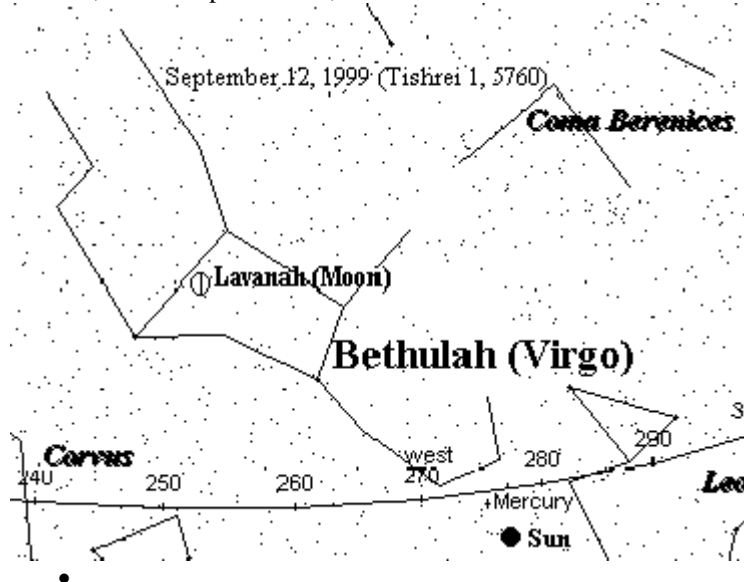


## Revelation 12:1 - A Great Sign!

Revelation 12:1 has fascinated Bible scholars for many years. A few years ago, I was examining the stars in the heaven with an astronomy software program which allows me to simulate what the stars will look like at any day, at any time, and at any place. I set the date for Yom Teruah, the Feast of Trumpets, September 12, 1999. I set the place to be Jerusalem, and I set the time to be just after sunset. The following picture was presented to me:

Tishri 1, 5760 - September 12, 1999



- "A great and wondrous sign appeared in heaven: a woman clothed with the sun, with the moon under her feet and a crown of twelve stars on her head. She was pregnant and cried out in pain as she was about to give birth. Then another sign appeared in heaven: an enormous red dragon with seven heads and ten horns and seven crowns on his heads. His tail swept a third of the stars out of the sky and flung them to the earth. The dragon stood in front of the woman who was about to give birth, so that he might devour her child the moment it was born. She gave birth to a son, a male child, who will rule all the nations with an iron scepter. And her child was snatched up to God and to his throne. The woman fled into the desert to a place prepared for her by God, where she might be taken care of for 1,260 days." Revelation 12:1-5

When I first saw the above picture, I immediately thought of the Revelation 12 sign. This celestial picture is for Yom Teruah, The Feast of Trumpets in 1999, which is 5760 on the Biblical anno mundo scale. This sign occurs on Shabbat, the Sabbath (Friday sundown to Saturday sundown). The above picture does not show Draco, the Dragon, because it would make the picture curved and hard to relate to. If you had a larger picture you would see that Draco is poised above the woman, waiting to snatch the man-child. The moon is poised in the "birth canal" of the virgin who is lying down with her feet in the air. The word "Bethulah" is in the location where her head should be. The constellation of Coma Bernice is the crown of twelve stars above the virgin's head.

REMEMBER:

Remember that God said, "Let there be lights in the expanse of the heavens to separate the day from the night, and let them be for signs, and for seasons, and for days and years." Genesis 1:14

This SIGN, as depicted above, is how it looks from Jerusalem! Remember that God's view is *always* from Jerusalem. Notice that the Chamah (Sun) is below the horizon so that this sign can be seen. This sign would not be visible if the sun were to be above the horizon. Because the sun is below the horizon, the constellation is literally clothed with the sun!

CONSIDER:

Please consider this paper as interesting speculation. Not as gospel truth. I do not yet know if this is how God will display this sign. It does seem to suggest that it might be the sign spoken of in Revelation 12:1-5. Those who celebrate Rosh Chodesh (the new moon) have learned that Messiah is represented by Lavanah (Moon). The celebration for Rosh Chodesh, the new moon, includes the announcement of the new moon with the words:

David, King of Israel lives, lives and endures!

Lavanah, the moon, represents Messiah in this unique astronomical event. This particular positioning of the mazzaroth (constellation) Bethulah, the virgin, about to give 'birth' to the moon (the Messiah), **has never occurred before, and will never occur again**, due to the precession of the equinoxes. Actually, if you believe that the earth is older than 26,000 years, then that is when this sign would have last occurred. If you believe that the earth will endure for another than 26,000 years, then that is when this sign will next occur.

The sun is just below the horizon such that Bethulah is 'clothed' with the sun. The sun **must** be below the horizon in order to have any possibility of seeing this 'sign'. The moon is 'new' and after 'birth', the moon will move directly to the feet of Bethulah (Virgo, the virgin) within 24 hours. Over Bethulah's head is the mazzaroth (constellation) known as 'Bernice's hair'. This is the crown of twelve stars! Higher and above her legs, we will find Draco, the Dragon, poised to devour Bethulah's child.

Yom Teruah, The Feast of Trumpets, 5760, falls on Shabbat (Sabbath). This means that if the Temple is standing, or the altar is built, then we will be offering the following korbanot (sacrifices):

The **Morning** sacrifice.

The **Shabbat (Sabbath)** sacrifices.

The Rosh Chodesh (New Moon) sacrifices.

The Yom Teruah (Feast of Trumpets) festival sacrifices.

The **Evening** sacrifice.

On this day, and this day alone is it possible to offer all of these sacrifices!

Yom Teruah is the only festival that no man knows the day or the hour in which it begins. This is due to the fact that it begins on Rosh Chodesh (The New Moon). The new moon was sanctified when two witnesses see the new moon and attest to it before the Beit Din Gadole (Sanhedrin) in the Temple. This sanctification could happen during either of two days, depending on when the witnesses come. Since no one knew when the witnesses would come, no one knew when the Feast of Trumpets would start.

So, what does this sign mean? I think that it is important to note that the emphasis is on the woman, not on the man child. The sign seems to be telling us what the woman is going to do. The obvious question, then, is: Who is the woman? Jeremiah 3:20 compares Israel to a faithless woman. Ezekiel 16 likens Jerusalem to a woman.

For at least 2000 years, Jews have been reading special Torah readings with an accompanying reading from the Prophets called the Haftorah. The Torah Reading which is read when Rosh Chodesh (the new moon) falls on Shabbat (Sabbath) is Bamidbar (Numbers) 28:9-15. The Haftorah is:

Isaiah 66:1-24 This is what HaShem says: "Heaven is my throne, and the earth is my footstool. Where is the house you will build for me? Where will my resting place be? Has not my hand made all these things, and so they came into being?" declares HaShem. "This is the one I esteem: he who is humble and contrite in spirit, and trembles at my word. But whoever sacrifices a bull is like one who kills a man, and whoever offers a lamb, like one who breaks a dog's neck; whoever makes a grain offering is like one who presents pig's blood, and whoever burns memorial incense, like one who worships an idol. They have chosen their own ways, and their souls delight in their abominations; So I also will choose harsh treatment for them and will bring upon them what they dread. For when I called, no one answered, when I spoke, no one listened. They did evil in my sight and chose what displeases me." Hear the word of HaShem, you who tremble at his word: "Your brothers who hate you, and exclude you because of my name, have said, 'Let HaShem be glorified, that we may see your joy!' Yet they will be put to shame. Hear that uproar from the city, hear that noise from the temple! It is the sound of HaShem repaying his enemies all they deserve. "Before she goes into labor, she gives birth; before the pains come upon her, she delivers a son. Who has ever heard of such a thing? Who has ever seen such things? Can a country be born in a day or a nation be brought forth in a moment? Yet no sooner is Zion in labor than she gives birth to her children. Do I bring to the moment of birth and not give delivery?" says HaShem. "Do I close up the womb when I bring to delivery?" says your God. "Rejoice with Jerusalem and be glad for her, all you who love her; rejoice greatly with her, all you who mourn over her. For you will nurse and be satisfied at her comforting breasts; you will drink deeply and delight in her overflowing abundance." For this is what HaShem says: "I will extend peace to her like a river, and the wealth of nations like a flooding stream; you will nurse and be carried on her arm and dandled on her knees. As a mother comforts her child, so will I comfort you; and you will be comforted over Jerusalem." When you see this, your heart will rejoice and you will flourish like grass; the hand of HaShem will be made known to his servants, but his fury will be shown to his foes. See, HaShem is coming with fire, and his chariots are like a whirlwind; he will bring down his anger with fury, and his rebuke with flames of fire. For with fire and with his sword HaShem will execute judgment upon all men, and many will be those slain by HaShem. "Those who consecrate and purify themselves to go into the gardens, following the one in the midst of those who eat the flesh of pigs and rats and other abominable things--they will meet their end together," declares HaShem. "And I, because of their actions and their imaginations, am about to come and gather all nations and tongues, and they will come and see my glory. "I will set a sign among them, and I will send some of those who survive to the nations--to Tarshish, to the Libyans and Lydians (famous as archers), to Tubal and Greece, and to the distant islands that have not heard of my fame or seen my glory. They will proclaim my glory among the nations. And they will bring all your brothers, from all the nations, to my holy mountain in Jerusalem as an offering to HaShem--on horses, in chariots and wagons, and on mules and camels," says HaShem. "They will bring them, as the Israelites bring their grain offerings, to the temple of HaShem in ceremonially clean vessels. And I will select some of them also to be priests and Levites," says HaShem. "As the new heavens and the new earth that I make will endure before me," declares HaShem, "so will your name and descendants endure. From one New Moon to another and from one Sabbath to another, all mankind will come and bow down before me," says HaShem. "And they will go out and look upon the dead bodies of those who rebelled against me; their worm will not die, nor will their fire be quenched, and they will be loathsome to all mankind."

From one New Moon to another and from one Sabbath to another, all mankind will come and bow down before me," says HaShem.

This passage from Isaiah 66, seems to be the closest match, in all of the Scriptures, to our passage in Revelation 12. I think that it is more than a coincidence that Hashem (Hashem is a Hebrew word meaning "The Name", it is how pious Jews refer to the yod-hay-vav-hay, the tetragrammaton, Name of God) chose this reading from the Prophets to be read specifically when Rosh Chodesh falls on Shabbat; as it will on Yom Teruah 5760 (September 12, 1999). Hashem, obviously, chose the readings so that His people would be informed before He takes any action. For those who are doing the right things, at the right time, and in the right way, this event will be no surprise. As the people finish reading the Torah portion, the Haftorah portion, and the readings from the Psalms, they will all be standing outside, looking at the moon as they recite the following blessing:

Kiddush Levanah (The Blessing Over the New Moon):

Blessed are You, O Lord our God, King of the universe whose word created the heavens, whose breath created all that they contain. Statutes and seasons He set for them, that they should not deviate from their assigned task. Happily, gladly they do the will of their Creator, whose work is dependable. To the moon He spoke: renew yourself, crown of glory for those who were borne in the womb, who also are destined to be renewed and to extol their Creator for His glorious sovereignty. Blessed are You, Lord who renews the months.

David, King of Israel, lives and endures.

The worshippers will then exchange these greetings:

Shalom alekhem (peace be with you!)

Alekhem shalom (peace be unto you!)

I think it will be impossible for God's people to miss the obvious sign which will be right in front of their eyes! It won't be a matter of not noticing it, or forgetting to look up at the proper time. No, His people will be obeying His command! This will put His people, His Torah and Haftarah, and His sign all together at just the right time, in just the right way, with all the right words to make this sign communicate His plan. All of God's plans are communicated this way. Those who are obedient will know and understand.

So, I think this portion from Isaiah is indicating that the woman represents the people who come forth from Zion, her true citizens. The child is obviously the Messiah. The child, though, is in heaven while the woman flees into the wilderness to be protected for 1260 days.

This sign, in Revelation 12, seems to be the signal that the children of God, living in Judea, are to flee into the wilderness to begin a period of 1260 days of nourishment and protection by God.

NOTE:

For more information on the liturgy of Rosh Chodesh, look at the Artscroll Siddur. This publication is available from your local library, or from Mesorah Publications at 1-800-MESORAH.

For more information on the liturgy of Yom Teruah (Rosh Hashana), look at the Artscroll Machzor for Rosh Hashana. This publication is available from your local library, or from Mesorah Publications at 1-800-MESORAH.

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