

# The Fulness of Time



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Galatians 4:4-5: But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons.

The following information outlines the historical events that support Paul's claim that Jesus death was no simple consequence in time but a divine plan laid out in eternity. (John 17:24; Ephesians 1:4; Revelation 13:8; 17:8).

Not only was the history of major events providential but there is evidence God had a clear hand in molding the language of Scripture, as well, to declare it.

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## The Mycenaean Linear B language and the Dark Ages [1200BC-800BC]

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Linguists and historians do agree that Greek underwent significant change during the Dark Age and Classical periods of the language. The Mycenaean Greek [Linear B] was a more perfunctory, administrative language—mostly used for records and accounts. As Greek reemerged [now in a Phoenician alphabet] and spread in the Archaic [800BC-500BC] and Classical periods [500BC-200BC], it became far more flexible, abstract, and philosophically rich. So, while the core roots are the same, the language did undergo a major expansion in expressive capacity, enabling exactly those kinds of complex philosophical and theological discussions.

Linear B was primarily a logographic and syllabic system [not alphabetic] used for administrative records, so it didn't have the complexity of verb morphology that classical Greek did. We don't see the kinds of rich verbal compounds

or derived forms that classical Greek perfected. So, while the roots were in place, the grammatical richness—like compound verbs, perfect ensembles, passive voice, etc.—really developed later in the classical period.

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## The Koine Greek

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The Greek of the Septuagint and the New Testament is in *Koine* Greek, which was a post-classical form. By that time, the language had already absorbed a lot of these new verbal and syntactic patterns. The semantic range of words, the expressiveness of tenses, and even the stylistic choices all reflect this later, post-Mycenaean, richer Greek. This definitely shaped how biblical texts were expressed and how they were later understood. All this to write Ephesians 2:8 and Romans 4:16 with an enriched nuance that for the open heart meant life.

The idea is that, after the upheaval following the Mycenaean collapse [1200–1100 BC], the cultural vacuum gave rise to a new kind of creative and spiritual potential. So, when Greek language and thought re-emerged, it provided this powerful medium for expressing new philosophical and religious ideas—like

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those in the Septuagint and early Christianity. In this sense, we might talk about a providential "reset" linguistically and intellectually preserved in the language.

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A Convergence of a number of conditions must be true for Jesus' Crucifixion.

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**Hellenization: 336 BC** Alexander brought Greek as a common (Koine) spoken language.

**The Hebrew Scriptures:** In **250 BC** Torah/Pentateuch was translated into Koine. By about **100 BC**, most of the Hebrew Scriptures had Koine translations circulating among Greek-speaking Jews.

**Roman Rule: 300-200 BC** the Roman Republic ruled all territory conquered by Alexander from The Adriatic Sea to India and more

**Roman Peace: 27 BC** The Roman World stretched from the Euphrates to the Atlantic inaugurating that Pax Romana (a time of peace between countries).

**Roman Roads: 27 BC- 180 AD** The World experienced an almost uninterrupted Peace and stability and well paved Roman roads. Travelers could go from Spain to Syria without crossing borders or concern about territorial disputes or conflicts;

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## Romans Crucifixions

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[**180 AD** was the year Emperor Marcus Aurelius and his son Commodus who was assassinated in **192 AD**. This triggered the Year of the Five Emperors (**193 AD**) and a slide into more frequent civil wars, economic strain, and the "Crisis of the Third Century" (roughly 235–284 AD), when the empire nearly collapsed.]

This was a long era of relative internal peace, political stability, and economic prosperity across much of the Roman Empire (especially the Mediterranean core). There were still frontier wars (e.g., in Britain, Germany, and the East), but major internal civil wars were rare compared to before and after. The empire was generally secure for travel and trade.

Travelers spoke a common Greek language and could transact business in a common Roman currency. All this facilitated Christian missionary work. Missionaries could move from city to city across provinces with relative security.

The language, Koine, was spoken by the common people and was not the language of secular literature. Only the Greek Bible, The Old and New Testaments as compiled works, were written in Koine which has led me to investigate historically a possible stroke of providential genius in choosing this language which stood alone on its own branch on the family of languages. Unlike the romance languages deriving from Latin, Greek was simply Greek. My prima facie research has led me to a deeper understanding of the idea of Divine grace which was revealed to Paul. Languages are adapted to cultural norms

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to express them simply, emphatically, and clearly. Koine is the language of God's Message to us.

**Crucifixion:** Between **6 AD** when Judea became a Roman province and **66 AD**, the year of the great Jewish revolt that ended in the destruction of the Temple in 70 AD. crucifixion was a Roman punishment for a non-citizen who committed sedition or treasonous acts against the state. In Deuteronomy 21:23, Paul pointed out in Galatians 3:13 that whoever is so executed is said in Mosaic law to be cursed by God.

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## The Curse

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**Genesis 31:39** That which was torn of *beasts* I brought not unto thee; I bare the loss of it [same word: make a sin-offering]; of my hand didst thou require it, *whether* stolen by day, or stolen by night.

It was critical in Divine justice to provide for our salvation that Jesus be crucified, that He bare the loss, the curse (as even the Hebrew word for the sin offering signifies). But no other culture practiced crucifixion and Rome only between 6 and 66 AD. After 66 AD. there would be no Temple and no Jerusalem in which a Jewish person could be crucified "during the passover"! (a 60 year window!)

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## Pontus Pilate

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**26 AD to 36 AD** Pontus Pilate ruled in Judea bringing political stability which uncomplicated the process of crucifying Jesus so that in a single night a quick trial would lead to Golgotha. The average stay of a Roman governor was about 2 years because of political turmoil. Some

scholars believe that the part Pilate played in this narrative was critical if it was going to take place within the prophetic window and during Passover: Christ our passover is sacrificed for us: (1 Corinthians 5:7). During the 60 year window in which crucifixion was possible in Judea, only one governor had the longevity and therefore the respect of the people and Rome to manage such a politically explosive trial.

And here is where prophecy begins to speak because within 26 and 36 AD Jesus would be crucified on a Friday, the first day of unleavened bread, the day of preparation, the day before Passover began, the 14th of Nissan (either **April 7, 30 AD or April 3, 33 AD**). These dates can be fixed through Julian date reckoning.

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## Calendrical Calculations

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[While working in industry as a programmer, I took up the task of calculating holidays across both the Jewish and the Gregorian calendars using a coding algorithm developed by Reingold and Dershowitz. I can attest that these dates are no guess but the only two possible dates in which Passover fell on a Saturday (a High Sabbath) within the 60 year window in which Jesus could have been crucified. Most scholars believe these best represent the New Testament account in the Gospels—that Jesus died Friday and rose again Sunday.]

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## The Passover

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Jesus died on the Day of Preparation for Passover. Though still debated as to the

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exact timeline, the event is irrefutable: John 13:1 Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father.... (John 19:14 and 31). Getting here historically suggested a marriage between prophecy and math.

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## Daniel's Vision

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A prophecy of interest is Daniel 9:24-26: **Seventy** weeks are determined to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness. [Jesus would die on the Cross for these reasons] The first week or 7 years is separated out. It is the 69 weeks we need to look at first.

The four cups of red wine of the Passover Seder represented in Exodus 6:6-7 line up with Daniel's vision regarding the Savior's death.:

"Therefore say to the children of Israel: 'I am the Lord;

1. **I will bring you out** from under the burdens of the Egyptians,
2. **I will rescue you** from their bondage, and
3. **I will redeem you** with an outstretched arm and with great judgments. I will take you as My people, and
4. **I will be your God.**"

The Four reasons given in Daniel's [9:24] vision are:

1. **to finish the transgression**, [burden of the original transgression, *the Fall*]
2. **to make an end of sins**, [*bondage to sin*] and in place of these

3. **to make reconciliation** for iniquity, [redemption, adoption] *Our relationship to God*
4. **to bring in everlasting righteousness**. [*God's relationship with us.*]

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## The Math

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**444 BC - 33 AD:** "From the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince [Jesus] shall be seven weeks, and threescore and two weeks [62 + 7 or 69 weeks of years]:"

**Nehemiah 2:1, 6** And it came to pass in the month of Nissan, in the twentieth year of King Artaxerxes, when wine was before him, that I took the wine and gave it to the king. Now I had never been sad in his presence before. [Nehemiah was sad because Jerusalem lay in ruins, still.] "Then the king said to me (the queen also sitting beside him), "How long will your journey be? And when will you return?" So it pleased the king to send me; and I set him a time."

The prophecy of the 70 weeks is complex and amazingly detailed, and much has been written about it. Of course, there are various interpretations. One thing is certain: God has a time table, and He is keeping things on schedule. He knows the end from the beginning (Isaiah 46:10), and we should always be looking for the triumphant return of our Lord (Revelation 22:7) [<https://www.gotquestions.org/seventy-weeks.html>]

If Nehemiah needs 4 months to prepare which is probable since the text implies more than 1 meeting before leaving plus

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organizing their departure, Nehemiah 2:4-6. If this was completed in שבט [January - February] this brings us to Nissan, 33.

Do some math: “Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince [Jesus] shall be seven weeks, and threescore and two weeks [62 + 7 or 69 weeks of years]:... And after threescore and two weeks [62 weeks of years or 62 time 7 or 434 years] shall Messiah be cut off, [crucified]

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## My personal calculation

$69 \times 7 \times 360 / 364.25 - 444.364 = 33$  where .364 or 36.4% of 1 year is about 4.4 months.

69 [weeks] **times** 7 [years each “week” or “weeks of years” not days] **times** 30 [days per month] **times** 12 [months on the Jewish calendar less leap year corrections] **divided by** [a solar year] 364.25 [days per year: to correct for leap years] **minus** 444 [the year B.C. when the decree was issued, Nehemiah 2:1] **minus** .364 [36.4% of a year or 4.4 months correcting for the time it took to get to Jerusalem] **equals** 33 [the year AD] when Jesus died [Nissan 14 on a Friday]

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## Prophetic Probabilities

20–or 30 prophecies on crucifixion day were fulfilled. Dozens more in the broader Passion narrative — Passages like Psalm 22 (detailed suffering, mocking, piercing, and eventual victory), Isaiah 53 (suffering servant,)

12–13 (pierced, mourning), Daniel 9 (cut off), and various Psalms beside the sacrifices, themselves, in the Old Testament. In the 351-prophecies, a significant portion (100 or more) relate to His suffering, betrayal, death, burial, and resurrection. This single event is the common thread running through the narrative of Old Testament history like a golden thread bringing the entire text together as a single narrative.

Various statistical probabilities have been derived from different numbers of prophecies running from 1 chance in 33 million to astronomically larger numbers supporting a plan and not chance. This means God has authored the Bible carefully offering through its pages insights into the one event that would change the meaning of history.

Professor Adonis Vidu in his work, *“Atonement, Law and Justice”* wrote, “All of God’s ... actions ... exhibit a unity ... worthy of perfect agency. ... (Christ’s) temptation, teaching, obedience, miracles, crucifixion, descent into hell, resurrection, glorification, ascension, (and His parousia) His return, cannot be read as stand-alone (acts) They are all part of a single pattern which stretches *from creation to eschatological glorification.*”

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## The Question all must answer

We might remember Jesus’ question to Peter and hear it speak to each of us because there is a day coming when we will take this question for real! Matthew 16:15 Jesus asks us all “But whom do you say that I am?” Our eternity depends on our answer!