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Revelation 12:1 - A Great [Sign](signs.html)!

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# I. Background

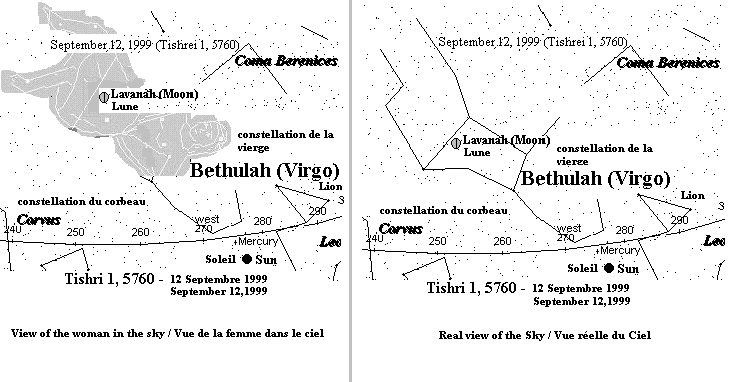
On [Av](feasts.html) 29, 5759 (August 11, 1999), there will be a total eclipse of the [sun](hachama.html), visible over [Jerusalem](city.html). This is just [two](two.html) days before the beginning of the month of [Elul](elul.html). On [Elul](elul.html) 1, we begin a [forty](forty.html) (40) day period of repentance, culminating in Yom [HaKippurim](file:///D:\Word\Stars\kippur.html), The Day of [Atonement](kippur.html). The last [ten](ten.html) days are [known](daat.html) as the [awesome](awesome.html) days, or Days of [Awe](fear.html). These [ten](ten.html) days begin with [Rosh Hashana](teruah.html)h ([Yom Teruah](teruah.html)), The Feast of Trumpets. So, [HaShem](hashem.html)[[1]](#footnote-1) is going to warn the [nations](nations.html), concerning [Jerusalem](city.html), just before we begin the intense [time](time.html) of repentance. Recall that the eclipse of the [sun](hachama.html) is a bad omen for the [Gentiles](gen-jew.html), the [nations](nations.html):

[***Succah***](succoth.html) ***29a*** *It was* [*taught*](teacher.html)*: R. Meir said, Whenever the luminaries are in eclipse, it is a bad omen for Israel since they are inured to blows. This may be compared to a school* [*teacher*](teacher.html) *who comes to school with a strap in his* [*hand*](fourteen.html)*. Who becomes apprehensive? He who is accustomed to be daily punished. Our Rabbis* [*taught*](teacher.html)*, When the* [*sun*](hachama.html) *is in eclipse it is a bad omen for idolaters; when Lavanah (*[*Moon*](chodesh.html)*) is in eclipse, it is a bad omen for Israel, since Israel reckons by Lavanah (*[*Moon*](chodesh.html)*) and idolaters by the* [*sun*](hachama.html)*. If it is in eclipse in the* [*east*](east.html)*, it is a bad omen for those who* [*dwell*](dwelling.html) *in the* [*east*](east.html)*; if in the west, it is a bad omen for those who* [*dwell*](dwelling.html) *in the west; if in the midst of* [*heaven*](heaven.html) *it is bad omen for the whole* [*world*](worlds.html)*. If its* [*face*](body.html) *is red as* [*blood*](body.html)*, [it is a* [*sign*](signs.html) *that] the sword is* [*coming*](coming.html) *to the* [*world*](worlds.html)*; if it is like sack-cloth, the arrows of* [*famine*](famine.html) *are* [*coming*](coming.html) *to the* [*world*](worlds.html)*; if it resembles both, the sword and the arrows of* [*famine*](famine.html) *are* [*coming*](coming.html) *to the* [*world*](worlds.html)*. If the eclipse is at sunset calamity will tarry in its* [*coming*](coming.html)*; if at dawn, it hastens on its way: but some say the order is to be reversed. And there is no* [*nation*](nations.html) *which is smitten that its gods are not smitten together with it, as it is said, And against all the gods of Egypt I will execute judgments. But when Israel fulfill the will of the Omnipresent, they need have no* [*fear*](fear.html) *of all these [omens] as it is said, Thus saith* [*HaShem*](hashem.html)*,' Learn not the way of the* [*nations*](nations.html)*, and be not dismayed at the* [*signs*](signs.html) *of* [*heaven*](heaven.html)*, for the* [*nations*](nations.html) *are dismayed at them, the idolaters will be dismayed, but Israel will not be dismayed.*

So, on [Elul](elul.html) [one](one.html), I’d suggest that you begin repenting. Go to your neighbors and brothers and confess your wrongs against them, and beg them for [forgiveness](forgive.html). We can expect [HaShem](hashem.html) to [forgive](forgive.html) us only when we have made things right between ourselves and our fellow man. The only way to be ready for the judgment of [Yom Teruah](teruah.html) is to repent and return to [HaShem](hashem.html).

[Yom Teruah](teruah.html) is [the birth](thebirth.html)day of the [world](worlds.html) and day [six](six.html) of [creation](bara.html). It is the day when [Adam](adam.html) was created. As such, this day contains the [spiritual](physical.html) energy of [creation](bara.html). If we prepare ourselves correctly, and behave as we should on this day, then we have the opportunity to be born again. We have the opportunity to begin a [new](teruah.html) year infused with the energy of [creation](bara.html)! This day is also [known](daat.html) as Judgment Day. The whole [world](worlds.html) will be judged on this day, for the [coming](coming.html) year. The books of the living and the dead will be opened. This is truly an [awesome](awesome.html) day!

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



***Revelation 12:1-5*** *"A great and wondrous* [*sign*](signs.html) *appeared in* [*heaven*](heaven.html)*: a woman clothed with the* [*sun*](hachama.html)*, with the* [*moon*](chodesh.html) *under her* [*feet*](heel.html) *and a crown of* [*twelve*](twelve.html)[*stars*](mazaroth.html) *on her* [*head*](body.html)*. She was pregnant and cried out in pain as she was about to give* [*birth*](birth.html)*. Then another* [*sign*](signs.html) *appeared in* [*heaven*](heaven.html)*: an enormous red dragon with* [*seven*](seven.html) *heads and* [*ten*](ten.html) *horns and* [*seven*](seven.html) *crowns on his heads. His tail swept a* [*third*](three.html) *of the* [*stars*](mazaroth.html) *out of the sky and flung them to the earth. The dragon stood in front of the woman who was about to give* [*birth*](birth.html)*, so that he might devour her child the moment it was born. She gave* [*birth*](birth.html) *to a son, a* [*male*](male+female.html) *child, who will rule all the* [*nations*](nations.html) *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."*

When I [first](one.html) saw the above picture, I immediately thought of the Revelation 12 [sign](signs.html). This [celestial](celestal.html) picture is for [Yom Teruah](teruah.html), The Feast of Trumpets in 1999, which is 5760 on the Biblical Anno Mundo (A.M.) scale. This [sign](signs.html) occurs on [Shabbat](sabbath.html), the [Sabbath](sabbath.html) (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](chodesh.html) is poised in the "[birth](birth.html) canal" of the young woman who is [lying down](mashal.html) with her [feet](heel.html) in the air. The word "Bethulah" is in the location where her [head](body.html) should be. The constellation of Coma Bernice is the crown of [twelve](twelve.html) [stars](mazaroth.html) above the young woman's [head](body.html).

**REMEMBER:**

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

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

**CONSIDER:**

Please consider this paper as interesting speculation. Not as [gospel](mishna1.html) truth. I do not yet [know](daat.html) if this is how God will display this [sign](signs.html). It does seem to suggest that it might be the [sign](signs.html) spoken of in Revelation 12:1-5. Those who celebrate [Rosh Chodesh](chodesh.html) (the [new](new.html) [moon](chodesh.html)) have learned that [Messiah](mashiach.html) is represented by Lavanah ([Moon](chodesh.html)) – Be aware, though, that the [moon](chodesh.html) is also an Islamic symbol prominently displayed on many of their flags. The celebration for [Rosh Chodesh](chodesh.html), the [new](new.html) [moon](chodesh.html), includes the announcement of the [new](new.html) [moon](chodesh.html) with the words:

**David, King of Israel lives, lives and endures!**

Lavanah, the [moon](chodesh.html), represents [Mashiach](mashiach.html), [Messiah](mashiach.html) in this unique astronomical [event](feasts.html). This particular positioning of the mazzaroth (constellation) Bethulah, the young woman, about to give '[birth](birth.html)' to the [moon](chodesh.html) (the [Mashiach](mashiach.html)), **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](signs.html) would have last occurred. If you believe that the earth will endure for another than 26,000 years, then that is when this [sign](signs.html) will next occur.

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

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

The **Morning** [sacrifice](korbanot.html).

The [**Shabbat**](sabbath.html) ([Sabbath](sabbath.html)) sacrifices.

The [Rosh Chodesh](chodesh.html) ([New](new.html) [Moon](chodesh.html)) sacrifices.

The [Yom Teruah](teruah.html) (Feast of Trumpets) [festival](festival.html) sacrifices.

The **Evening** [sacrifice](korbanot.html).

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

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

So, what does this [sign](signs.html) mean? I think that it is important to note that the emphasis is on the woman, not on the man child. The [sign](signs.html) seems to be telling us what the woman is going to do. The obvious question, then, is: Who is the woman?

For at least 2000 years, [Jews](gen-jew.html) 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](chodesh.html) falls on [Shabbat](sabbath.html) is Bamidbar ([Numbers](nchart.html)) 28:9-15. The Haftorah is:

***Yeshayah (Isaiah) 66:1-24*** *This is what* [*HaShem*](hashem.html) *says: "*[*Heaven*](heaven.html) *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*](fourteen.html) *made all these things, and so they came into being?" declares* [*HaShem*](hashem.html)*. "This is the* [*one*](one.html) *I esteem: he who is humble and contrite in spirit, and trembles at my word. But whoever sacrifices a bull is like* [*one*](one.html) *who kills a man, and whoever offers a lamb, like* [*one*](one.html) *who breaks a dog's* [*neck*](body.html)*; whoever makes a grain* [*offering*](korbanot) *is like* [*one*](one.html) *who presents pig's* [*blood*](body.html)*, and whoever burns memorial* [*incense*](ketoret.html)*, like* [*one*](one.html) *who worships an* [*idol*](idolatry.html)*. 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*](one.html) *answered, when I* [*spoke*](mashal.html)*, no* [*one*](one.html) *listened. They did evil in my sight and chose what displeases me." Hear the word of* [*HaShem*](hashem.html)*, you who tremble at his word: "Your brothers who hate you, and exclude you because of my* [*name*](name.html)*, have said, 'Let* [*HaShem*](hashem.html) *be glorified, that we may see your joy!' Yet they will be put to shame. Hear that uproar from the* [*city*](city.html)*, hear that noise from the* [*temple*](temple.html)*! It is the sound of* [*HaShem*](hashem.html) *repaying his enemies all they deserve. "Before she goes into labor, she gives* [*birth*](birth.html)*; 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*](nations.html) *be brought forth in a moment? Yet no sooner is Zion in labor than she gives* [*birth*](birth.html) *to her children. Do I bring to the moment of* [*birth*](birth.html) *and not give delivery?" says* [*HaShem*](hashem.html)*. "Do I close up the* [*womb*](thebirth.html) *when I bring to delivery?" says your God. "Rejoice with* [*Jerusalem*](city.html) *and be glad for her, all you who love her; rejoice greatly with her, all you who* [*mourn*](mourning.html) *over her. For you will nurse and be satisfied at her comforting* [*breasts*](body.html)*; you will drink deeply and delight in her overflowing abundance." For this is what* [*HaShem*](hashem.html) *says: "I will extend peace to her like a river, and the wealth of* [*nations*](nations.html) *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*](city.html)*." When you see this, your* [*heart*](body.html) *will rejoice and you will flourish like grass; the* [*hand*](fourteen.html) *of* [*HaShem*](hashem.html) *will be made* [*known*](daat.html) *to his servants, but his fury will be shown to his foes. See,* [*HaShem*](hashem.html) *is* [*coming*](coming.html) *with* [*fire*](fire.html)*, and his chariots are like a whirlwind; he will bring down his anger with fury, and his rebuke with flames of* [*fire*](fire.html)*. For with* [*fire*](fire.html) *and with his sword* [*HaShem*](hashem.html) *will execute judgment upon all men, and many will be those slain by* [*HaShem*](hashem.html)*. "Those who consecrate and* [*purify*](purity.html) *themselves to go into the gardens, following the* [*one*](one.html) *in the midst of those who* [*eat*](eating.html) *the flesh of pigs and rats and other abominable things--they will meet their end together," declares* [*HaShem*](hashem.html)*. "And I, because of their actions and their imaginations, am about to come and* [*gather*](gather.html) *all* [*nations*](nations.html) *and* [*tongues*](spirit.html)*, and they will come and see my glory. "I will set a* [*sign*](signs.html) *among them, and I will send some of those who survive to the* [*nations*](nations.html)*--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*](nations.html)*. And they will bring all your brothers, from all the* [*nations*](nations.html)*, to my holy mountain in* [*Jerusalem*](city.html) *as an* [*offering*](korbanot) *to* [*HaShem*](hashem.html)*--on horses, in chariots and wagons, and on mules and camels," says* [*HaShem*](hashem.html)*. "They will bring them, as the Israelites bring their grain offerings, to the* [*temple*](temple.html) *of* [*HaShem*](hashem.html) *in ceremonially* [*clean*](purity.html) *vessels. And I will select some of them also to be* [*priests*](priests.html) *and Levites," says* [*HaShem*](hashem.html)*. "As the* [*new*](new.html)[*heavens*](heaven.html) *and the* [*new*](new.html) *earth that I make will endure before me," declares* [*HaShem*](hashem.html)*, "so will your* [*name*](name.html) *and descendants endure. From* [*one*](one.html)[*New*](new.html)[*Moon*](chodesh.html) *to another and from* [*one*](one.html)[*Sabbath*](sabbath.html) *to another, all mankind will come and bow down before me," says* [*HaShem*](hashem.html)*. "And they will go out and look upon the dead* [*bodies*](body.html) *of those who rebelled against me; their worm will not die, nor will their* [*fire*](fire.html) *be quenched, and they will be loathsome to all mankind."*

*From* [*one*](one.html)[*New*](new.html)[*Moon*](chodesh.html) *to another and from* [*one*](one.html)[*Sabbath*](sabbath.html) *to another, all mankind will come and bow down before me," says* [*HaShem*](hashem.html)*.[[2]](#footnote-2)*

This passage from Yeshayah (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.html) ([HaShem](hashem.html) is a [Hebrew](hebrew.html) word meaning "The [Name](name.html)", it is how pious [Jews](gen-jew.html) refer to the yod-hay-vav-hay, the tetragrammaton, [Name](name.html) of God) chose this reading from the Prophets to be read specifically when [Rosh Chodesh](chodesh.html) falls on [Shabbat](sabbath.html); as it will on [Yom Teruah](teruah.html) 5760 (September 12, 1999). [HaShem](hashem.html), 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**](time.html)**, and in the right way, this** [**event**](feasts.html) **will be no surprise.** As the people finish reading the Torah portion, the Haftorah portion, and the readings from the Tehillim ([Psalms](psalms1.html)), they will all be [standing](mashal.html) outside, looking at the [moon](chodesh.html) as they recite the following blessing:

**Kiddush Levanah (The Blessing Over the** [**New**](new.html)[**Moon**](chodesh.html)**):**

**Blessed are You,** [**HaShem**](hashem.html) **our God, King of the universe whose word created the** [**heavens**](heaven.html)**, 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**](chodesh.html) **He** [**spoke**](mashal.html)**: renew yourself, crown of glory for those who were borne in the** [**womb**](thebirth.html)**, 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 Alechem (peace be with you!)

Alekhem shalom (peace be unto you!)

## The Torah portion, with it's haftorah from the prophets, that is read on this days is:

September 12, 1999 corresponds to: Sunday, [Tishri](feasts.html) 2, 5760

**Torah**: Bereshit (Genesis) 22:1-24 and Bamidbar ([Numbers](nchart.html)) 29:1-6

***Bereshit (Genesis) 22:1-24*** *Some* [*time*](time.html) *later God tested* [*Abraham*](avraham.html)*. He said to him, "*[*Abraham*](avraham.html)*!" "Here I am," he replied. Then God said, "Take your son, your only son,* [*Isaac*](isaac.html)*, whom you love, and go to the region of Moriah.* [*Sacrifice*](korbanot.html) *him there as a* [*burnt offering*](korbanot) *on* [*one*](one.html) *of the mountains I will tell you about." Early the next morning* [*Abraham*](avraham.html) *got up and saddled his* [*donkey*](chamor.html)*. He took with him* [*two*](two.html) *of his servants and his son* [*Isaac*](isaac.html)*. When he had cut enough wood for the* [*burnt offering*](korbanot)*, he set out for the place God had told him about. On the* [*third*](three.html) *day* [*Abraham*](avraham.html) *looked up and saw the place in the distance. He said to his servants, "Stay here with the* [*donkey*](chamor.html) *while I and the boy go over there. We will worship and then we will come back to you."* [*Abraham*](avraham.html) *took the wood for the* [*burnt offering*](korbanot) *and placed it on his son* [*Isaac*](isaac.html)*, and he himself carried the* [*fire*](fire.html) *and the knife. As the* [*two*](two.html) *of them went on together,* [*Isaac*](isaac.html)[*spoke*](mashal.html) *up and said to his father* [*Abraham*](avraham.html)*, "Father?" "Yes, my son?"* [*Abraham*](avraham.html) *replied. "The* [*fire*](fire.html) *and wood are here,"* [*Isaac*](isaac.html) *said, "but where is the lamb for the* [*burnt offering*](korbanot)*?"* [*Abraham*](avraham.html) *answered, "God himself will provide the lamb for the* [*burnt offering*](korbanot)*, my son." And the* [*two*](two.html) *of them went on together. When they reached the place God had told him about,* [*Abraham*](avraham.html) *built an altar there and arranged the wood on it. He bound his son* [*Isaac*](isaac.html) *and laid him on the altar, on top of the wood. Then he reached out his* [*hand*](fourteen.html) *and took the knife to slay his son. But the* [*angel*](angels.html) *of* [*HaShem*](hashem.html) *called out to him from* [*heaven*](heaven.html)*, "*[*Abraham*](avraham.html)*!* [*Abraham*](avraham.html)*!" "Here I am," he replied. "Do not lay a* [*hand*](fourteen.html) *on the boy," he said. "Do not do anything to him. Now I* [*know*](daat.html) *that you* [*fear*](fear.html) *God, because you have not withheld from me your son, your only son."* [*Abraham*](avraham.html) *looked up and there in a thicket he saw a ram caught by its horns. He went over and took the ram and sacrificed it as a* [*burnt offering*](korbanot) *instead of his son. So* [*Abraham*](avraham.html) *called that place* [*HaShem*](hashem.html) *Will Provide. And to this day it is said, "On the mountain of* [*HaShem*](hashem.html) *it will be provided." The* [*angel*](angels.html) *of* [*HaShem*](hashem.html) *called to* [*Abraham*](avraham.html) *from* [*heaven*](heaven.html) *a second* [*time*](time.html) *And said, "I swear by myself, declares* [*HaShem*](hashem.html)*, that because you have done this and have not withheld your son, your only son, I will surely bless you and make your descendants as numerous as the* [*stars*](mazaroth.html) *in the sky and as the sand on the seashore. Your descendants will take possession of the cities of their enemies, And through your offspring all* [*nations*](nations.html) *on earth will be blessed, because you have obeyed me." Then* [*Abraham*](avraham.html) *returned to his servants, and they set off together for Beersheba. And* [*Abraham*](avraham.html) *stayed in Beersheba. Some* [*time*](time.html) *later* [*Abraham*](avraham.html) *was told, "Milcah is also a mother; she has borne sons to your brother Nahor: Uz the firstborn, Buz his brother, Kemuel (the father of Aram), Kesed, Hazo, Pildash, Jidlaph and Bethuel." Bethuel became the father of Rebekah. Milcah bore these* [*eight*](eight.html) *sons to* [*Abraham*](avraham.html)*'s brother Nahor. His concubine, whose* [*name*](name.html) *was Reumah, also had sons: Tebah, Gaham, Tahash and Maacah.*

***Bamidbar (***[***Numbers***](nchart.html)***) 29:1-6*** *"'On the* [*first*](one.html) *day of the* [*seventh*](seven.html) *month hold a* [*sacred assembly*](rehearse.html) *and do no regular work. It is a day for you to sound the trumpets. As an aroma pleasing to* [*HaShem*](hashem.html)*, prepare a* [*burnt offering*](korbanot) *of* [*one*](one.html) *young bull,* [*one*](one.html) *ram and* [*seven*](seven.html)[*male*](male+female.html) *lambs a year old, all without defect. With the bull prepare a grain* [*offering*](korbanot) *of* [*three*](three.html)*-tenths of an ephah of fine flour mixed with oil; with the ram,* [*two*](two.html)*-tenths; And with each of the* [*seven*](seven.html) *lambs,* [*one*](one.html)*-tenth. Include* [*one*](one.html)[*male*](male+female.html) *goat as a* [*sin*](sin.html)[*offering*](korbanot) *to make* [*atonement*](atonemen.html) *for you. These are in addition to the monthly and daily* [*burnt offering*](korbanot)*s with their grain offerings and drink offerings as specified. They are offerings made to* [*HaShem*](hashem.html) *by* [*fire*](fire.html)*--a pleasing aroma.*

**Haftorah**: Yirimiyah (Jeremiah) 31:1-19

***Yirimiyah (Jeremiah) 31:1-19*** *"At that* [*time*](time.html)*," declares* [*HaShem*](hashem.html)*, "I will be the God of all the clans of Israel, and they will be my people." This is what* [*HaShem*](hashem.html) *says: "The people who survive the sword will find favor in the desert; I will come to give rest to Israel."* [*HaShem*](hashem.html) *appeared to us in the past, saying: "I have loved you with an everlasting love; I have drawn you with loving-kindness. I will build you up again and you will be rebuilt, O Young woman Israel. Again you will take up your tambourines and go out to dance with the joyful. Again you will plant vineyards on the hills of Samaria; the farmers will plant them and enjoy their fruit. There will be a day when watchmen* [*cry*](mashal.html) *out on the hills of Ephraim, 'Come, let us go up to Zion, to* [*HaShem*](hashem.html) *our God.'" This is what* [*HaShem*](hashem.html) *says: "Sing with joy for* [*Jacob*](israelja.html)*; shout for the foremost of the* [*nations*](nations.html)*. Make your praises heard, and say, '*[*HaShem*](hashem.html)*,* [*save*](salvation.html) *your people, the remnant of Israel.' See, I will bring them from the land of the north and* [*gather*](gather.html) *them from the ends of the earth. Among them will be the blind and the lame, expectant mothers and women in labor; a great throng will return. They will come with* [*weeping*](mashal.html)*; they will* [*pray*](prayer.html) *as I bring them back. I will lead them beside streams of water on a level path where they will not stumble, because I am Israel's father, and Ephraim is my firstborn son. "Hear the word of* [*HaShem*](hashem.html)*, O* [*nations*](nations.html)*; proclaim it in distant coastlands: 'He who scattered Israel will* [*gather*](gather.html) *them and will watch over his flock like a shepherd.' For* [*HaShem*](hashem.html) *will ransom* [*Jacob*](israelja.html) *and* [*redeem*](redemption.html) *them from the* [*hand*](fourteen.html) *of those stronger than they. They will come and shout for joy on the heights of Zion; they will rejoice in the bounty of* [*HaShem*](hashem.html)*--the grain, the* [*new*](new.html) *wine and the oil, the young of the flocks and herds. They will be like a well-watered garden, and they will sorrow no more. Then maidens will dance and be glad, young men and old as well. I will turn their* [*mourning*](mourning.html) *into gladness; I will give them comfort and joy instead of sorrow. I will satisfy the* [*priests*](priests.html) *with abundance, and my people will be filled with my bounty," declares* [*HaShem*](hashem.html)*. This is what* [*HaShem*](hashem.html) *says: "A* [*voice*](voice.html) *is heard in Ramah,* [*mourning*](mourning.html) *and great* [*weeping*](mashal.html)*,* [*Rachel*](rachel.html)[*weeping*](mashal.html) *for her children and refusing to be comforted, because her children are no more." This is what* [*HaShem*](hashem.html) *says: "Restrain your* [*voice*](voice.html) *from* [*weeping*](mashal.html) *and your* [*eyes*](body.html) *from* [*tears*](mashal.html)*, for your work will be rewarded," declares* [*HaShem*](hashem.html)*. "They will return from the land of the enemy. So there is hope for your* [*future*](future.html)*," declares* [*HaShem*](hashem.html)*. "Your children will return to their own land. "I have surely heard Ephraim's moaning: 'You disciplined me like an unruly calf, and I have been disciplined. Restore me, and I will return, because you are* [*HaShem*](hashem.html) *my God. After I strayed, I repented; after I came to understand, I beat my breast. I was ashamed and humiliated because I bore the disgrace of my youth.'*

## Conclusions

I think it will be impossible for [HaShem](hashem.html)’s people to miss the obvious [sign](signs.html) which will be right in front of their [eyes](body.html)! It won't be a matter of not noticing it, or forgetting to look up at the proper [time](time.html). No, His people will be obeying His [command](cmds613.html)! This will put His people, His Torah and Haftorah, and His [sign](signs.html) all together at just the right [time](time.html), in just the right way, with all the right words to make this [sign](signs.html) communicate His plan. All of [HaShem](hashem.html)’s plans are communicated this way. Those who are obedient will [know](daat.html) and understand.

So, I think this portion from Yeshayahu (Isaiah) is indicating that the woman represents the people who come forth from Zion, her true citizens. The child is probably the [Messiah](mashiach.html) because He will be ruling with a [rod](staff.html) of iron (when we talk about “under her [feet](heel.html), we may see the anti-[messiah](mashiach.html) being initially dominated by the woman). The child, though, is in [heaven](heaven.html) while the woman flees into the wilderness to be protected for 1260 days.

This [sign](signs.html), in Revelation 12, seems to be the signal that the children of [HaShem](hashem.html), living in Judea, are to flee into the wilderness to begin a period of 1260 days of nourishment and protection by [HaShem](hashem.html). Be aware that there is no immediate [time](time.html) when things must start, though things should start soon after this [sign](signs.html).

It is extremely important for us to be in right [standing](mashal.html) before [HaShem](hashem.html). I can not emphasize this enough. We must do teshuva (repentance, returning to the state we had in the [Garden of Eden](eden.html)). We must beg [forgiveness](forgive.html) from our brothers and from [HaShem](hashem.html). If we are not in the right state, we will be ashamed when we stand before [HaShem](hashem.html) for judgment. It is the mark of [HaShem](hashem.html)’s people that they do teshuva before [Yom Teruah](teruah.html) so that they can stand tall when we crown the King of Kings!

**NOTE:**

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

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1. HaShem is Hebrew for “The Name”. It is how pious Jews refer to the YHVH name of God. [↑](#footnote-ref-1)
2. Haftarah Rosh Chodesh - Yeshayahu 66 : 1-24

   When Rosh Chodesh occurs on Shabbat, the regular Haftorah is replaced by a special Haftorah - the last chapter of the Book of Yeshayahu (Isaiah). This chapter was chosen because of its penultimate verse which links Shabbat and Rosh Chodesh: "And it shall be that, from New Moon to New Moon, and from Shabbat to Shabbat, all flesh shall come and prostrate themselves before Me, said HaShem. (66:23) This verse is also repeated after concluding the reading of the Haftorah.

   Every New Moon is a summons to Israel to renew and rejuvenate itself. Every Shabbat is a call to show practical proof of our homage to HaShem by ceasing from melacha (prohibited work). But there will come a time when not only Israel will be called to offer their willing service to HaShem..."And I will establish a distinctive sign amongst them and send refugees from them to the nations to ...Yavan, to the most distant lands that have not heard My Fame, nor have seen My Glory, and they will inform the nations of My Glory." (66:19) [↑](#footnote-ref-2)