

THE DATE OF CHRIST'S BIRTH

By Bruce W. Warren. Excerpts from his research *New Evidences of Christ in Ancient America*, pages 159 to 166. Published by Book of Mormon Research Foundation 1999

"Most scholars date the birth of Jesus Christ somewhere between the years 6-4 B.C. The Jewish historian Josephus considered Herod the Great's death to be about 5-4 B.C., and this event has been the deciding factor for these scholars...."

"In 3 Nephi 1:1, we are told that 'it was six hundred years from the time that Lehi left Jerusalem' to the beginning of the year in which the sign was given for the birth of Christ. Currently, the accepted date for Lehi's departure from Jerusalem is 597 B.C.... This amount of time falls short of six hundred years by seven years...."

"In looking at the Jewish historian Josephus, other scholars... from additional information have put the Messiah-Redeemer's birth in 1 B.C. (Hoehner 1977; Pratt 1985; Pratt 1994) . (p. 159-160)

[Mesoamerican calendars not only confirm this date, but confirm that 6 April 1 B.C. is exactly 600 years from the time Lehi left Jerusalem.]

6 April 1 B.C. (pp. 160 ff.) "The Mixtec Indians of Oaxaca in southern Mexico are noted for their beautifully painted screen-folds. Two of these screen-folds are the Codex Vienna and the Codex Nuttall. Both were painted in the fourteenth century A.D., about 150 years before Cortes came to Mesoamerica in 1519. Page 4 of the Codex Nuttall shows two deities in death bundles. Their descent into the underworld and then their emergence from the underworld are depicted. Scenes of death and resurrection are not unknown in other Mesoamerican codices.... "

"On page 4 of the Codex Nuttall, there is a date of 6 Rabbit, which Jill Leslie Furst determined is a Quetzalcoatl date of 1018 A.D.... The patron deity directing the ritual is the 10th century deity Quetzalcoatl (the god of life and resurrection)...."

"The god Quetzalcoatl is assumed to have been born on a day 1 Reed in the ritual 260-day calendar and in a year 1 Reed in the vague year calendar of 365 days. Following our hypothesis that the Mesoamerican deity Quetzalcoatl is a parallel to the Jewish Messiah and the Christian deity Jesus the Christ, we will accept the conclusion of two scholars who have recently examined the dating of the Messiah's birth. John C. Lefgren's book *April Sixth* places the Messiah's birth in Bethlehem on Thursday, 6 April, in 1B.C. according to the Gregorian calendar. John P Pratt, who holds a Ph.D. in astronomy, has recently reached the same conclusion for the birth of the Messiah. (Pratt 1985, 75). "In 1987, Dennis O. Clawson was examining the Olmec-Maya Long Count calendar of Mesoamerica to see how the date of 6 April 1 B.C. would be recorded. To his delight the Long Count date was Thursday, 6 April 1 B.C., 7.17.17.17.13.1 Ben 6 Mak. Two intriguing and surprising aspects of this date involve the Calendar Round (1Ben 6 Mak) portion of the date. First, 1 Ben in Yucatec Maya is equivalent to 1 Acatl (which means Reed) in the Central Mexican calendars of Mesoamerica. The birthday of the Man-God aspects of the deity Quetzalcoatl is 1 Ben or 1 Acatl. Quetzalcoatl was the bearded God of life, rebirth, resurrection, and creation. Second, the 6 Mak portion is the New Year's Day of a Mixtec Calendar (Kelley 1989,69). It is likely that the Calendar Round 1 Ben Mak marks the origin of one of the Mixtec calendars on Thursday, 6 April 1 B. C...."

"According to the record of 3 Nephi 2:7-8: "And nine years had passed away from the time when the sign was given, which was spoken of by the prophets, that Christ would come into the world. Now the Nephites began to reckon their time from this period when the sign was given, or from the coming of Christ; therefore, nine years had passed away." In other words, the Nephites had now developed a new calendar, which had as its New Year the date of Christ's birth!..."

"Two scholars, with no awareness of a possible connection of Christ's April 6 birth date, have independently determined that a Mixtec calendar had its point of origin on the Calendar round date of 1 Ben 6 Mac--Thursday, April 6, 1 B.C. (Edmonson 1988; Snow 1986 in Kelley 1989, 69) It seems likely that the Mixtec and Nephite calendars are one and the same."

"If our hypothesis is correct that **the Messiah-Redeemer and Quetzalcoatl are the same deity, then Quetzalcoatl's birth in the year 1 Reed and on the day 1 Reed would have occurred on Thursday, 6 April, 1 B.C. in Mesoamerica.** In the Olmec- Maya Long Count calendar of Mesoamerica, this date would be 7.17.17.17.13 1 Reed 6 Mak or 7.17.17.17.13 1 Ben 6 Mak (Clawson 1989,1)...."

"Another striking thing about the Mesoamerican date of 6 April 1 B.C. is that this Calendar Round combination can occur only on 6 April once every 1,507 years. Interestingly, the Aztecs rebuilt their temple to Quetzalcoatl in A.D. 1507 (Cartwright 1972, 337)."

"Two different events recorded in the reign of Tiberius Caesar (A.D.14-37), emperor of Rome, support the birth of Christ as being in the year 1 B.C. First, Luke 3:1-3 reports that John the Baptist was preaching and baptizing 'in the fifteenth year of the reign of Tiberius Caesar'. This was at the same time John baptized Jesus."

"Second, Everyone has once read, for it comes up many times in literature, of that pilot in the reign of Tiberius, who, as he was sailing along in the Aegean on a quiet evening, heard a loud voice announcing that Great Pan was dead...." The

myth has been understood as telling of the death of Christ in the 19th year of Tiberius" (de Santillana and von Dechend 1969, 275). The nineteenth year of Tiberius would be A.D. 33, the year of Christ's death and resurrection if his birth was in 1 B.C...." (pp.166-166)

In summary it would appear that the date of the birth of Christ has been confirmed by Mesoamerican calendars, the Book of Mormon, and current scholarship as being on the 6th of April 1 B.C.

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