

Luke 1 — Miriam's prayer on Chanukah

Hallel Fellowship (<http://hallel.info>)

Speaker: Jeff Quackenbush (jeff@hallel.info)

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Passages are from the New American Standard Bible unless otherwise noted.

Summary: The arrival of Messiah Yeshua on earth through Mary, called *Mariam* in Greek and *Miriam* in Hebrew, is connected with Chanukah, the Festival of Dedication on the 25th day of the ninth month of ancient Israel's year, in more ways than the timing of His conception in her by God's Spirit possibly happening at that time.

In fact, the prayer of Miriam after the archangel Gabri'el delivers the message of Yeshua's conception displays aspects of *dedication* shown in the life of Elizabeth, the mother of Yokhanan the Immerser (John the Baptist), and Hannah, the mother of the prophet Samuel. Miriam's dedication of herself as a servant of the LORD reveals some of what God is looking for in His other "temples" today, i.e. us ([1Cor. 6:19](#)).

Luke 1:5

Adam Clarke said the ascension of Herod to the throne of Yehudah (Judah) fulfilled [Gen. 49:10](#), which discusses the scepter not passing from the tribe "until Shiloh comes." Herod's family were Edomites forcibly converted to Judaism in the Maccabean period. The kingship of Yehudah had been passing since the Hasmoneans and Herod came to the throne, but Yeshua restored the rule.

Also interesting along this line of thought is that Herod added onto the temple the Yehudean governor Zerubbabel rebuilt, as recorded by the Malachi, whose name means "of a festival." That prophet foretold that Zerubbabel would dedicate a temple whose glory would supersede that of any former temple ([Hag 2:7-9](#)). Zerubbabel's temple wasn't dedicated on the 24th day of the ninth month ([Hag 2:10, 18, 20](#)), and its glory didn't surpass that of any in the past, as the prophecy predicted. So what did happen on that date?

Herod's kingship was superseded in glory by the only true King Israel ever had, Yeshua. And Yeshua's body as God incarnate ([John 2:21](#)), providing a "tabernacle" for God to dwell in amongst His people, superseded the glory of the temple Zerubbabel built and Herod augmented.

The priest **division of Abiyah** was eighth of 24 divisions set up by David ([1Chronicles 24](#)).

John Lightfoot in his *Commentary on the New Testament from the Talmud and Hebraica* quotes *Midras Coheleth* on Lev. 23:15 to explain that all the courses of priests served during Pesakh (Passover), Shavu'ot (Pentecost) and Sukkot (Booths or Tabernacles). Lightfoot goes on to note rabbinic sources that suggest the schedule of the divisions started in the first month of the Israelite year and recycled half-way through the year.

Luke 1:24

Lightfoot notes that Elizabeth, whose Hebrew name *Elisheba* means "my God is an oath" (1665), followed the example of Samson's mother, another barren mother of a lifelong Nazarite ([Judg. 13:2-5](#)).

Luke 1:26

"In the sixth month" refers to the sixth month of Elizabeth's pregnancy, which started in the third month of Israel's year. Zacharias' order of the priesthood, and all the others, were serving at Shavu'ot (*Pentecost* in Greek), which is in the third month. Thus, this verse chronologically refers to the ninth month of God's calendar, which starts around early April.

A common interpretation of "in the sixth month" is that this refers to the sixth month of Israel's calendar.¹ Some count the sixth month from the first day of the seventh month, because it was a new year for installing kings and traditionally is called *Rosh haShanah*, or the beginning of the year. However, [Luke 1:36](#) clearly points to this being the sixth month of Elisheba's pregnancy.

Also, there is a long-standing Jewish tradition that Eliyahu, in whose spirit her son would come, would arrive at Passover, which is in the first month of the Israelite year. Elisheba's pregnancy would have to have begun about nine months before that, putting conception late in the third month or early in the fourth of the preceding year.

Imagine Gabriel's joy to bring the greeting to Miriam of Messiah's coming that would fulfill what Gabriel told Daniel to write down nearly five centuries earlier ([Dan. 9:19-27](#)). Just as Gabriel eagerly awaited that time, so too are the other messengers of God awaiting His other children to be revealed ([Rom. 8:19](#)).

Luke 1:46

Miriam's praise to God after hearing what He planned to do through her mirrors Hannah's prayer in

¹ See Hodge, Bodie. "Feedback: The Origin of Christmas." Answers in Genesis website, Dec. 19, 2008 (www.answersingenesis.org/articles/2008/12/19/feedback-the-origin-of-christmas) and Doig, Kenneth F., *New Testament Chronology*, Edwin Mellen Press, Lewiston, N.Y., 1990 (excerpt from ch. 6 posted at www.doig.net/NTCO6.htm).

dedicating Samuel (1Sam. 2:1-10). There seems to be more than a superficial connection between Miriam, Hannah and Elisheba. Granted, Miriam was not said to be barren — or as Elisheba put it, under reproach by God. Hannah (*Khannah* in Hebrew, or “favored” 2063) was barren and mourned her condition before God. Khannah asked (*sha'al* 7592) God to allow her to have a son, and she vowed to give the boy to the LORD as a Nazarite (1Sam. 1:11), as Elisheba was instructed to do with John (*Yehokhanan* or *Yokhanan* in Hebrew, or “the LORD shows favor” from 3068+2063a).

Khannah asked God for favor in having a son and in the process was asking of herself to release the result of that favor, which is the meaning of the *hiphal* form of *sha'al* translated as *dedicate* in 1Sam 1:27-28. Elisheba had been petitioning God for His favor in having a son (Luke 1:13) and in return was asked to take an oath to raise Yokhanan, i.e. dedicate him to the LORD, as a Nazarite. If we ask the LORD for mercy through Yeshua the Mashiakh, the Anointed One Who is the Saving LORD, what are we asking of ourselves on God’s behalf, i.e. dedicating ourselves to do?

Miriam and Khannah seem to answer that question in their prayers of thanksgiving for receiving God’s favor — sought on Khannah’s part and bestowed upon Miriam. I wonder whether Miriam and Khannah represent two sides of Israel. God chose Miriam for a mighty honor and mission, as God did with elevating Israel from the nations as a set-apart kingdom of priests, His ambassadors to the nations. Khannah begged whole-heartedly for favor after a long period of barrenness, as Elisheba also did, akin to the longing for the promised ones, Eliyahu and Mashiakh, following the exiles of Israel for idolatry and apostasy.

At the beginning of her prayer, Miriam seems to quote Psa. 34:2, saying that her soul was boasting in God.

Luke 1:47

Here, Miriam seems to quote Ps. 35:9, in which “His salvation” is ישועתו *yeshuato*, echoing the name Yeshua that Gabriel told her she was to name the child.

Luke 1:48

Miriam appears to echo Khannah’s prayer in 1Sam. 1:11 by calling herself a “bondservant.” *Doulos* (δοῦλος 1399-1401) is a word used for עֶבֶד *'ebed* in the LXX for *slave* or *bondservant* and used many times by apostle Paul in his writings to describe service to God (1Cor. 7:21). The word is a synonym for *diakanos*, translated as *deacon* with the meaning of someone following instructions.

Luke 1:49

“**holy is His name**” — This seems to be a quote from Ps. 111:9. Interestingly, the beginning of that verse from the Psalms says, “He sent a redemption to His people; He has ordained His covenant forever” (NASB).

Luke 1:50

A quote from Ps. 103:17, this passage notes that the LORD’s “loving-kindness” or “mercy” lasts from eternally, as does His righteousness. “Loving-kindness” in this passage from the Psalms is translated from כֶּסֶד *khesed* (2617 *goodness, kindness*).

The prophet Micah contains a powerful passage about God’s mercy (Mic. 7:18-20), saying He “delights in unchanging love.”

It’s sobering to consider that the LORD has mercy on those who fear Him, i.e. have respect for His supreme authority over what is right, wrong and allowable to exist. We should be thankful not only for our sake but for the nations that His *khesed* also includes being long-suffering, patient over a long, long time.

Luke 1:51

This seems to allude to Psa. 89:11, which harkens back to the Exodus and the crushing of “Rahab,” or Egypt, with the 10 plagues. However, Miriam’s reference to the scattering of the proud seems to draw from passages such as Psa. 59:11-13, in which David calls on God to disperse the forces of King Saul, who was arrogantly trying to snuff out one God was blessing as a champion of Israel.

David calls on the LORD not to slay his pursuers “or my people will forget” (Psa. 59:11). Forget what? The LXX version of the verse suggests how that was understood, “lest [they] forget Your law” (Psa. 59:11 LXX-B).

Luke 1:52

This could be an allusion to Job 5:11 and echoes common themes in the Psalms and Proverbs about lifting up the meek and humble and thwarting or casting down the pride. Yeshua notes several times the importance of being humble before God (Matt. 5:5 “blessed are the meek”; Luke 18:14 politician and “sinner” at prayer; cf. James 4:10 “humble yourself in the sight of the LORD”).

Luke 1:53

The first line appears to be a quote from the Greek version of the Psalms ([Psa. 107:9 LXX-B](#)). The first part of the verse from the Psalms praises the LORD's filling of a "thirsty soul" (Hebrew text; with שקש *shaqeq* (8264) referring to an animal or person running around in desperate search of water) or "empty soul" (LXX). It could be that this hunger and thirst refers to an emotional and spiritual condition, such as the "hunger and thirst for righteousness" Yeshua called the behavior of a blessed person ([Matt. 5:6](#)).

This hungering and thirsting for God is how Yeshua explained His use of parables, so that "he who has will be given more, and he who doesn't have even what he has will be taken from him" ([Matt. 13:11-15](#)).

[Luke 1:54](#)

Perhaps, this is an allusion to the first line of [Psa. 98:3](#). It's a common appeal in the Psalms and prophets for the LORD to remember His "everlasting" deal with Abraham ([Gen. 17:7](#)) during times of Israel's apostasy and exile.

It's interesting to note Miriam's reference to "Israel His servant." Jewish apologists for the past 2,000 years have asserted that "My servant" in [Isa. 52:13-53:12](#) refers to Israel, because of earlier passages in the same book, especially [Isa. 44:21](#), that denote Israel as the servant of God. The Ethiopian official the deacon Phillip encountered in [Acts 8:26-38](#) wondered about the identity of the servant of Isaiah 52-53, whether the prophet was referring to himself or someone else.

The answer to this question may partly be in the context of the phrase Miriam quoted from Psalm 98, "The LORD has made known His salvation [*yeshua* יְשׁוּעָה]; He has revealed His righteousness in the sight of the nations. He has remembered His lovingkindness and His faithfulness to the house of Israel; All the ends of the earth have seen the salvation [*yeshua*] of our God" ([Psa. 98:2-3](#)).

The devout man Simeon seems to have referred to this Psalm when he said at Yeshua's circumcision, "for my eyes have seen Your salvation [*yeshua*] יְשׁוּעָה" ([Luke 2:30](#)). The Spirit revealed to him he wouldn't die until he had seen the LORD's Anointed One ([Luke 2:26](#)).

Timing of Yochanan's and Yeshua's births

Church tradition has held that the Messiah was born on Dec. 25. Some say He was born in the spring. Nowadays, many say that one can never know the date because it isn't in the Bible.

True, the specific day and month isn't mentioned. However, one familiar with God's calendar and how He tends to hang major events on the pegs in time He specified can discover the year, time of year and message.

The accounts in the Bible about the births of Yochanan the Immerser and Messiah Yeshua (Jesus) seem to point to their being born around the times of the Biblical festivals of [Passover](#) and [Tabernacles](#), and for very good reason based on their missions.

Point is, the Bible teaches clearly that Yeshua wasn't born on Dec. 25.

The Nativity narratives in [Matthew 1](#) and [Luke 1-2](#) as well as the workings of the priesthood, namely the scheduling of priests such as Yochanan's father, Zechariah of the division of Abiyah, to work in the temple ([1 Chron. 24:1-19](#)). The accounts give important clues to the timing of the births based on when Zacharias' division would have been serving in the temple, the normal timespan of pregnancies, the six-month earthly age difference between Yochanan and Yeshua, and the role Yochanan would play for Yeshua's work.

Because of the likely timing of the birth of Messiah — as John puts it, His "tabernacling" with us ([John 1:14](#)) — around the Feast of Tabernacles, the conception of Messiah by God's Spirit in Miriam would have come around the end of the ninth month. That's around the time of the Festival of Dedication ([John 10:22](#)) — commonly known as *Chanukah* after the Hebrew word for "dedication" — which comes on the 25th day on ninth month.

(Listen to "[An Introduction to the Feast of Tabernacles](#)" for an exploration of the historical setting for Chanukah.)

The 25th day of the ninth month coincides with a curious prophecy about the building of the temple on the 24th day of the ninth month a few hundred years before the historical events connected with Chanukah ([Haggai 2:10-19](#)).

Another important point in this discussion is that despite the evidence that points to the timing of the births of Yochanan and Yeshua, the date of Messiah's birth isn't specifically mentioned. Likely, it wasn't because it wasn't as

important as the date of His death, on a Passover. Given the rabid commercialism that has crowded out Christ from Christmas, we should be thankful the real date of His birth was hidden.

One of the last prophets before Yeshua arrived, Haggai, related a curious prophecy about a messianic figure named Zerubbabel and the dedication of a new temple with a “greater glory” that would bring peace (see [Haggai 2](#)).

The 24th day of the ninth month is mentioned three times in Haggai chapter 2. Repetition that many times usually is reserved for very important teachings in the Bible. Only once in history — during the time of the Maccabees — was the physical temple to be dedicated on that date, so a parallel fulfillment of the prophecy must have been intended.

Yeshua and His students associated Him with God’s temple. Apostle Yochanan (John) said the Word of God became flesh and “tabernacled” among us ([John 1:14](#)). Yeshua kept referring to Himself as the temple, especially in the context of “tearing down” His body so He could rebuild it. Yeshua celebrated Chanukah and conveyed one of His most bold statements of Who He was and why He came (see [John 10](#)).

Messiah is further associated with Chanukah in the timing of His birth. Time references in the gospels suggest the births of Yochanan the Baptizer and Yeshua were around Passover and Tabernacles, respectively, and the timing of Gabriel’s visit to Miriam was in the latter part of the ninth month of the year.

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'The fullness of the time'

God has appointments with not only His people but also with history.

God has appointed times for people to live and die (Eccl. 3:1-2). Yeshua's death was appointed to be on a Passover. Was He appointed to be born at a certain time?

A passage often cited as instruction not to put so much emphasis on birthday celebrations is Eccl. 7:1, in which the Preacher says the day of one's death is better than the day of one's birth. It's in the context of focusing more on reflection and less on celebration to build the character creates a "good name." One thing to consider, though, is that Yeshua already had a "good name" when He was born, because He is the I Am (YHWH; Ex. 3:13-14; John 8:58) Who was and is and is to come (Rev. 1:8).

How "full" had the time become for Messiah to appear in the first century?

The apostle Paul wrote, “when the fullness of the time came, God sent forth His Son, born of a woman” (Gal. 4:4 NASB). That suggests that the arrival of Messiah was timed, just as His death and resurrection were.

From a logistical standpoint, the time was ready. By the first century of the common era, Israel had been dispersed among the nations twice, first with the northern tribes being exiled under the Assyrian empire and then with Yehudah and the other tribes under the Babylonian empire. This created a base of operations for Yeshua's apostles, His "sent ones," to work from far-flung congregations of Jews, who knew about the true God and His prophecies of the Messiah, and God-fearers who had heard about the Creator from the Jews. Also the widespread stability and security of the Greek and Roman empires allowed travel by foot and ship to not be as precarious and challenging as it had been before.

The emergence of Greek as a common tongue in Greek helped the apostles communicate throughout the Roman empire via direct or circular letters. The downside of prominent Hellenism, or the proliferation of Greek culture, was that the knowledge of God became mixed with philosophy. Similarly, the Internet has provided God's followers an invaluable for staying connected, sharing ideas and spreading the good news about the true God, yet the global network also has floodgates of filth waiting to drown believers and others who unsuspectingly or in a weak moment open them.

The apostle Lukas points to another vehicle of Roman government God directed toward His goals, a tax under Caesar Augustus through a census by Quirinius (*Kyrenios* in Greek in Luke 2:1-2), who was governor over the Roman province of Syria, of which Israel was a part. Augustus lived from 27 B.C.E until 14 C.E., and Kyrenios administered a census around 6 B.C.E. Augustus took the name *Divi Filius*, or "son of god" after his adopted father Iulius' title of *Divus Iulius*. Augustus brought not only *Pax Romana* to the empire but also reformed taxation, moving away from a capricious system of tributes to a census and taxation system, and modernized roads throughout the empire.

It was no accident that God had foretold Messiah would come at this time.

Gabriel told Daniel that "seven sevens and 62 sevens" would come between the decree to rebuild Jerusalem and the coming of Messiah.

God foretold through the prophet Daniel that Messiah would come seven "sevens" (the unique Hebrew construction here is **שִׁבְעִים** *shavu'im*, rather than *shavu'ot* for weeks) and 62 "sevens," or 69 "sevens" after the commissioning of the rebuilding of Jerusalem (Dan. 9:24-27). These "sevens" of something were taken to be years, i.e. 483 years. Depending on which of the different edicts to rebuild the city and temple are figured — by Cyrus in 538 B.C.E., in the second year of Darius Hystaspes (about 520) or Darius Nothus (about 421) or by Artaxerxes Longimanus (about 445) or Artaxerxes Memnon (about 398) — the end of the 483 years could range from 55 B.C.E. to 83 C.E., which encompasses not only the time of Yeshua's ministry but also the destruction of the second temple.

Haggai prophesied to post-exile Judean governor Zerubbabel three times on the 24th day of the ninth month.

In Haggai 2, the prophet speaks to Zerubbabel, the governor of Yehudah about the temple he would be responsible for rebuilding. Interestingly, the temple foundation was dedicated on the 24th day of the ninth month, and the temple was completed and dedicated during Sukkot later.

What was missing from Herod's temple (Hag 2:5)?

Did the big investment by Rome through Herod into remodeling and upgrading Zerubbabel's rebuilt temple in the first century make the glory of the latter exceed that of the former, i.e. Solomon's temple (Hag. 2:9)?

Did the rededication of Zerubbabel's temple by the Maccabees on the 25th day of the ninth month have any bearing upon God's promise to renew blessing on Israel after a time of apostasy? Hellenism in Israel at the time of the Seleucids.

Did peace truly come in Zerubbabel's temple? On Chanukah, Yeshua said His "sheep" get eternal life and won't be snatched away from Him because "I and the Father are one" (John 10:27-30).

What does the 21st day of the seventh month (Hag. 2:1) have to do with anything? It's the seventh and "greatest" day of the Feast of Tabernacles. The Maccabees instituted the Festival of Dedication as an eight-day celebration with imagery of Sukkot partly because they were not able to hold the Feast of Tabernacles in the temple that year, as the house was defiled (2Macc. 10:1-8).

Was yeshua dedicating a new house of God's presence on earth after the Hasmoneans had polluted it even after the dedication at the first Chanukah?

Yeshua came "in the fullness of time."

Yeshua often said "My time has not yet come." what time was that supposed to be? if there was a time for the "final chapter" to begin, was there a time for the "first chapter" to begin?

does that have any bearing on the fullness of God's holy day timekeeper, the moon? (it's full among the moedim only on Passover (1st month 14th/15th day) and the start of Sukkot (7th month 15th day))

Shepherds were out with their flocks at night around the time of Yeshua's birth.

(were the flocks in the fields in winter?)

Zacharias was a priest of the "order" of Abijah. He was a Levite from the hill country.

abijah was the 8th course of the priests, an organization/adaptation set up by king David (1chronicles 24; 1chron. 23:8 courses would change shifts on shabbats)

the mishna notes that the courses started in nisan/aviv, with the courses starting over after the 24th course.

the mishna says that all the courses were on duty during the pilgrimage festivals — passover, pentecost and tabernacles. (deut. 16:16?)

Norm Franz notes that jewish tradition has the creation of the world in tishri (Rosh haShanah)? did God establish a sacred calendar in Exodus 12, as Norm Franz asserts, or just remind them of His calendar after their time in Egypt, just as He had to do with the seventh-day Sabbath? norm franz asserts that the priesthood used the sacred calendar.

Course of the priesthood	Course name	Biblical calendar	Event
1	Yehoarib	Aviv 1-8	Dates of service can vary up to six days based on the first Shabbat to come in the first month.
2	Yedaiah	Aviv 8-16	
1-24	All	Aviv 14-21	Passover and Unleavened Bread
3	Harim	Aviv 21-30	
4	Seorim	Aviv 30 - Second Month 7	
5	Malchiyah	Second Month 7-14	
6	Miyamin	Second Month 14-21	
7	Hakkoz	Second Month 21-28	

8	Abiyah	Second Month 28 - Third Month 6	Angel visits Zacharias while he is serving in the temple.
9	Yeshuah	Third Month 6-13	Elisheba may have started her menstrual cycle during this week as a sign that .
1-24	All	Third Month 13-20	Zacharias serves in the temple during Shavu'ot. Elisheba was "off limits" during menstruation. [JQ: Shavu'ot isn't a weeklong feast.]
10	Shekhaniyah	Third Month 20-27	Zacharias and Elisheba start to try to conceive Yokhanan.
11	Eliashib (derivative of Eliyahu "the LORD will restore"; Matt. 17:10-13)	Third Month 27 - Fourth Month 4	Elisheba may have conceived during the first or second week of the Fourth Month, because women are most fertile during the 14th to the 21st days of their menstrual cycles.

Biblical month	Month of Elisheba's pregnancy	Month of Miriam's pregnancy	Event
4	1	-	<ul style="list-style-type: none"> Yokhanan could have been conceived in the first couple of weeks of the Fourth Month. Elisheba went into seclusion for five months after conception.
5	2	-	
6	3	-	
7	4	-	
8	5	-	Elisheba emerged from seclusion.
9	6	-	<ul style="list-style-type: none"> Gabriel appeared to Miriam in the sixth month of Elisheba's pregnancy to deliver the good news that Miriam would carry the Messiah, Yeshua. The prophet Haggai noted three times on and about the 24th day of the Ninth Month that the temple foundation would be laid and that the glory of this temple would surpass that of Solomon's. The Festival of Dedication (Chanukah) began on the 25th day of the Ninth Month, ending eight days later in the 10th Month.
10	7	1	<ul style="list-style-type: none"> Miriam visited Elisheba, who Gabriel told Miriam was six months pregnant at the time. Miriam stayed with Elisheba for three months.
11	8	2	
12	9	3	

1	9+	4	<ul style="list-style-type: none"> • Miriam returned home after Elisheba gives birth to Yokhanan, who 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 14th day of Aviv, the First Month.
2	-	5	
3	-	6	
4	-	7	
5	-	8	
6	-	9	
7	-	9+	<ul style="list-style-type: none"> • Yeshua was born in the House of Bread (Beit-Lekhem). • If His flesh was dedicated in Miriam late in the Ninth Month, His birth possibly came in the same month as the Day of Blowing Trumpets (on the first day of the Seventh Month), the Day of Atonement (the 10th day) and the eight days of the Feast of Tabernacles and the Eighth Day (from the 15th day to the 22nd day). • The apostle John wrote, "the Word became flesh and dwelled [literally, <i>tabernacled</i> or <i>pitched a tent</i>] among us" (Jn. 1:14).

the mishna talks about the courses of priests alternating duties, half from jerusalem and half from Jericho. does that affect when his order would serve?

Zacharias was serving in the temple according to the order of Abijah

“[W]hile he was performing his priestly service before God in the appointed order of his division, according to the custom of the priestly office, he was chosen by lot to enter the temple of the Lord and burn incense” (Luke 1:8-9 NASB).

Gabriel told Zacharias that the son God would grant him would come in the spirit and power of Elijah. John would be a herald for the Messiah, coming right before Him.

in turning the hearts of children back to their parents before the day of the LORD, does that mean Elijah was to appear right before Messiah?

if Elijah were to appear right before Messiah, does that suggest that John would immediately precede Yeshua?

will the spirit of Elijah precede the 2nd coming of Messiah?

Elizabeth conceived John just after Zacharias finished his service in the temple.

“After these days Elizabeth his wife became pregnant ...” (Luke 1:24 NASB). In other words, after Zacharias finished his service in the temple.

Elizabeth hid herself for five months.

If John were conceived in late in the third month, just after Zacharias returned from duty the third month of the year to the fourth = 1 month in hiding; fourth to fifth = 2; fifth to sixth = 3; sixth to seventh = 4; seventh to eighth = 5?

"In the sixth month" Gabriel visits Mary (Luke 1:26).

Sixth month of what? answers in genesis claims it referred to the sixth month of the year, i.e. aug/sept.

Was it the sixth month of elizabeth's pregnancy, the subject of the preceding narrative? if it were and if john were conceived late in the third month, that would put the sixth month of Elizabeth's pregnancy late in the ninth month of the year.

"Elizabeth ... who was called barren is now in her sixth month" (Luke 1:36).

Does this clarify what "in the sixth month" of v. 26 means?

"The Word became flesh and pitched His tent among us" (John 1:14).

Is this a reference to the feast of tabernacles?

Conclusion: An essence of *Chanukah*, related to a word from which Khannah's and Yokhanan's names derive, is demonstrated in the willingness of Khannah, Elisheba, Miriam, Yokhanan and Yeshua to give over themselves to the favor, and the will, of God.

Another "dedicated" figure was *Khanokh* (Enoch; Gen. 5:21-24), who "walked with God." *Walk* is a Hebrew expression for following direction, in Khanokh's case it was God's direction.

In the context of Sukkot and Chanukah, Messiah Yeshua said, "I am the Light of the world; he who follows Me will not walk in the darkness, but will have the Light of life" (John 8:12). In reflecting on the *khesed*, the *khen* (from *khanakh*) God has shown us, the apostle Paul wrote this about that "walk":

"But God, being rich in mercy, because of His great love with which He loved us, even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved), and raised us up with Him, and seated us with Him in the heavenly places in Christ Iesous, so that in the ages to come He might show the surpassing riches of His grace in kindness toward us in Christ Iesous. For [because] by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, so that no one may boast. For [because] we are His workmanship, created in Christ Iesous for good works, which God prepared beforehand so that we would walk in them." (Eph. 2:4-10)