

**Who's Who And What's What
Get Your Program For The End Of The World
A Little Night Music
Revelation 12:1 – 6**

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We ended chapter 11 seeing that the temple of God, the true temple in heaven, is open and there is direct access. Horrors!

The Jew who is reading this would ask why? Why is there direct access? What happened to the need for a mediator?

That question is anticipated with the signs we see being discussed in chapter 12.

This section, chapter 12 – 14, of Revelation is crucial. Let's take another look at our outline and see where we are. We know the bowl judgements are coming, but the Lord needs to level set things a bit first

- Halftime
 - a. The little book 10:1 – 11
 - b. The tribulation temple 11:1 – 2
 - c. The two witnesses 11:3 – 14
 - d. The seventh trumpet 11:15 – 19
 - e. **Israel, the birth of Jesus, and war 12:1 – 17**
 - f. **The monster from the sea 13:1 – 10**
 - g. **The monster from the earth 13:11 – 18**
 - h. **A word or two from our sponsor 14:1 – 20**

As we begin to examine the scriptures here in chapter 12, we will be required to reacquaint ourselves with some of the players who are going to be shown to us. Some of these players have been around since Genesis 1.

Chapters 12 – 14 reveals to us that there are seven distinct personalities who play a part during the Great Tribulation.

These seven individuals will either be triumphant or defeated by the time it all ends. Who are they? By the way, it is crucial to understanding this book that we get this right. Many commentators wind up going astray here because they do not get the woman of chapter 12 correct

Seven performers are introduced to us (see chs. 12–13) by the blowing of this seventh trumpet during the Great Tribulation Period. Although the seventh trumpet brings us through the Great Tribulation and the Millennium to the very threshold of eternity, a great deal of detail was omitted. Beginning with chapter 12, this will be compensated for in the presentation of seven prominent personages who play a dominant part in the Great Tribulation Period. After that, we will have the pouring out of the seven bowls of wrath and then the final destruction of commercial Babylon and religious Babylon. (McGee 1997, 986)

A woman – Revelation 12:1
Israel, it is not Mary, it is not the church

A man child – Revelation 12:2
Jesus, Messiah

A great red dragon – Revelation 12:3
Satan, liar, murderer, fallen divine being, leader of those he misled and convinced to join him

Michael – Revelation 12:7
Archangel, General, Warrior, Divine Being, Israel's Unseen Angelic Prince

The woman and her descendants persecuted – Revelation 12:13 – 17
The remnant of Israel (Matthew 24:15 – 21), Tribulation saints and the 144,000 (Revelation 14:1 – 5)

The beast out of the sea – Revelation 13:1 – 8
The coming world dictator, the anti-Christ, the beast

The beast out of the earth – Revelation 13:11 – 18
The false prophet

So now you know who the players are, you should be able to follow along in your program, the Bible.

Chapter 12 kicks off with telling us this is a Great Sign.

The present vision is the first characterised as a σημεῖον; others follow... (Swete 1906, 144)

This is the first of the seven signs of Revelation, we will see this term, which is used throughout Revelation, show up seven times before we get to chapter 20.

It now appears seven times between 12:1 and 19:20—three times of signs in heaven (cf. 12:1, 3; 15:1) and four times of signs on the earth (cf. 13:13, 14; 16:14; 19:20). (Utley 2001, 89)

Revelation 12:1–6

“**A great sign** appeared in heaven: **a woman** clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars; and **she was with child**; and she cried out, being in labor and in pain to give birth. Then another **sign** appeared in heaven: and behold, a **great red dragon** having seven heads and ten horns, and on his heads were seven diadems. And his **tail swept away a third of the stars of heaven** and threw them to the earth. And the dragon stood before the woman who was about to give birth, so that when she gave birth he might devour her child. And **she gave birth to a son, a male child**, who is to rule all the nations with a rod of iron; and her child was **caught up to God** and to His throne.

Then the woman fled into the wilderness where she had a place prepared by God, so that there she would be nourished for **one thousand two hundred and sixty days.**" (NASB95)

Okay, got it?

Seriously, there is a lot to unpack in this section of scripture.

I could bore you with commentary after commentary guessing what it all means, and very few agreeing. There are some very basic things though that we pick up reading through this.

The apostle's description of the woman is easily suggestive of language in Gen. 37. Joseph's dream vision featured the sun to represent Jacob, the moon Jacob's wife, and twelve stars the twelve sons. The overall symbolism of a woman is natural to prepare for Rev. 12:2 where this entity, Israel, is to give birth to a child. (Rosscup 2008, 2781)

The thing we obviously see as a backdrop thought is the following:

The Basics

A woman, Israel, will have a male child who the dragon, Satan, will want to kill and will try to. There is more behind the dragon than what is on the surface as the dragon has followers, a third of the heavenly host.

This male child, who will rule with a rod of iron, was caught up, resurrected and ascended to God and the woman, Israel, will have to hide out for 3 ½ years.

So why the picture? Remember, this is in explanation to Revelation 11:19, the Temple being opened and the throne of God being visible.

Now the prophet John sees events unrolling on the vault of the sky. This, of course, is the locale of the stars in their various configurations. The prophet sees first a Pregnant Woman and then a Dragon waiting in the sky. These are said to be signs, some indication of something forthcoming. (Malina and Pilch 2000, 155)

Could it be that John is describing events using a language that would have been understood for centuries, pre-dating even the writing of scripture, that of astronomy?

For more than two thousand five hundred years the world was without a written revelation from God. The question is, Did God leave Himself without a witness? The question is answered very positively by the written Word that He did not. (Bullinger 2004, 1)

As we have seen in Revelation. The overt acts of God, to include various judgements, demon armies both terrorizing and killing earth dwellers, the supernaturally initiated praise of Revelation 5:13, the desire to hide from the Lamb of Revelation 5:16 – 17 have all not yielded repentance or recognition of who is really in charge.

To fully resolve that doubt, John, under inspiration of the Holy Spirit and by direct revelation from God, will show us that God has provided, in the past, unimpeachable sources of information. This information will reside in the stars. Something that can be easily validated and verified using astronomical data, stellar and planetary mechanics and a basic search of the scriptures.

He will continue to use this as a means of communication.

First, the stars as a source of information, is this something the scriptures talk to?

Psalm 19:1–4

“The heavens are telling of the glory of God; And their expanse is declaring the work of His hands. Day to day pours forth speech, And night to night reveals knowledge. There is no speech, nor are there words; Their voice is not heard. Their line has gone out through all the earth, And their utterances to the end of the world. In them He has placed a tent for the sun,” (NASB95)

Romans 1:18–20

“For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness, because that which is known about God is evident within them; for God made it evident to them. For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse.” (NASB95)

Where? The stars. There is a term for this, astral theology

What words? What instruction? Whose message? Whose teaching? There is only one answer, and that is, THE HEAVENS! This is settled by the fact that the passage is quoted from Psalm 19, the first part of which is occupied with the Revelation of God written in the Heavens, and the latter part with the Revelation of God written in the Word. (Bullinger 2004, 1-2)

In briefest terms, and with respect to a biblical perspective (as opposed to pagan polytheism’s conception), astral theology was the idea that the One who made the celestial objects in the heavens (sun, moon, stars) to be for “signs and seasons” and to mark time (Genesis 1:14) could use those objects to communicate. There is a good deal of evidence (e.g., zodiac mosaics in ancient Jewish synagogues) that faithful, theologically conservative Jews believed that divine activity that would have an impact on earthly events could be discerned in the skies—activity they were careful to attribute to the true God and no other gods. (Heiser 2017, 58)

Would the Jews and Gentiles of the 1st century, the time period John is writing in be conversant with astronomy, or at least the zodiac?

Evidence seems to say that indeed they were.

A few decades ago historians had no clear evidence that Jews composed astrological tracts at the time of Jesus; many good scholars thought this interest surfaced only late in medieval Jewish mysticism. Even quite recently the erudite and informed editors of the Encyclopedia Judaica reported that the zodiac is “first mentioned in the Sefer Yeẓirah,” a document dated somewhere between the third and sixth centuries (EncyJud, vol. 16, col. 1191).

Jewish interest in astrology and the zodiac is at least so early as Jesus of Nazareth. This new insight is demonstrated by the early date of the Jewish Sibylline Oracles, especially 5.512–31, and the discovery among the Dead Sea Scrolls of two Jewish astrological documents, one called 4QCryptic (formerly 4Q186) and the other still unnamed and unpublished. (Charlesworth 1983, 476)

Jewish interpretation differed from ordinary Gentile methods in reading the signs. The Jews normally stated that God was in charge of the stellar bodies and that their influences were a manifestation of God’s power. (Martin, *The Star That Astonished the World* 1976-2017)

Astrological speculation could well have been linked with Jesus’ birth by Jewish Christians before Matthew wrote. At his birth (or close to it)33 Jupiter and Saturn over a period of eight months were in conjunction three times in Pisces, the Hebrew zodiacal sign and the sign of the last days. Later Jewish and Jewish-Christian astrologers could well have noted the significance: Jupiter, the “star” that denoted kingship, was linked with Saturn, the “star” that represented Israel (or Palestine). A derived meaning seems clear: In the last days a great king shall be born in Israel. Proof of astrological speculations among the Jews prior to the birth of Christianity, as now demonstrated by the recovery of the Treatise of Shem,

coupled with the indisputable fact of a “most unusual celestial display” near the time of Jesus’ birth by no means prove that Matthew 2 preserves reliable historical information; but it is now more difficult to claim that Matthew’s star was created purely out of a myth. (Charlesworth 1983, 479-480)

As with anything, let fallen man figure that out and they will figure out how to worship it rather than the God behind it or interpret it. Amos referred to this. “Others have seen in the use of these words in Amos 5:8 a veiled polemic against astral worship.” (Zalcman 1999, 648)

Amos 5:8–9

“He who made the Pleiades and Orion And changes deep darkness into morning, Who also darkens day into night, Who calls for the waters of the sea And pours them out on the surface of the earth, The LORD is His name. It is He who flashes forth with destruction upon the strong, So that destruction comes upon the fortress.” (NASB95)

The truth is that the Old Testament does speak against a large number of occult arts (e.g., Ex 22:18; Deut 18:10), but astrology is not among them. The Hebrew term for astrologer appears only in Daniel 1:20 and 2:10. Even in the Greek Old Testament it is only in Daniel that the term magi appears. Unlike the case with other occult arts, the Old Testament is more concerned with the weakness or inability of the astrologers when compared with the Spirit of God in Daniel than with their evil nature. This does not mean that the Old Testament approves of astrology, but simply that it does not contain a specific condemnation of it. (Kaiser, et al. 1996, 353-354)

Romans 10:17–18

“So faith comes from hearing, and hearing by the word of Christ. But I say, surely they have never heard, have they? Indeed they have; “THEIR VOICE HAS GONE OUT INTO ALL THE EARTH, AND THEIR WORDS TO THE ENDS OF THE WORLD.”” (NASB95)

Indeed, they have heard, the stars have spoken and done so for centuries. Those who knew what to look for, knew what was happening.

Let’s look at a group who made a practice of this, the Magi.

Matthew 2:1–9

Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, magi from the east arrived in Jerusalem, saying, “Where is He who has been born King of the Jews? For we saw His star in the east and have come to worship Him.” When Herod the king heard this, he was troubled, and all Jerusalem with him. Gathering together all the chief priests and scribes of the people, he inquired of them where the Messiah was to be born. They said to him, “In Bethlehem of Judea; for this is what has been written by the prophet: ‘AND YOU, BETHLEHEM, LAND OF JUDAH, ARE BY NO MEANS LEAST AMONG THE LEADERS OF JUDAH; FOR OUT OF YOU SHALL COME FORTH A RULER WHO WILL SHEPHERD MY PEOPLE ISRAEL.’ ” Then Herod secretly called the magi and determined from them the exact time the star appeared. And he sent them to Bethlehem and said, “Go and search carefully for the Child; and when you have found Him, report to me, so that I too may come and worship Him.” After hearing the king, they went their way; and the star, which they had seen in the east, went on before them until it came and stood over the place where the Child was.” (NASB95)

Now the meaning of the story becomes clear. God speaks to some pagan astrologers by means of natural revelation through the language that they would understand (either a planetary conjunction or a comet or some other astronomical phenomenon). They respond in faith and travel a long distance seeking the king to honor and worship. Their revelation is imperfect, for Jerusalem appears to have been a guess (Would not a king be born in the capital city?); and it is only after getting information from Scripture that their trip to Bethlehem is confirmed by the reappearance of the “star” (the apparent disappearance and reappearance is what makes some scholars believe this to be a planetary conjunction in which the planets came together, then parted, then reconverged). (Kaiser, et al. 1996, 354)

The LXX of Daniel includes magi among the various people whom King Nebuchadnezzar used to interpret dreams (Dan 2:2). The LXX presumably includes Daniel as one of this group without any sort of censure, since the result of his successful interpretation of Nebuchadnezzar's dream is his appointment as leader over all the wise men of Babylon (Dan 2:48). (Krause 2016)

Daniel was appointed their leader, so I wonder where they learned about Messiah?

Additionally, the empire they came from was the Parthian Empire, based in what used to be Persia.

In 53 BC Marcus Crassus, the Roman governor of Syria and political rival of Julius Caesar, confronted a Parthian army at Carrhae. Despite outnumbering the Parthian force four-to-one, the majority of the Roman army was destroyed due to the tactics employed by the mounted Parthian force. One such tactic, the "Parthian shot," was a maneuver in which the mounted Parthian soldiers would charge, feign retreat, and turn backward to fire a barrage of arrows. (Webb 2016)

The Parthians seized on the instability of the Roman state and in 40 BC invaded Rome's eastern provinces. Antigonus, a Hasmonean claimant, was supported by the Parthian invaders and was placed on the Hasmonean throne. This forced his rival, Herod, to flee before him and his new Parthian army. Herod fled to Rome, where he was granted the title "king of the Jews" by the Roman Senate. The Parthian invasion was ultimately pushed back by Roman forces, and Herod was able to assume the throne in 37 BC. (Webb 2016)

We now understand why Herod and the whole of Israel was upset when a group of Magi, accompanied by their body guards, Parthian troops, showed up at Herod's place.

They showed up because they were using the stars as information from God regarding what was taking place on earth. They followed that information and wound up placing Herod and his forces at a disadvantage.

Back to our text. Now that we understand it may be descriptive of a star chart, possibly, what does it say?

Revelation 12:1–4

"A great sign appeared in heaven: a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars; and she was with child; and she cried out, being in labor and in pain to give birth. Then another sign appeared in heaven: and behold, a great red dragon having seven heads and ten horns, and on his heads were seven diadems. And his tail swept away a third of the stars of heaven and threw them to the earth. And the dragon stood before the woman who was about to give birth, so that when she gave birth he might devour her child." (NASB95)

This passage has several items that, if taken at face value, are astronomical signs associated with the birth of the Messiah. Considering the language of Revelation 12:1–7 in this way produces a real-time date for the birth of Jesus—a date that is laden with symbolism that first-century Jews would have understood as connecting the messianic birth to the sin of the Watchers. (Heiser 2017, 58-59)

It would also provide irrefutable evidence to a disbelieving world of technocrats based in the 21st Century and still refusing to believe.

The constellation of the Pregnant Woman is a sky entity of gigantic proportions (the constellation Virgo is the only female figure in the zodiac and is the second largest of all the constellations). Indications of her colossal size are the facts that there are twelve stars (or constellations) about her head, with her feet over the moon and the sun contained within her contours. (Malina and Pilch 2000, 155)

For contemporaries of the prophet John, his description of this sky Woman with sun as her garment, a crown of twelve stars and the moon at her feet would obviously and necessarily be related to a

constellation located in the ecliptic, that is, in the path of the sun. In the vision she would be in the middle of the sky, since the sun covers her. But her clothing would change every month with the course of the sun and moon through the zodiacal constellations; and the moon at her feet situates her location to the south of the ecliptic. (Malina and Pilch 2000, 156)

Revelation 12:1

“A great sign appeared in heaven: a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars;” (NASB95)

This is an astronomical sign. Philo hinted at it in his description of the clothing worn by the High Priest.

Philo

(122) And our argument will be able to bring forth twenty probable reasons that the mantle over the shoulders is an emblem of heaven. For in the first place, the two emeralds on the shoulderblades, which are two round stones, are, in the opinion of some persons who have studied the subject, emblems of those stars which are the rulers of night and day, namely, the sun and moon; or rather, as one might argue with more correctness and a nearer approach to truth, they are the emblems of the two hemispheres; for, like those two stones, the portion below the earth and that over the earth are both equal, and neither of them is by nature adapted to be either increased or diminished like the moon. (123) And the colour of the stars is an additional evidence in favour of my view; for to the glance of the eye the appearance of the heaven does resemble an emerald; and it follows necessarily that six names are engraved on each of the stones, because each of the hemispheres cuts the zodiac in two parts, and in this way comprehends within itself six animals.

(124) Then the twelve stones on the breast, which are not like one another in colour, and which are divided into four rows of three stones in each, what else can they be emblems of, except of the circle of the zodiac? For that also is divided into four parts, each consisting of three animals, by which divisions it makes up the seasons of the year, spring, summer, autumn, and winter, distinguishing the four changes, the two solstices, and the two equinoxes, each of which has its limit of three signs of this zodiac, by the revolutions of the sun, according to that unchangeable, and most lasting, and really divine ratio which exists in numbers; (Philo of Alexandria 1995, 122-124 501)

Josephus did so as well.

The woman is Israel, the twelve stars are the tribes.

The idea that the woman is a constellation is made plausible when one looks closely at the text. The description that the woman was “clothed” with the sun is stock astronomical language for the sun being in the midst of a constellation. While the sun is in the woman, the moon is at her feet. For this situation to occur, the constellation of the woman must be, in astronomical language, on the ecliptic, the imaginary line in the sky that the sun and moon follow in their journey through the zodiac constellations. (Heiser 2017, 60)

been around August 27 to September 15 in 3BC. 3BC is the year based on information regarding the birth of John the Baptist and when the course of Abijah would have been serving in the Temple.

The moon has to be located under the feet of Virgo which would narrow the window from 20 days to 90 minutes. 6:15 to 7:45 pm.

The apostle John said this heavenly relationship occurred at the time of Jesus' birth. And in 3 B.C.E. this exact combination of celestial factors happened just after sunset only on one day of the year. It was on September 11th. It could not have occurred at any other time of the year. Indeed, even one day before — on September 10 — the Moon would have been located above the Virgin's feet with the crescent not visible, while one day farther — on September 12 — the Moon had moved too far beyond the feet of the Virgin, at least 25 diameters of the Moon east of her feet. Thus, only one day applies. That day was just after sunset on September 11th, 3 B.C.E. (Martin, *The Star that Astonished the World* 1976-2017)

Revelation 12:1–4

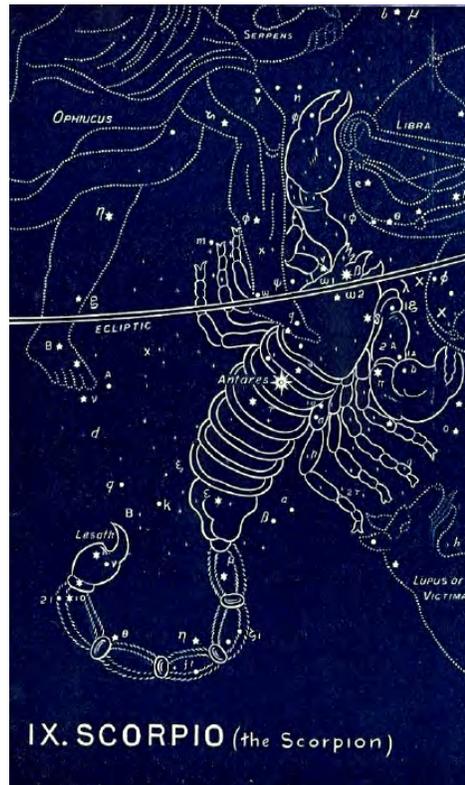
“A great sign appeared in heaven: a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars; and she was with child; and she cried out, being in labor and in pain to give birth. Then another sign appeared in heaven: and behold, a great red dragon having seven heads and ten horns, and on his heads were seven diadems. And his tail swept away a third of the stars of heaven and threw them to the earth. And the dragon stood before the woman who was about to give birth, so that when she gave birth he might devour her child.” (NASB95)

The fire-colored Dragon, as the color red indicates, is located in the southern sky. It “stands” at the feet of the Woman about to give birth. This is further indication of sky location since the Greek word for “stands” (present perfect form, *hēstēke*) was a technical term for fixing and designating the location of a star or star-set, that is, a constellation. And its present perfect grammatical form points to a condition enduring into the present. In other words, this constellation is where it has always been. The word is not used to describe behavior, as though the Dragon were elsewhere and then came and stood where we find it in this scenario. In sum, we are dealing with two fixed constellations, whose significance (“signs”) is seen by the prophet for the first time. This significance relates not just to Israel but to humankind, since John reports events occurring before creation.

The fact that the Dragon's tail sweeps (present tense) away a third of the stars of the sky further points to a sky location generally devoid of stars, compared with other sky locations. That these stars fall to earth points to a region known for falling stars. “For the unaided eye, there are segments of the sky that seem totally lacking in stars. Two notable ones lie above the constellation Leo and another, much smaller, between Virgo, Raven, Cup and Leo. These are likewise regions of falling stars” (Lehmann-Nitsche 1934:229, who also cites a shower of 14,000 stars on October 9, 1933, and the consternation it caused among people in Portugal). Given the prophet's description, his vision of the falling stars focused on the region between Virgo, Raven, Cup, and Leo.

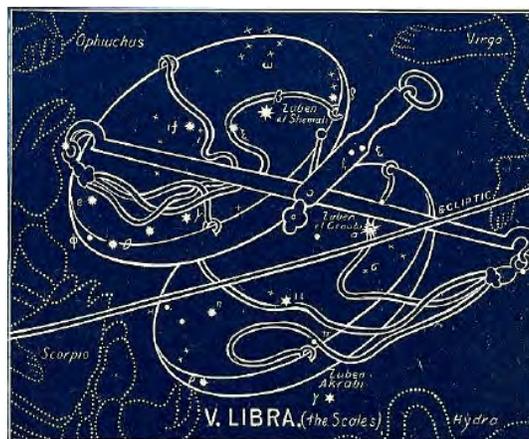
The constellation that fits the profile of this large Dragon facing an equally large Pregnant Woman is ancient Scorpio, which once consisted of two zodiacal signs (Libra, or Claws, and Scorpio). (Malina and Pilch 2000, 156-157)

Scorpio (modern)



We come now right into the heart of the conflict. The star-picture brings before us a gigantic scorpion endeavoring to sting in the heel a mighty man who is struggling with a serpent, but is crushed by the man, who has his foot placed right on the scorpion's heart. (Bullinger 2004, 54)

Libra (Modern)

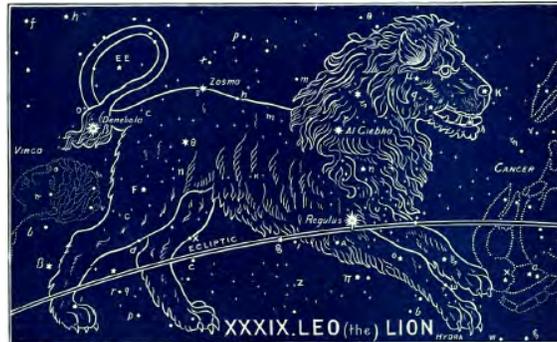


Revelation 12:3–4

“Then another sign appeared in heaven: and behold, a great red dragon having seven heads and ten horns, and on his heads were seven diadems. And his tail swept away a third of the stars of heaven and threw them to the earth. And the dragon stood before the woman who was about to give birth, so that when she gave birth he might devour her child.” (NASB95)

Note the description of the dragon. Seven heads and ten horns and seven crowns. Before we get into that, I want to go back to what it was the Magi were following as that is another astronomical sign that took place in a constellation above Virgo.

Leo



Back to the Magi, if they were aware of Isaiah 7:4, then they may have been looking for a specific sign in the sky in Virgo.

Isaiah 7:14

“Therefore the Lord Himself will give you a sign: Behold, a virgin will be with child and bear a son, and she will call His name Immanuel.” (NASB95)

Even if not, there was something else they were looking at. Back to Matthew 2.

Matthew 2:1–9

“Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the east came to Jerusalem, saying, “Where is he who has been born king of the Jews? For we saw his star when it rose and have come to worship him.” When Herod the king heard this, he was troubled, and all Jerusalem with him; and assembling all the chief priests and scribes of the people, he inquired of them where the Christ was to be born. They told him, “In Bethlehem of Judea, for so it is written by the prophet: “ ‘And you, O Bethlehem, in the land of Judah, are by no means least among the rulers of Judah; for from you shall come a ruler who will shepherd my people Israel.’ ” Then Herod summoned the wise men secretly and ascertained from them what time the star had appeared. And he sent them to Bethlehem, saying, “Go and search diligently for the child, and when you have found him, bring me word, that I too may come and worship him.” After listening to the king, they went on their way. And behold, the star that they had seen when it rose went before them until it came to rest over the place where the child was.” (ESV)

The brightest star, α (on the Ecliptic), marks the heart of the Lion (hence sometimes called by the moderns, Cor Leonis, the heart of the Lion). Its ancient name is Regulus, which means treading under foot. The next star, β , also of the 1st magnitude (in the tip of the tail), is named Denebola, the Judge or Lord who cometh. The star γ (in the mane) is called Al Giebhah (Arabic), the exaltation. The star δ (on the hinder part of the back) is called Zosma, shining forth. (Bullinger 2004, 164)

The constellation directly above Virgo is Leo.

Genesis 49:8–10

“Judah, your brothers shall praise you; Your hand shall be on the neck of your enemies; Your father’s sons shall bow down to you. “Judah is a lion’s whelp; From the prey, my son, you have gone up. He couches, he lies down as a lion, And as a lion, who dares rouse him up? “The scepter shall not depart

from Judah, Nor the ruler's staff from between his feet, Until Shiloh comes, And to him shall be the obedience of the peoples." (NASB95)

Revelation 5:5

...and one of the elders said to me, "Stop weeping; behold, the Lion that is from the tribe of Judah, the Root of David, has overcome so as to open the book and its seven seals." (NASB95)

The status of Regulus in Leo is important because on one of the possible dates for the messianic birth it came into conjunction with Jupiter. As the largest planet, Jupiter was considered the "King Planet" in astro-theological thinking of the first century. As a result, the constellation Leo, the messianic sign of the lion of Judah to Jews who "read" the heavens, had two conjoined signs of a royal birth within it. (Heiser 2017, 64-65)

So on the evening of September 11, 3BC, shortly after sun set, the Jews would have the date as Tishri 1, which is also Rosh Hashanah, the Feast of Trumpets; Messiah was born.

Other events that took place on that date.

Genesis 8:13

"Now it came about in the six hundred and first year, in the first month, on the first of the month, the water was dried up from the earth. Then Noah removed the covering of the ark, and looked, and behold, the surface of the ground was dried up." (NASB95)

The Jews believe the world was created on that day.

It is believed that "On Rosh Hashanah all the inhabitants of the world pass before God [in judgment] like a flock of sheep" (M. R.H. 1:2). All are judged on Rosh Hashanah, and the verdict is sealed on Yom Kippur. The worthy are written into the Book of Life, the unworthy blotted out (cf., Exod. 32:32-33) or entered into a Book of Death (sometimes a third book for undecided cases is mentioned). Severe decrees can be averted through repentance, prayer, and deeds of charitable loving-kindness, as the prayers during the Days of Awe repeat like a refrain. During these days worshippers face God in eternity, for he rules past, present, and future. Rosh Hashanah, the first day of the seventh month, was the first Sabbath day of creation, the rabbis taught (B. R.H. 11a). The blowing of the shofar recalls the horn-blasts at Sinai when the Torah was revealed. (Neusner, Avery-Peck and Green 2000, 45)

There are various legends concerning the Feast of Rosh Hashanah or Trumpets: the creation of the world occurred on this day as did the creation of Adam; Adam fell on this day; Cain was born with a twin sister and Abel was born with a twin sister; on this day both Cain and Abel offered their sacrifices; Cain killed Abel; the flood dried up; Abraham was born and died on this day and the same thing is true of Isaac and Jacob; on this day Isaac was offered up; Jacob arrived in Bethel; Sarah gave birth and so did Rebecca, Rachel, and Hannah; Joseph was liberated from prison; Samuel was born; the first Temple was dedicated; Elisha was born; and the sacrifices were resumed after the Temple was rebuilt. (Fruchtenbaum 1983, 12)

Recall that God announced in Genesis 6 that He was going to judge the world via a flood due to the evil committed by the watchers.

Messiah was born on the exact day that Noah removed the cover off the Ark and saw the surface of the ground was dry.

As the flood undid the sin of the watchers, the coming of Messiah begins the complete undoing the sin of the Watchers by providing a way for all who believe to be rescued from the coming judgement. Just as Noah was saved, so those who believe can be saved.

Genesis 6:1–8

“And Noah lived five hundred years, and Noah fathered three sons: Shem, Ham, and Japheth. And it happened when humans began to become numerous upon the earth, and they had daughters, the angels of God, having seen the daughters of humans, that they were beautiful, took for themselves women from all whom they picked out. The Lord God said, “My breath will certainly not reside in these humans for very long because they are flesh, but their days will be one hundred and twenty years.” Now giants were upon the earth in those days, and after that, whenever the sons of God entered into the daughters of humans, they fathered children for themselves; those were the giants who were from long ago, the people of renown. Now the Lord God saw that the wicked actions of humans multiplied upon the earth, and everyone was focused in his heart on evil things all their days. And God reflected that he made humankind upon the earth and considered. And God said, “I will discard humanity, whom I made, from the face of the earth, from human to animal, and from creeping things to winged birds of the heavens, because I am angry that I made them.” But Noah found grace before the Lord God.” (Lexham Press 2020, Genesis 6:1-8)

Revelation 11:19, John tells us about seeing the Ark of the Covenant and nothing is blocking his vision. There is no curtain in front of the access point.

Noah was a type of Christ, now the real deal has been born. The permanent reversal of all that Satan did and the corruption of Genesis 6. Jesus is the permanent cure born of the same blood line as Noah, a King. This association would have weighed heavy on a Jew of the day.

What John provides us is a review, from the stars as his proof text, of the coming and birth of Messiah, down to almost the exact minute. A description of who will stand against Him and how it will appear the dragon wins but then He is caught up and the woman, Israel, where He came from, will be supernaturally protected because the dragon and his followers have been thrown down to earth and the time is very short for them.

Revelation 12:3–4

“Then another sign appeared in heaven: and behold, a great red dragon having seven heads and ten horns, and on his heads were seven diadems. And his tail swept away a third of the stars of heaven and threw them to the earth. And the dragon stood before the woman who was about to give birth, so that when she gave birth he might devour her child.” (NASB95)

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