

# Was Yeshua's birth an 'appointed time'

“... when the fullness of the **time** came,  
God sent forth His Son, born of a woman ...”

(Gal. 4:4 NASB)

“There is an **appointed time** for everything.  
And there is a **time** for every event under heaven —  
A **time** to give birth and a time to die;”

(Eccl. 3:1-2 NASB)

# How ‘full’ was the time of His birth?

- Yeshua often said, “My time has not yet come” (John 7:6; see also Matt. 26:18; John 2:4, 7:8, 8:20, 13:1, 17:1).
  - *Time* in these passages is *kairos*, which means “appointed time” or “specified time” (Strong’s lexicon 2540).
    - *Karios* is used for the second use of *time* in the Greek translation of Eccl. 3:1. *Kronos* is used first.
    - The “appointed time” Yeshua referred to was Passover.
  - If there was a time for Messiah’s “final chapter” to begin, was there a time for the “first chapter” to begin?

# How 'full' was the time of His birth?

- Ya'kov blessed Yehudah and said that the “scepter” and “ruler’s staff” would not pass from his descendants “until Shiloh comes” or “until he comes to whom it belongs” (Gen. 49:10).
  - Balaam’s messianic prophecy in Num. 24:17 talks about “a scepter rising in Israel” and a “star coming out of Ya’akov.” Echoed in Mic. 5:2.
  - The rulership of Yehudah started passing with the Maccabean period, which not coincidentally came with the fulfillment of another messianic prophecy in Haggai 2.

# How 'full' was the time of His birth?

- The LORD's messenger Gabriel told Daniel that “an anointed one, the ruler” would come 69 “sevens” ( שבעים ) after a decree to restore and build Yerushalayim (Dan. 9:24–27).
  - This was out of 70 “sevens” for Israel and the city:
    - “to finish the transgression”
    - “to make an end to sin”
    - “to make an atonement for iniquity”
    - “to bring in everlasting righteousness”
    - “to seal up vision and prophecy”
    - “to anoint the most holy place”

# How 'full' was the time of His birth?

- Some claim that it's impossible to know which decree:
  1. by Cyrus in 538 B.C.E., in the second year of Darius Hystaspes (about 520)
  2. by Darius Nothus (about 421)
  3. by Artexerxes Longimanus (about 445)
  4. by Artexerxes Memnon (about 398)

# How 'full' was the time of His birth?

- Jewish commentators assert the 483 years (69 times seven “sevens” of years) ends with the victory of the Maccabees (167 B.C.E.).
  - However, if the first of the decrees were granted, the end of the 483 years would be 55 B.C.E.; and if the latter, 83 C.E.
    - That range encompasses Yeshua's ministry and the destruction of the second temple in 70 C.E.
    - It's more than a century after the Maccabbean victory.
  - The Maccabbean period fits the details of the “little horn” desolation of the temple foretold in Daniel 8.

# How 'full' was the time of His birth?

- The “2,300 evenings-mornings,” (literally in Hebrew, “evening morning 2,000 and 300”) of Dan. 8:14 could be understood to be a total number of evening and morning sacrifices.
  - The context of the chapter is stoppage of the sacrifice.
  - Given two sacrifices per day, 2,300 evening-mornings is 1,150 days, or three and a third years.
    - Antiochus IV desecrated the Temple on the 25<sup>th</sup> day of Kislev (9<sup>th</sup> month), 167 B.C.E., and the Maccabees rededicated the Temple on Kislev 25, 165.
    - “Trampling of the host” (Dan. 8:12–13) includes oppression, which Antiochus inflicted in fury as the priesthood took advantage of his fight with the Ptolemies to take over Yerushalayim.

# How 'full' was the time of His birth?

- By the first century C.E.:
  - Israel had been dispersed among the nations after the Assyrian and Babylonian exiles. Only some returned from Babylon.
    - The dispersed Jews set up synagogues in many cities.
    - Paul and the apostles started bringing the good news to the nations from these “bases,” which attracted “God-fearers.”



# How 'full' was the time of His birth?

- By the first century C.E.:
  - The conquests of Alexander led to a common language over a vast territory, stretching from Greece to India.
    - Dispersed Jews ended up incorporating philosophy into the knowledge of God.
    - The apostles were able to send letters to a wide audience.
    - Today, the Internet brings evils as well as blessings.
  - Julius Caesar and later emperors built a network of roads. and created “Pax Romana,” a relative state of security that allowed for travel.

# One scenario for the course of Abiyah

<b>Course of priesthood</b>	<b>Course name</b>	<b>Biblical (mo./days)</b>	<b>Events &amp; interpretation (Norm Franz)</b>
1	Yehoarib	1 <sup>st</sup> 1-8	Dates of service can vary up to six days, based on the first Shabbat to come in the first month.
2	Yedaiah	1 <sup>st</sup> 8-16	
1-24	All	1 <sup>st</sup> 14-21	Passover and Unleavened Bread
3	Harim	1 <sup>st</sup> 21-30	
4	Seorim	1 <sup>st</sup> 30 - 2 <sup>nd</sup> 7	
5	Malchiyah	2 <sup>nd</sup> 7-14	
6	Miyamin	2 <sup>nd</sup> 14-21	
7	Hakkoz	2 <sup>nd</sup> 21-28	

# One scenario for the course of Abiyah

1-24	All	3 <sup>rd</sup> 13-20	Zacharias served in the temple during Shavu'ot.* Elisheba was "off limits" during menstruation (Lev. 20:18).
10	Shekhaniyah	3 <sup>rd</sup> 20-27	Zacharias and Elisheba start to try to conceive Yokhanan.
11	Eliashib	3 <sup>rd</sup> 27 - 4 <sup>th</sup> 4	Elisheba may have conceived during the first or second week of the Fourth Month, because women are most fertile during the 14 <sup>th</sup> to the 21 <sup>st</sup> days of their menstrual cycles.

\* Shavu'ot is only one day. Thus, the conception of Yokhanan may have been in the 3<sup>rd</sup> month.

# If Yokhanan was conceived in the late 3<sup>rd</sup>/early 4<sup>th</sup> month

<b>Bib. mo.</b>	<b>Mo. of E's preg.</b>	<b>Mo. of M's preg.</b>	<b>Events from Luke 1</b>
4	1	-	Elisheba went into seclusion for five months after conception.
5	2	-	
6	3	-	
7	4	-	
8	5	-	Elisheba emerged from seclusion.
9	6	-	Gabriel appeared to Miriam in the sixth month of Elisheba's pregnancy to deliver the good news that Miriam would carry the Messiah, Yeshua.
10	7	1	Miriam visited Elisheba, who Gabriel told Miriam was six months pregnant at the time (Luke 1:36). Given Elisheba's "blessed is the fruit of your womb" greeting (v. 42), Miriam was already pregnant. Miriam stayed with Elisheba for three months.
11	8	2	
12	9	3	

# If Yokhanan was conceived in the late 3<sup>rd</sup>/early 4<sup>th</sup> month

<b>Bib. mo.</b>	<b>Mo. of E's preg.</b>	<b>Mo. of M's preg.</b>	<b>Events from Luke 1</b>
1	10*	4	Miriam returned home after Elisheba gives birth to Yokhanan.
2	-	5	
3	-	6	
4	-	7	
5	-	8	
6	-	9	
7	-	10*	Yeshua was born in the House of Bread (Beit-Lekhem).

\* Human pregnancy can average 40 weeks, which is longer than nine months.

# Was Yokhanan born in the 1<sup>th</sup> month?

- Yokhanan was to come in the spirit and power of Eliyahu.
- The Passover seder long has had a tradition that Eliyahu would come at Passover, which starts at about 3 p.m. on the 14<sup>th</sup> day of Aviv, the 1<sup>st</sup> month.

# Was Yeshua conceived in the 9<sup>th</sup> month?

- The prophet Haggai noted three times on and about the 24<sup>th</sup> day of the 9<sup>th</sup> month (Haggai 2):
  - the temple foundation would be laid
  - the glory of this temple would surpass that of Solomon's
- The Festival of Dedication (Chanukah) began on the 25<sup>th</sup> day of the 9<sup>th</sup> month, ending eight days later in the 10<sup>th</sup> month.

# If Yeshua was conceived in the 9<sup>th</sup> month

- His fleshly birth could have been in the 7<sup>th</sup> month, the same as:
  - the Day of Blowing Trumpets (on the 1<sup>st</sup> day of the 7<sup>th</sup> month)
  - the Day of Atonement (the 10<sup>th</sup> day)
  - the eight days of the Feast of Tabernacles and the Eighth Day (from the 15<sup>th</sup> day to the 22<sup>nd</sup> day)
    - The apostle John wrote, "the Word became flesh and dwelled [literally, *tabernacled* or *pitched a tent*] among us" (Jn. 1:14).



# How 'full' or 'complete' was that 7<sup>th</sup> month?

- Does “fullness of time” have any bearing on the fullness of God's timekeeper for His appointed times, the moon (Gen. 1:14)?
  - *seasons* in Hebrew is *moed'im* ("appointed times," Strong's 4150)
  - Among God's appointed times, the moon is full only on:
    - Passover (the 14<sup>th</sup>/15<sup>th</sup> day of the 1<sup>st</sup> month)
    - the start of the Feast of Tabernacles (15<sup>th</sup> day of the 7<sup>th</sup> month)