKBTIMCAgQABgUGlcCGIAEMhAlCRAAGIMBGLEDGIAEGIoF0gEINDI0OGowajeoAgCwAgA&sourceid=chrome&ie=UTF-8 accessed 12/20/25.

⁶⁹ [Fish Color](#), a google sheet made by Kevin Hulke, 2025.

⁷⁰ <https://www.hebcal.com/> accessed 12/20/2025

Finally, the Hebrew **year** must align with the spring harvest dates. Therefore an extra month of Adar is added at specific times during a nineteen year cycle.⁷¹

Appendix 6 The reign of Tiberius⁷²

Tiberius was co-ruler with Augustus from ____ until Augustus' death on August 19, 14. It would be logical to determine that Luke meant the date when Tiberius became sole ruler. A researcher, Anent⁷³, theorized if he had meant when Tiberius became co-ruler, he would have listed Augustus in the same way he listed both Annas (deposed high priest) and his son-in-law Caiaphas (newly appointed high priest). Therefore a strong case can be made for John's ministry beginning between August 19, 29 and August 18, 30.

John 19:12 From then on Pilate tried to release Jesus. But the Jews shouted, "If you let this man go, you are no friend of Caesar! Anyone who claims to be a king opposes Caesar!"

Pilate had been appointed by Tiberius at the recommendation of Sejanus in 26 AD. Tiberius executed Sejanus for insurrection in 31 AD. For this reason, John's passage makes sense that Pilate would try to curry Tiberius's favor.⁷⁴ Wallace states that Anent⁷⁵ figured anyone at any time could be seen as an enemy of Tiberius given his mindset.

⁷¹ <https://www.hebcal.com/> accessed 12/20/2025

⁷² <https://www.biblefragrances.com/studies/tiberius.html>

Accessed 12/13/2025

⁷³ <https://www.biblefragrances.com/studies/tiberius.html>

Accessed 12/13/2025

⁷⁴ ESV Study Bible p 1819 note for 18:29

⁷⁵ <https://www.biblefragrances.com/studies/tiberius.html>

Accessed 12/13/2025

Appendix 7 Year of cleansing the temple.

If the Jews said in John 2:20 that the temple had been under construction for 46 years, then:

Start year: 20–19 B.C.

+ 46 years

→ ≈ A.D. 27–28

So, when Jesus cleansed the temple and the Jews made this remark, it was around A.D. 27 or 28.

John 2:20 The Jews said, "It took forty-six years to build this temple! And you are going to raise it in three days?" 21

But Jesus was speaking about the temple of his body. 22

When Jesus was raised from the dead, his disciples remembered that he had said this. Then they believed the Scripture and what Jesus had said.

Coulter, [The Appointed Times of Jesus the Messiah](#) Page

9 "Josephus records that the building of the Temple was begun during the 18th year of Herod's reign: "And now Herod, in the eighteenth year of his reign [that is, the eighteenth in Jerusalem, but the twenty-first year from his coronation in Rome] ... undertook a very great work, that is to build of himself the Temple of God" (Ant., 15:11:1). "

Wallace states "Secondly, according to Josephus,

Antiquities XV.380, Herod the Great began to build Jerusalem's temple in the eighteenth year of his reign (which began in 37 B.C.), hence in the year 19 B.C.

According to the testimony of the Jews, as recorded in John 2:20, when Jesus attended the first Passover of his public ministry that temple had been in the process of building for forty-six years. This would make the date for that Passover A.D. 27. Therefore the beginning of Christ's ministry could well have been the latter part of A.D. 26 and

the Baptist's first public appearance could have occurred a half year earlier."⁷⁶

Resources for further study representing different views including some regarded as eccentric.

See Chronos, Kairos, Christos (CKC), edited by Jerry Vardaman and Edwin Yamauchi, Winona Lake, IN: Eisenbrauns, 1989, for an overview of debate on the topic.

For further information on the data used in determining New Testament chronology consult

Handbook of Biblical Chronology by Jack Finegan, Peabody, MA: Hendrickson, 1998.

For further study on the principles of determining the chronology of Christ's ministry see Harold Hoehner's Chronological Aspects of the Life of Christ, Grand Rapids, MI: Zondervan, 1978. Hoehner adopts the late chronology of Jesus' ministry, rather than the early chronology adopted in this article, but he provides access to all the data and to additional bibliography. Hoehner has some dispensational motives to his work.

For a general overview of OT and NT chronology see Andrew E. Steinman, From Abraham to Paul:

A Biblical Chronology, St Louis, MO: Concordia, 2011.

On the complicated issues concerning Christ's birth and resurrection see Steven L. Ware, When

Was Jesus Really Born?, St Louis, MO: Concordia, 2013.

See Chronos, Kairos, Christos (CKC), edited by Jerry Vardaman and Edwin Yamauchi, Winona

Lake, IN: Eisenbrauns, 1989, for an overview of debate on the topic.

⁷⁶ <https://www.biblefragrances.com/studies/tiberius.html>

Accessed 12/13/2025

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For a survey of the chronology of Paul see George Ogg, The Odyssey of Paul, Revell, 1968.

[Meridian Prophecy](#)

[Appointed times](#)

[Ushers Annals of the World](#)

[Luther had a chronology of the world](#) that referenced Mary's birth in 15 BC

<https://meridianprophecy.com/2015/07/07/when-was-jesus-christ-born/>

[Ante-Nicene Fathers](#)

The following document is based on
Easter as 4-9-30 AD

https://upload.wikimedia.org/wikipedia/commons/a/a0/Bird%27s_Eye_View_of_the_Life_of_Christ.png

Interesting information not used in this
essay

Fast of Esther	Adar II 13, 3759	March 19, 2 B.C.
Purim	Adar II 14-15, 3759	March 20-21, 2 B.C.
Passover Sacrifice (Pesach)	Nisan 14, 3759	April 18, 2 B.C.
Feast of Unleavened Bread (Passover) (Pesach)	Nisan 15-21, 3759	April 19-25, 2 B.C.
Feast of Weeks (Shevuot)	Sivan 6, 3759	June 8, 2 B.C.
Fast of the 17th Day of Tammuz	Tammuz 18, 3759	July 20, 2 B.C.
Fast of the 9th Day of Av	Av 10, 3759	August 10, 2 B.C.
Feast of Trumpets (Rosh Hashanah)	Tishri 1, 3760	September 29, 2 B.C.
Fast of Gedaliah	Tishri 3, 3760	October 1, 2 B.C.
Day of Atonement (Yom Kippur)	Tishri 10, 3760	October 8, 2 B.C.
Feast of Tabernacles (Sukkot)	Tishri 15-21, 3760	October 13-19, 2 B.C.
The Eighth Day (Shmini Atzeret)	Tishri 22, 3760	October 20, 2 B.C.
Feast of Dedication (Chanukah)	Kislev 25-Tebet 2, 3760	December 22-29, 2 B.C.
Molad of Tishri, 3760 Tishri 1, 3760, 3 hours, 113 parts September 28, 2 B.C., 9:06:16.67 p.m.		
Molad of Tishri, 3761 Elul 29, 3760, 11 hours, 989 parts September 17, 1 B.C., 5:54:56.67 a.m.		
Vernal Equinox	Adar II 17, 3759, 20 hours, 1010 parts	March 23, 2 B.C., 2:56 p.m.
Summer Solstice	Sivan 23, 3759, 20 hours, 62 parts	June 25, 2 B.C., 2:03 p.m.
Autumnal Equinox	Elul 27, 3759, 6 hours, 885 parts	September 26, 2 B.C., 12:49 a.m.
Winter Solstice	Kislev 26, 3760, 23 hours, 503 parts	December 23, 2 B.C., 5:27 p.m.

<https://meridianprophecy.com/2015/07/07/when-was-jesus-christ-born/>

Here is a summary using a chart. Column A is Herod's year of reign, B is the year after the death of Antigonus, C is Herod's age, D is the year of Archelaus' reign, and E is the governorship of Varus. The red 9 corresponds to our

ninth month and the VI corresponds to the moon of the Jewish religious calendar.

BCE		[A]	[B]	[C]	[D]	[E]	Main event
2	1	X	36	33	69	[2]	[A] Year of Herod's legal reign [B] Year after the death of Antigonus
	2	XI					
	3	XII					
	4	I	37	34			Display of the 'Inventory of the World' <i>Breviarium</i> (12 May 2 BCE) [C] Herod is almost 70 years old (Jewish War I.647)
	5	II					
	6	III					[E] Quirinius governor of Syria, population census (<i>Titulus Venetus</i>)
	7	IV			70		
	8	V					Birth of Jesus (29 September 2 BCE)
	9	VI					
	10	VII					[E] Quirinius governor of Syria (victory over the Itureans)
	11	VIII					
	12	IX					
1	1	X				[1]	[C] Death of Herod (27 January 1 BCE) at the age of 70
	2	XI					
	3	XII					[E] Varus , Governor of Syria, arrives in Judea (late March 1 BCE)
	4	I	[38]	[35]			
	5	II			3		[D] (Legal) beginning of Archelaus' reign (25 March 1 BCE) Passover (7 April)
	6	III					

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<http://www.bethlehemstar.net/dance/dance.htm>

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BibleGateway.com: A Searchable Online
Bible in over 100 versions and 50
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Summary of Conjunctions of Planets Near
Time of Christ's Birth

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Add or Subtract a Number of Weeks and/or
Days to a Date Calculator

<http://www.easysurf.cc/ndate4.htm>

Hebrew-Gregorian calendar converter with
Solstice Dates and Times

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