

## **The date of the annunciation and incarnation of our Lord Jesus Christ at the new moon of 23<sup>rd</sup> January, 1 B.C.**

To suggest that in bearing the Son of God the virgin Mary was other than the normal period of 40 weeks or 280 days would be to infer that the Creator, Who for very good reasons designed this interval between conception and birth of His only begotten Son. Therefore, we may be quite sure that the circumstances surrounding our Lord's birth were perfectly normal and that He was born of the day (and probably the hour) 280 days from the Annunciation by the Angel Gabriel. The date, as we might expect, carries its own confirmation.

If we measure back 280 days from the morning of 29<sup>th</sup> October 1 B.C. (leap year), we arrive at the morning of 23<sup>rd</sup> January, which therefore was the date of the Incarnation and doubtless also of the Annunciation. As in 280 days there are an exact number of weeks, the day must also have been a Friday, like that of the birth.

It would be impossible to contemplate God commencing a new era except at a new moon.

The Bible day called 23<sup>rd</sup> January opened at 6 p.m., on the 22<sup>nd</sup>, so that there can be no doubt that the 23<sup>rd</sup> January was the day of the New Moon which was that of the 11<sup>th</sup> month. It is evident that the Angel Gabriel appeared to the Virgin Mary at Nazareth at the New Moon on 23<sup>rd</sup> January 1 B.C. Neither can there be any doubt that the miraculous conception was wrought immediately after the Angel Gabriel had departed the Virgin Mary having accepted her vocation by the words "Behold the handmaid of the Lord; be it unto me according to thy word" (Luke 1:38).

Not only was Jesus born at 8 a.m., but also all the days of His Personal Years- those dated from His birth- began at the hour of 8-9 a.m. This was the third hour according to Jewish reckoning, which measures the day from 6a.m. to 6 p.m., and the ninth hour according to Roman reckoning which measures the day from Midnight to Noon and from Noon to Midnight.

One further fact must be mentioned on this subject. In Hebrews 10:5 we read of our Lord Jesus Christ that "when He cometh into the world, He said, sacrifice and offering Thou wouldest not but a body hast Thou prepared Me". At the time of our Lord's birth, namely, the third hour -8-9 a.m. - the morning sacrifice was being offered in the temple. This, however, had now descended to being an empty formality; hence the above words of our Lord, quoted by the Spirit, from the 40<sup>th</sup> Psalm. The Lord and Master entered this world at the hour of the morning sacrifice- 8-9 a.m.- and that He made His exodus out of it at the hour of the evening sacrifice, which was 2 to 3 p.m., after which the Body prepared for Him was to be seen hanging lifeless upon a tree between two malefactors, in a place called Golgotha.

The fact that our Lord Jesus Christ- the Yahweh of the Old Testament - became incarnate in the womb of the Virgin Mary and was duly born of her into this world at Bethlehem in Judaea as foretold by the Prophet Micah, is the corner stone upon and around which true Christianity is built - for if this were not true, as some have dared to suppose and others have blasphemously declared, the rest is not worth telling because our Lord, though

utterly superior in all respect as a Man, would be but another figurehead of one of earth's many "religions".

The incarnation of our Lord and Saviour, Jesus Christ, in the womb of the Virgin Mary is the central fact of the whole Bible narrative because only thus could He be our Redeemer and only thus could He annul the power of "that old serpent, called the Devil, and Satan, which deceiveth the whole world" (Rev 12:9).

The essence of the Incarnation is that Our Lord Jesus Christ came into our circumstances so that He might, on our account, perfectly glorify God in the keeping of His Law. But that was not all. He came to die in our stead and so remove our guilt by making propitiation for our sins. Again, we are told that He "took part" in flesh and blood "that through death He might destroy (annul) him that had the power of death, that is, the devil" (Hebrews 11:14).

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