

The Birth of יהושע the Messiah

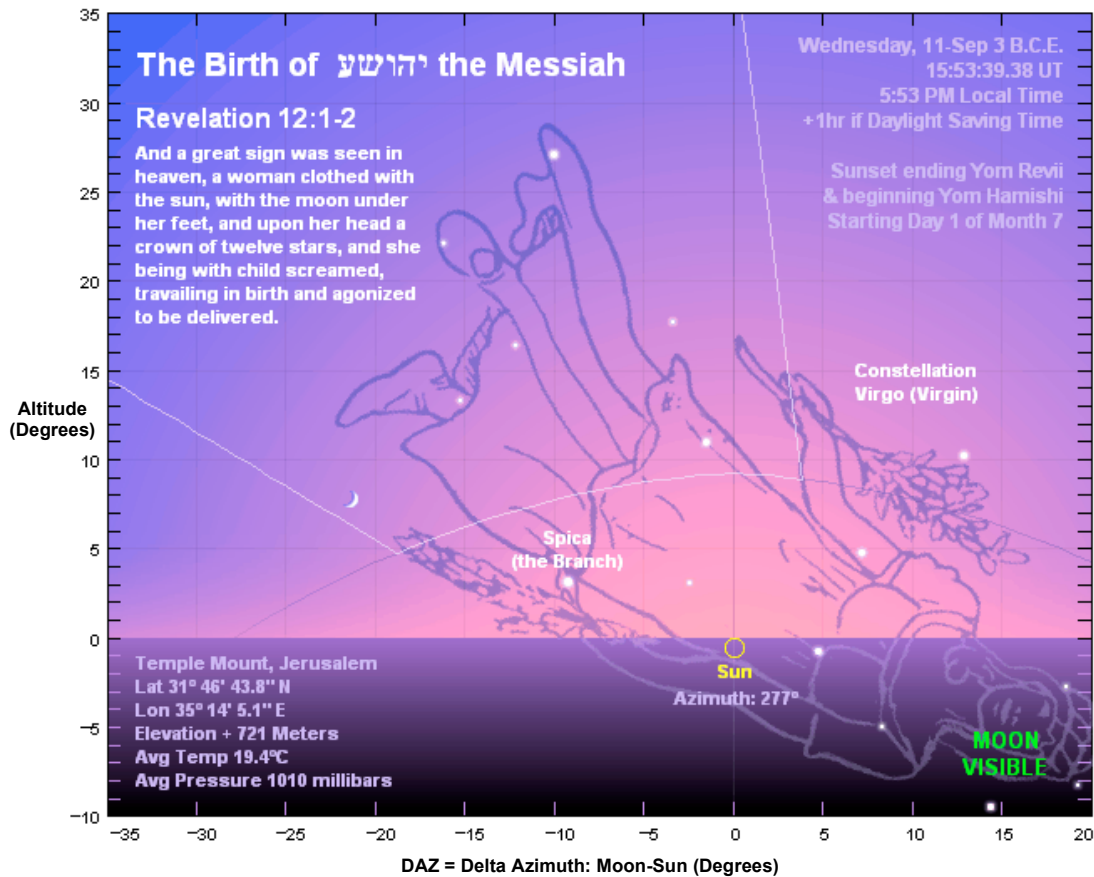
The Sign of Revelation 12:1-2

According to 2 Corinthians 12:2 there are *three* heavens. Tradition says the *first* is the air where the birds fly, the *second* is where the sun, moon and stars are found, and the *third* is where Elohim dwells. *Shemesh* is Hebrew for *sun* and *Yerach* is Hebrew for *moon*. Elohim created *Shemesh*, *Yerach* and the stars for *signs* according to Genesis 1:14. John describes a *great sign* with *Shemesh*, *Yerach* and the stars in the *second* heaven in Revelation 12:1-2.

Revelation 12:1-2 *And a great sign was seen in heaven, a woman clothed with the sun, with the moon under her feet, and upon her head a crown of twelve stars, and she being with child screamed, travailing in birth and agonized to be delivered.*

The prophet Isaiah made a prophetic allusion to this great sign *before it was seen* when he said in Isaiah 7:14, “יהוה Himself will give you a *sign*.” This great sign, which was *seen in heaven* 722 years later, was described by John as, “A woman clothed with the sun, with the moon under her feet.” Notice the positions of *Shemesh* and *Yerach* in relation to the constellation *Bethulah* or *Virgo* on Day 1 of Month 7 in 3 B.C.E. On this very day *Shemesh* (the sun) is “*clothing*” the woman mid body, and *Yerach* (the moon) is “*under her feet*.” On the day before, *Yerach* was not under the woman’s feet and it was not visible. On the day after, *Yerach* had moved 12 degrees east, away from under the woman’s feet and into the constellation *Libra*.

New Moon at Jerusalem at the Moment of Sunset



This graphic is from www.TorahCalendar.com, under the menu item: **Determining the Hebrew Month** selected to display the New Moon Day for Month 7 of the year 3 B.C.E. The diagram shows the horizon at the moment of sunset at Jerusalem. The disc of the sun is shown just below the western horizon. Notice the position of the moon and the sun in relation to the constellation *Bethulah* or *Virgo* (the Virgin).

The prophecy in Revelation 12:2 states that the woman “*being with child, screamed, travailing in birth and agonized to be delivered.*” This refers to the actual moment **יהושע** the Messiah was born. The Messiah was born between sunset at 5:53 P.M. and moonset at 6:35 P.M. on Day 1 of Month 7. The best time to sight the first crescent of *Yerach* (the moon) on that day was at 6:12 P.M., and this is the minute the Messiah was born. This is possible to determine as 6:12 P.M. was also the moment that the brightest star in *Bethulah* or Virgo touched the horizon, or “*alighted to the earth.*” The name of this star is *Tsemech* in Hebrew, or *Al Zimach* in Arabic, and it was the subject of prophecy by Isaiah, Jeremiah, and Zechariah. *Tsemech* was written about by E. W. Bullinger.

The brightest star in Virgo has an ancient name handed down to us in all the star maps, in which the Hebrew word (**צמח**) *Tsemech* is preserved. It is called in Arabic *Al Zimach*, which means *the branch*. This star is in the ear of corn which she holds in her left hand. Hence the star has a modern Latin name, which has almost superseded the ancient one, *Spica*, which means, *an ear of corn*. But this hides the great truth revealed by its name *Al Zimach*. It foretold the coming of Him who should bear this name. The same Divine inspiration has, in the written Word, four times connected it with Him. There are twenty Hebrew words translated “Branch,” but only one of them (*Tsemech*) is used exclusively of the Messiah and this word only four times.

E. W. Bullinger, *The Witness of the Stars*, Kregel Publications, 2000, pgs. 31-32. [Reprint of the 1893 Edition]

The Latin name *Spica* means *an ear of corn – a kernel of wheat*. This is significant, for as Joseph Seiss has noted, **יהושע** the Messiah compared Himself to a kernel of wheat in John 12:23-26.

John 12:23-26 *And יהושע responded to them, “The hour is come that the Son of Man should be magnified. Truly, truly I say to you, unless a **kernel of wheat** alights to the earth and dies, it remains a single seed. But if it dies, it bears fruit. He that loves his life will lose it, but he who loves his life less in this world will preserve it to eternal life. If anyone serves Me, let him follow Me. And where I am, there also My servant will be. The Father will honor anyone who serves Me.* Joseph A. Seiss, *The Gospel in the Stars*, Kregel Publications, 1999, p. 28. [Reprint of the 1882 Edition]

The heavenly sign shows a kernel of wheat – *Spica* – “*alighting to the earth*” when it touched the horizon on Day 1 of Month 7. **יהושע** the Messiah was that kernel of wheat that *came from heaven to earth* at 6:12 P.M. on *Yom Teruah* which is the *Day of Trumpets* on Day 1 of Month 7. The *death of יהושע* the Messiah at *Passover* is to *bear much fruit* by bringing eternal life to all who believe and obey Him. The Hebrew name – *Tsemech* (**צמח**) – was referred to by the prophets of Israel centuries before the Messiah was born. The prophet Isaiah prophesied that the *Branch* would be beautiful to the survivors in Israel. This is a Messianic prophecy.

Isaiah 4:1-6 *And seven women shall grasp one man in that day, saying, ‘We will eat our own bread, and wear our own clothing: Only let us be called by your name to remove our reproach.’ In that day the **Branch** of יהוה will be beautiful and resplendent, and the fruit of the land will be the pride and splendor of the survivors in Israel. And it shall come to pass that those who are left in Zion, who remain in Jerusalem, will be called set-apart, all who are written among the living in Jerusalem. יהוה will wash away the filth of the daughters of Zion. He will cleanse the bloodstains from Jerusalem by a spirit of judgment and a spirit of fire. Then יהוה will create over all of Mount Zion and over those who assemble there a cloud of smoke by day and a flaming fire by night – a splendid canopy will cover everyone. It will be a shelter and shade from the heat of the day, and a refuge and hiding place from the storm and rain.*

The prophet Jeremiah foretold that the Branch was a Son of David who would reign wisely as KING, and that His name would be **יהוה** Our Righteousness.

Jeremiah 23:5-6 “*Behold, the days are coming,*” says יהוה, “*When I will raise up to David a righteous **Branch**, a KING who will reign wisely and do what is just and right in the land. In His days Judah will be saved and Israel will live in safety. This is the name by which He will be called: ‘יהוה Our Righteousness.’*”

The prophet Zechariah foretold that the Branch was a SERVANT who would build the Temple of יהוה. He was a MAN who would be clothed in majesty as a PRIEST on His throne.

Zechariah 3:7-8 “This is what יהוה of Hosts says: ‘If you will walk in My ways and keep My requirements, then you will govern My house and have charge of My courts, and I will give you a place among these standing here. Hear O HIGH PRIEST יהושע and your associates seated before you, who are men symbolic of things to come: I am going to bring My SERVANT, the **Branch**.’”

Zechariah 6:12-13 And speak to him saying, this is what יהוה of Hosts says: ‘Here is the MAN whose name is the **Branch**, and He will branch out from His place and build the Temple of יהוה. And He will build the Temple of יהוה, and He will be clothed with majesty and will sit and rule on His throne. And He will be a PRIEST on His throne. And there will be prosperity between the two.’

Zechariah 9:9-10 Rejoice greatly, O Daughter of Zion! Shout, O Daughter of Jerusalem! See, your KING comes to you, righteous and having salvation, gentle and riding on a donkey, on a colt, the foal of a donkey. I will take away the chariot from Ephraim and the horse from Jerusalem, and the battle bow will be broken. He will proclaim peace to the nations. His rule will extend from sea to sea and from the river to the ends of the earth.

In studying the prophets, several things can be learned about the identity of the Branch. The Branch is a KING, a SERVANT, a MAN, and a PRIEST. His name is יהוה Our Righteousness which indicates that the Branch is יהוה Himself. These themes about יהושע the Messiah were developed in the Messianic Scriptures. He is presented as the KING in Matthew, as the SERVANT in Mark, as the MAN in Luke, and as a PRIEST and as יהוה Himself in John. The prophet Zechariah even prophesied to a high priest named יהושע that he was *symbolic of things to come*. The name of the high priest in Zechariah’s prophecy was to be the very name of the Messiah.

As *Spica* or the *Branch* came from heaven to earth when it touched the horizon at 6:12 P.M. on Day 1 of Month 7 in 3 B.C.E., so did the *Branch* יהושע the Messiah come to the earth to fulfill His destiny. In Hebraic thought, as *Yerach* (the moon) reflects the light of *Shemesh* (the sun), so Israel is to reflect the light of the Creator to the nations. The Messiah of Israel was born at 6:12 P.M. when the first visible crescent of *Yerach* was *most clearly* reflecting the light of *Shemesh*. He is the *Light of the World* as He said in John 8:12 and the *Great Light* spoken of by Isaiah.

The constellation *Bethulah* or Virgo represents the Hebrew tribe of *Zebulun* which means “*Habitation*.” This is significant, as יהושע the Messiah’s *habitation* was in Capernaum in the land of *Zebulun*, and *Zebulun* represents the Hebrew constellation in which the sign of His birth appeared. The prophet Isaiah made a prophetic allusion to the fact that the Messiah would be seen in the land of *Zebulun*, a prophecy which Matthew understood.

Isaiah 9:1-2 *Although at first the land of Zebulun was lightly afflicted, and afterward Naphtali was grievously afflicted by the way of the sea, beyond the Jordan in Galilee of the nations, the people who were walking in darkness have seen a Great Light, those who dwell in the land of the shadow of death, upon them a Light dawned.*

Matthew 4:12-17 *And יהושע, having heard that John was cast into prison, departed to Galilee, and having left Nazareth, he came and dwelt at Capernaum which is by the sea, in the borders of Zebulun and Naphtali, to fulfill what was spoken through Isaiah the prophet, saying, ‘The land of Zebulun’ and the land of Naphtali, ‘by the way of the sea, beyond the Jordan in Galilee of the nations, the people who were walking in darkness have seen a Great Light, those who dwell in the land of the shadow of death, upon them a Light dawned.’ From that time יהושע began to proclaim and to say, ‘Repent, for the kingdom of heaven is at hand.’*

However the heavens declare even more than this. For at the very moment the *Branch* was coming to the earth, and *Yerach* was reflecting the light of *Shemesh* above the horizon, the planet *Tzedeq* (Jupiter) was very close in conjunction with the brightest star of the constellation *Leo* below the horizon. *Tzedeq* is the same word that appears in *Melchizedek* which means “*King of Righteousness*” and refers to the Messiah. *Tzedeq* or Jupiter is the planet of the Messiah. *Leo* is the constellation of *Judah* from which the *Lion of Judah – the Messiah –* comes. The brightest star in *Leo* is *Regulus* which is the *King star*. *Tzedeq* near *Regulus* in *Leo* signaled the birth of *Messiah the King – the Lion of Judah*.

Tzedeq near *Regulus* in *Leo* was clearly seen above the horizon in the morning for several days after the Messiah was born. With the dawning of the day, the heavens clearly bore witness to the birth of the Messiah. This sign, which was seen in the *morning* at the *dawning of day*, was the subject of prophecy:

Psalm 65:8 *Those living far away fear your wonders; where **morning dawns** and evening fades you call forth songs of joy.*

Psalm 112:4 *Even in darkness, **light dawns** for the upright, for the gracious, compassionate and righteous.*

2 Peter 1:19 *And we have the prophetic word made more sure. You will do well to pay attention to this as to a lamp shining in a dark place, till the **day dawns** and the morning star arises in your hearts.*

The Messiah was *not* born at the festival of “Sukkot” or “Tabernacles,” as this was a full two weeks after the sign given in Revelation 12:2, which refers to the actual moment of His birth. This is confirmed in the Messianic Scriptures in Luke 2:3 where it states that everyone in Judea went to their *own city* to enroll for a census. Yet at Sukkot, all Israelite males were to appear before יהוה in *Jerusalem* according to Exodus 23:14-17. The Romans certainly would *not* have scheduled a census in Judea at the time of Sukkot. Even if they would have, it is certain that every Israelite male in Judea would *not* have broken the commands of יהוה to appease the Romans.

According to Numbers 29:1, Day 1 of Month 7 is called “Yom Teruah” or the “Day of Trumpets.” It has traditionally been understood that on this day a ram’s horn or shofar is blown to awaken the people and alert them of coming judgment. This day is New Year’s Day of the Civil Year on the Creation Calendar. The only exception is in a Jubilee Year when Day 10 of Month 7 or Yom Kippur is New Year’s Day. Yom Teruah, which is also known as “Rosh Hashanah” or the “head of the year” has many prophetic themes associated with it.

It is known as “Ha Yom Harat Olam” or the “Birthday of the World” because the physical universe began to be created on this day. It is called the “Day of the Awakening Blast” as it has been understood that on this day the righteous dead will hear a trumpet and awaken in resurrection to eternal life in Year 6000 since the creation, just before the last millennial day begins in Year 6001. Martha expected Lazarus to be raised “*at the last day*” in John 11:24 and יהושע the Messiah spoke of “*the last day*” in John 6:39, 6:40, 6:44, 6:54 and 12:48.

In Temple times, every month the first visible crescent was sighted in Jerusalem, *trumpets* were blown according to Numbers 10:10. Instructions are given in Psalm 81:3 to blow a *shofar* whenever the first visible crescent is sighted. *Trumpets* are specifically instructed to be blown on Day 1 of Month 7 in Leviticus 23:24 and Numbers 29:1. This trumpet blown on Day 1 of Month 7 is called the “*last trumpet*” or the “*last trump*” as it was the *last trumpet* of the civil year, heralding a new civil year.

It was this *last trumpet* that has been associated with the resurrection of the dead from the time of the patriarchs. The ram’s horn or *shofar* reminds us of the time Abraham bound Isaac. Genesis 22:13 says that Abraham saw a ram caught in a thicket by its horns. It has been taught that this symbolized Abraham’s children being caught in iniquities and entangled in misfortune, however in the end they will be redeemed by the horns of a ram. The left horn was apparently heard at Mount Sinai, while the larger right horn is destined to be blown when Elohim assembles the dispersed of Israel according to Isaiah 27:13. This last trumpet is to be blown by יהוה Elohim Himself according to Zechariah 9:14.

The blowing of this larger horn at the resurrection is to take place in the “*twinkling of an eye*,” and this phrase appears in an ancient debate on *twilight* in Shabbath 34B. *Twilight* refers generally to the period between sunset and darkness. Today it is taught that it is *twilight* when two stars of medium magnitude are still visible, but upon the appearance of a third star it is *night*. Historically, R. Jose believed that night enters and day departs in such an instantaneous moment that it is impossible to determine. He described this moment as, “*the twinkling of an eye*.” Paul would have had all of these concepts in mind, for he prophesied on the resurrection of the dead like this:

1 Corinthians 15:50-52 *And this I say, brothers, that flesh and blood are not able to inherit the kingdom of Elohim, nor does the perishable inherit the imperishable; Behold, I tell you a secret; We will not all sleep, but we will all be changed. In an indivisible atom of time, **in the twinkling of an eye, at the last trumpet**, for it shall sound, and the dead shall be raised incorruptible, and we shall be changed:*

Yom Teruah heralds a *new beginning* for the resurrected righteous. This day is in fact thematically symbolic of *new beginnings*. It was the beginning of the creation of the physical universe according to Genesis 1:5. Tradition says Cain and Abel were born, and Enoch was taken on this day. Jacob began and ended working for Laban, and made a covenant with him on this day. Joseph was born, and was made Vice Regent of Egypt on this day. The seven years of plenty and the seven years of famine began and ended on this day. Tradition says Samuel was conceived on this day. Every king of Judah reckoned their reign from this day.

Nebuchadnezzar was delivered from seven years of insanity on this day in 587 B.C.E. according to Daniel 4:34. Israel gathered as one man on this day in 526 B.C.E. according to Ezra 3:1. Ahasuerus made a release to the provinces on this day in the Sabbath Year of 516 B.C.E. according to Esther 2:18. Ezra read the Torah and caused the people to understand it on this day in 451 B.C.E. according to Nehemiah 8:1-2.

Yom Teruah has been called “Ha’Melech” which literally translates as “The King.” It has been prophetically associated with the future coronation of the Messiah – the Son of David. This prophetic expectation is based on a historical pattern, for Samuel anointed David on Ha’Melech in 1004 B.C.E. One year later David went to Bethlehem on Ha’Melech instead of attending King Saul’s table. This new moon on Ha’Melech in 1003 B.C.E. was made famous by the story of David and Jonathan. Saul pursued David two whole years until in 1001 B.C.E., David became king *on Ha’Melech!* This began a tradition where every king of Judah reckoned his reign from Ha’Melech.

Ha’Melech is in fact the birthday of **יהושע** the Messiah who is the Son of David, the King of Judah and the King of Israel. The magi were searching for the one *born “King of the Judeans”* in Matthew 2:2. When the magi found **יהושע** the Messiah as a young child at His house, they *declared* Him “*King of the Judeans*” in Matthew 2:9-11. This was at Ha’Melech in 2 B.C.E. one year to the day after He was born. It was on Ha’Melech in 29 C.E., when He was 31 years old, that **יהושע** the Messiah read from the scroll of Isaiah as recorded in Luke 4:16-30. This day marked the end of one Sabbatical Cycle and the beginning of another.

יהושע the Messiah is called “*King of the Judeans*” 18 times in the Messianic Scriptures in Matthew 2:2, 27:11, 27:29, 27:37, Mark 15:2, 15:9, 15:12, 15:18, 15:26, Luke 23:3, 23:37, 23:38, John 18:33, 18:39, 19:3, 19:19, 19:21, 19:21. In Hebrew gematria, 18 equates with *life*. One of the titles for **יהושע** in Acts 3:15 is the *Prince of Life*.

Leviticus 23:24 refers to this day as “Zikkaron Teruah” or “a remembrance of the blowing of trumpets.” **יהושע** the Messiah was born at the moment that Israel is commanded to remember to blow trumpets. His arrival on earth was heralded with trumpets! The sounding of trumpets also links the moment of His birth with the coronation theme in Ha’Melech. The incredible timing of the birth of **יהושע** the Messiah reflects His providence as the King of Kings and the Master of the Universe.

His birth came about when He was *delivered*, which is the theme of another name for this day, the “Day of the Delivery of the World.” On the day **יהושע** the Messiah was born Adin Steinsaltz writes:

All births imply delivery. This also happens at Rosh Hashanah, which is deservedly called the “day of the delivery of the world.” The sound of the shofar is reminiscent of the voice of a woman in labor. This is the cry that announces the birth of a new world.

Adin Steinsaltz & Josy Eisenberg, *The Seven Lights on the Major Jewish Festivals*, Jason Aronson Inc., 2000, pgs. 46-47.

Yom Teruah is also called “Yom Hadin” or the “Day of Judgment” as every inhabitant of the world passes before the Creator for judgment as sheep before a Shepherd on this day. In Hebraic thought, the gates are opened for the righteous to enter on Yom Hadin. They remain open for the 10 days of awe leading to Yom Kippur when the gates are finally closed. It has been taught that Elohim remembers to open the books in heaven on Yom Hadin when assessing what the year ahead will hold.

Another name for this day is “Yom Hakeseh” or the “Hidden Day.” It has been taught that the plans of יהוה concerning the final Day of Judgment are hidden from Satan the adversary. However, this day seems to be well known to the evil realm according to Matthew 8:29: “Have you come here to torment us before the appointed time?” In addition, but quite unrelated to this, it was very difficult in times past for Israel’s leaders to consistently determine the exact day on which Yom Teruah began. For this reason this day was somewhat shrouded in mystery or a “Hidden Day.” Historically, Israel celebrated Yom Teruah on two days to make sure they had it covered.

“The woman” in the prophecy of Revelation 12:1-2 is represented by the constellation *Bethulah* or Virgo and refers to two things. It first refers metaphorically to the “*virgin daughter of Israel*” – the children of Elohim, the elect of Israel, the called out assembly of the righteous, the redeemed. The Scriptures refer to Israel as a virgin daughter in 2 Kings 19:21, Isaiah 37:22, Jeremiah 14:17, 18:13, 31:4, 31:21, Lamentations 2:13, and Amos 5:2. The “*virgin daughter of Israel*” prophetically refers to those who, “*obey the commandments of Elohim and remain faithful to יהושע*” according to the prophecy of Revelation 14:12. The Messiah was to come from the tribe of Judah which is one of the twelve tribes of Israel. These twelve tribes are symbolically represented by the *crown of twelve stars* upon the woman’s head.

“The woman” secondly refers more specifically to the mother of the Messiah whose name was Miriam. She was a *virgin* who came from the *virgin daughter of Israel*. The birth of יהושע the Messiah was foretold by the prophet Isaiah who spoke of a coming *sign* in 725 B.C.E.

Isaiah 7:14 *Therefore יהוה Himself is giving you a sign: Behold, the virgin is conceiving and is bringing forth a Son, and has called His name Immanuel.*

The *sign* was seen 722 years later when יהושע the Messiah was born on Yom Teruah in 3 B.C.E. Isaiah further prophesied:

Isaiah 9:6-7 *For a Child is born to us, a Son is given to us, and the government will be on His shoulders. And His name shall be called, Wonderful, Counselor, Mighty El, Everlasting Father, the Prince of Peace. Of the increase of His government and of peace there is no end, on the throne of David, and over His kingdom, establishing and upholding it with justice and righteousness from now to eternity. The zeal of יהוה of Hosts accomplishes this.*

Matthew’s account of the Messiah’s birth makes a reference to Isaiah’s prophecy.

Matthew 1:18-25 *This is how the birth of יהושע the Messiah came about: His mother Miriam was pledged to be married to Joseph, but before their coming together, she was found to have conceived through the Set Apart Spirit, and Joseph her husband being righteous, and not wanting to expose her to public disgrace, determined to divorce her quietly. But after considering this, a messenger of יהוה appeared to him in a dream, saying, ‘Joseph son of David, do not be afraid to receive Miriam as your wife, because what is conceived in her is from the Set Apart Spirit. She will give birth to a Son, and you are to give Him the name יהושע, for He will save His people from their sins.’ All this took place to fulfill what יהוה had said through the prophet: ‘Behold, the virgin is conceiving, and is bringing forth a Son, and has called His name Immanuel,’ which is interpreted, ‘El with us.’ When Joseph woke up, he did what the messenger of יהוה had commanded him and received Miriam as his wife. But he had no union with her until she gave birth to a Son. And he gave him the name יהושע.*

Luke also gives the historical confirmation of the fulfillment of Isaiah’s prophecy.

Luke 2:6-7 *While they were there, the time came for the baby to be delivered, and she gave birth to her firstborn, a Son. She wrapped Him in swaddling clothes and placed Him in a manger, because there was no room for them in the inn.*

For those who are watching, who are filled with the Spirit of יהוה, the Scriptures give all that is needed to discern the year, month, day, hour, and minute of the Messiah’s birth, as well as the precise time of His return. That is why the Master of the Universe instructed all of those who love Him and keep His commandments to *watch*.

In Noah's day it was the *unrighteous* who did not know when the judgment was coming. However, Noah, who was *righteous*, knew *exactly* when the judgment was coming. **יהושע** the Messiah has prophesied that this is exactly what is going to happen again.

Matthew 24:36-51 *Concerning the day and hour no one intuitively knows, not even the messengers in heaven, but only the Father. As it was in the days of Noah, so it will be at the coming of the Son of Man. For they were in the days before the flood, eating and drinking, marrying and giving in marriage, up to the day Noah entered the ark; and they knew not until the flood came and took them all away. So shall the coming of the Son of Man be. Then two will be in the field, one is received and the other left, two grinding with a mill, one is received and the other left. Watch therefore, for you do not intuitively know what day your Master will come. But resolve to know this: If the owner of the house had known at what time of night the thief was coming, he would have kept watch and would not have let his house be broken into. So you must also be ready, for at an hour when you do not expect, the Son of Man will come. Who then is the faithful and wise servant, whom the Master has put over His household to give them food at the set time? Blessed is that servant whose Master finds him doing so when He returns. Truly I say to you, He will put him in charge of all His possessions. But suppose that **wicked servant** says to himself, 'My Master is delaying His coming,' and shall begin to beat his fellow servants and to eat and drink with drunkards. **The Master of that servant will come on a day when he is not looking, and at an hour he is not aware of. He will cut him to pieces and assign him a place with the hypocrites, where there will be weeping and gnashing of teeth.***

Luke 12:39-48 *But resolve to know this: If the owner of the house had known at what hour the thief would come, he would not have let his house be broken into. You also must be ready, because the Son of Man will come at an hour when you think not. Peter asked, 'Master, are you telling this parable to us, or to everyone?' The Master answered, "Who then is the faithful and wise steward, whom the Master puts in charge of His servants to give them food at the set time? Blessed is that servant whom his Master finds doing so when He returns. Of a truth I say to you, He will put him in charge of all His possessions. But if that servant says in his heart, 'My Master is delaying His coming,' and shall begin to beat the menservants and maidservants and to eat and drink and be drunk. **The Master of that servant will come on a day when he does not expect, and at an hour he is not aware of. He will cut him to pieces and assign him a place with the unbelievers.** That servant who knows his Master's will and does not get ready, or does not do what his Master wants, will be beaten with many blows. But the one who does not know, and does things deserving punishment, will be beaten with few blows. From everyone who has been given much, much will be demanded; and from the one who has been entrusted with much, much more will be asked."*

It is the *unrighteous* and *wicked* servant of the Master who does not resolve to know the day and the hour of the Master's return. It is the *unbeliever* who does not know the day and is unaware of the hour of the Master's return. Paul understood the words of the Master, which is why He affirmed that it is the children of *darkness* who will be overtaken by the Master's return, *not* the children of the light.

1 Thessalonians 5:1-11 *And concerning the times and seasons, brothers, you have no need of my writing to you, for you know very well that the day of **יהיה** will come like a thief in the night. When they are saying, 'Peace and Security,' sudden destruction will come on them, as labor pains on a pregnant woman, and they will not escape. **But you, brothers, are not in darkness so that this day should overtake you like a thief.** You are all children of light and children of the day. We are not of the night, nor of darkness. So then, let us not be like others who are asleep, but let us be alert and self-controlled. For those sleeping, sleep at night, and those who are drunk, are drunk at night. But since we belong to the day, let us watch, putting on faith and love as a breastplate, and the hope of salvation as a helmet. For Elohim did not appoint us to wrath, but to receive salvation through our Master **יהושע** Messiah, who died for us so that, whether we are awake or asleep, we may live together with Him. Therefore comfort one another and build each other up, just as you are doing.*

The prophecies are clear, it is the *set apart ones* who *keep the commandments of Elohim* and *remain faithful to יהושע the Messiah*, who will escape the judgment that is about to come on the earth. For this reason, the set apart ones will keep the commandments of Elohim and remain faithful to יהושע the Messiah as they watch. They will *resolve to know* the day, and the hour of the Master's return so as not to suffer loss.

Revelation 14:12 *This calls for patient endurance by the set apart ones who obey the commandments of Elohim, and remain faithful to יהושע.*

The sign of Revelation 12:1-2 is a "*great sign in heaven*" because it indicates with precision the time of the Master's birth. It is also *great* because it inspires followers of יהושע the Messiah living now to *keep watching*. Jeremiah spoke well for יהוה when he said:

Jeremiah 29:11 *'For I know the thoughts that I am thinking towards you,' declares יהוה, 'Thoughts of peace, and not of evil, to give you what you long for and expect in the end.'*