

## Revelation 12 – a Horoscope in the Bible?

© 2017 Dieter Koch (*artizarrak at yahoo.com*), Switzerland

*(Feedback is appreciated, in particular information on earlier attempts to determine the date of the rapture using Rev. 12)*

### The Wording of Revelation 12

I start this essay a few days before 23 September 2017, when some Christians, especially in the USA, expect the beginning of the Last Days. They believe that the time of “the great tribulation” will begin on this day or shortly thereafter, that Christ will return, and true believers will be raptured from the earth. This view was apparently first propagated in 2011 by the American Catholic and YouTube preacher *William Tapley* who calls himself the “third eagle of the apocalypse” and “co prophet of the end of times”<sup>1</sup>. In the same year, but apparently independently of Tapley, the American Evangelical Scott Clarke began to advertise this end-time configuration via YouTube and his own website.<sup>2</sup> In their explanations, the following passage from the Revelation of John, chapter 12, plays a central role. It describes a vision of John of Patmos<sup>3</sup>, which, it is believed, concerns the end of time:

(1) A great sign was seen in heaven: a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars. (2) She was with child. She cried out in pain, laboring to give birth.

(3) Another sign was seen in heaven. Behold, a great red dragon, having seven heads and ten horns, and on his heads seven crowns. (4) His tail drew one third of the stars of the sky, and threw them to the earth. The dragon stood before the woman who was about to give birth, so that when she gave birth he might devour her child.

(5) She gave birth to a son, a male child (υἱὸν ἄρσεν)<sup>4</sup>, who is to rule all the nations with a rod of iron. Her child was caught up (ἡρπάσθη) to God, and to his throne. (6) The woman fled into the wilderness, where she has a place prepared by God, that there they may nourish her one thousand two hundred sixty days.

---

<sup>1</sup> <https://www.youtube.com/watch?v=W5ZTvwago38> (published on 7 April 2011); <https://www.youtube.com/watch?v=J-yD3IVeYIU> (26 May 2015). These and all the videos quoted below were still available on 30 September 2017.

<sup>2</sup> Scott Clarke’s website: <http://erfministries.com/>. Videos: <https://www.youtube.com/watch?v=Rvkzpy7tOsQ> (30 July 2011); <https://www.youtube.com/watch?v=zzYyZ1jekz4> (27 April 2017); <https://www.youtube.com/watch?v=VNXBAXSPJmo> (28 August 2017). Further background to the prophecy of 23 September 2017 can be found in the following Wikipedia article: [https://en.wikipedia.org/wiki/Revelation\\_12\\_Sign](https://en.wikipedia.org/wiki/Revelation_12_Sign).

Clarke and Tapley claim to have discovered the “Revelation 12 Sign” of 23 September 2017 independently of each other. In the description box of his video of 30 July 2011, Clarke mentions “late 2010” as the time of discovery of this “alignment/sign”. However, Tapley claims the discovery for himself:

<https://www.youtube.com/watch?v=opzcauokxVA> (14 June 2017).

Clarke explains that he made the discovery during investigations into the apocalyptic prophecy of others, who had considered the “Revelation 12 Sign” fulfilled already on 30 September 2011. A PDF by Luis B. Vega on this prophecy can still be found at archive.org:

[https://web.archive.org/web/20111027201812/www.sonoma.edu/users/v/vegalu/eschatology\\_files/Dragon.pdf](https://web.archive.org/web/20111027201812/www.sonoma.edu/users/v/vegalu/eschatology_files/Dragon.pdf) or <https://tinyurl.com/ycfj62be>.

<sup>3</sup> While the church fathers claim that the “John” of Revelation is the same as the author of John’s Gospel, modern Bible studies question this.

<sup>4</sup> According to Jeremiah 20:15, quoted from the Septuagint.

(7) There was war in the sky. Michael and his angels made war on the dragon. The dragon and his angels made war. (8) They didn't prevail, neither was a place found for him any more in heaven. (9) The great dragon was thrown down, the old serpent, he who is called the devil and Satan, the deceiver of the whole world. He was thrown down to the earth, and his angels were thrown down with him. (*World English Bible*)

The exact meaning of these cryptic statements is controversial. The two-thousand-year-old tradition of biblical exegesis has developed four interpretative approaches:

- (1) The *mariological* interpretation, which has been documented since Epiphanius and Tychonius (4th century): The woman is the Virgin Mary, and the boy she gives birth to is Jesus.
- (2) The *ecclesiological* interpretation that has been testified since Hippolytus of Rome (200 CE): The woman stands for the Church, while the birth of her "son" signifies the continuous bringing forth of the Word of God or Christ "from the heart".<sup>5</sup>
- (3) The *israelological* interpretation, which appears in Augustine's work (around 400 CE) for the first time: The woman stands for the people of Israel, who bring forth the Messiah and Christianity.
- (4) The *apocalyptic* interpretation: The woman is interpreted as the congregation of the Last Days, her son as Christ at his Second Coming.

I do not need to go into the difficult question of which of these interpretations is the most plausible or whether an alternative one would be more correct. Perhaps the most interesting might be interpretation (1), according to which the text describes Jesus' birth chart in imagery of astral mythology. Some authors who deal with the star of Bethlehem refer to this passage in their attempts to find the birth date of Jesus.<sup>6</sup> However, interpretation (4) seems to be particularly attractive to people with a Christian background who believe that we are living near the end of times. By the way, some of the four interpretations could be reconciled. In particular, Mary could symbolically represent the Church or the Jewish people, which would combine interpretation (1) with interpretation (2) or (3). Why should the text not refer to both the natal astronomical/astrological configuration of Jesus *and* the configuration of Jesus' return? Why shouldn't his first and his second coming, from a Biblical perspective, not take place under the same or a similar celestial configuration?

It will become clear in the following that the astrological-astronomical interpretation of the passage raises serious problems, as well, and that different authors have arrived at different conclusions. The purpose of this paper is to point out these problems and to show possible solutions.

Most authors agree on the following points:

- The pregnant woman stands for the constellation of Virgo.
- The fact that she is clothed with the Sun is believed to mean that the Sun stands in Virgo, that therefore Virgo is filled by sunlight and thus not visible to the human eye. Because she is in the sky only during the day, she is "clad" with the glare of the Sun, as it were.
- Since the constellation of Virgo is found in a lying position on the zodiac, namely with the head towards Leo (the Lion) and the feet towards Libra (the Scales), the Moon underneath her feet means that it is a new moon configuration.
- In antiquity, this celestial configuration typically occurred on Jewish New Year's Eve *Rosh-ha-shanah*, the 1st of Tishri. According to the Julian calendar, this date usually fell into September in Jesus' time.

---

<sup>5</sup> Hippolytus of Rome, *De Antichristo*, chap. 61.

<sup>6</sup> W. Papke, *Das Zeichen des Messias* (1995); E. L. Martin, *The Star that Astonished the World* (1996); D. Koch, „*The Star of Bethlehem*“ (2004-2015).

Even today, this configuration can still happen around the Jewish New Year. But due to the precession of the equinoxes this astronomical correlation is often no longer given. Also, due to a calendar reform made in the early Middle Ages, the Jewish New Year's Eve does no longer coincide precisely with the first appearance of the new moon crescent in Jerusalem.

The above information is of course still not sufficient to date the configuration of Rev. 12. It can be observed in many, albeit not all, years. However, if one interprets the son the woman will give birth to as a planet which is in her abdomen or between her thighs, the number of possible dates can be considerably reduced. If one wants to believe that the text really describes Jesus' "birth chart" and if one has an idea which planet it must be, then most probably Jesus' date of birth can be unambiguously determined. The number of possible years of birth for Jesus is limited, and not every year the planet in question is at the desired place. Some authors believe that the "son" of the woman must be Jupiter. However, I will point out below that Venus is a far better candidate for the planet of the Messiah.

It is far more difficult to date the beginning of the Last Days or the Second Coming of Christ on the basis of the same text—if one wants to believe in these things at all. Since Jesus did not come, as originally expected, during the lifetime of the first Christians, he is expected to come in an indeterminate future. Over a period of several millennia, of course, the position of a single additional planet besides the positions of the Sun and the Moon is not sufficient to find a unique date. It is necessary to extract further clues from the text that can contribute to the dating. Although many people today are in an "end-time mood" and believe that Jesus' return is imminent—thereby giving a narrower time horizon—, even apocalypics of this category, such as the above-mentioned Tapley and Clarke, believe that the combination of all the astronomical references given by the Bible must indicate a celestial configuration that occurs *only once* in the entire history of creation. This is because with these visions of John, God supposedly wants to give unambiguous signs that should also fit symbolically.

Before starting the investigation, it should be noted that end time theories based on Rev. 12 are usually not created by astrologers, but by pronounced *enemies* of astrology, namely evangelical Christians. They do not base their theories on astrological considerations, but on biblical studies alone. From an astrological point of view, the configuration of 23 September 2017 seems rather harmless. At least it has not attracted the attention of famous astrologers. Scott Clarke does not believe that he is doing astrology, but he calls it "biblical astronomy".<sup>7</sup> The "Watchman", an anonymous Internet author, defines the difference between "biblical astronomy" and "astrology" as follows:

„astrology ... is the study that assumes and attempts to interpret the influence of the heavenly bodies on human affairs. Biblical astronomy recognizes that God created the heavens and they are for signs to us. They are also the origin of our marking of time.“<sup>8</sup>

Nevertheless, one could call this "biblical astronomy" a *fundamental Christian "mundane astrology"*. However, its subject matter is limited to events relevant to the history of salvation, thus limited mainly to the *Star of Bethlehem* (Matthew 2) as well as passages from the *Revelation of John* and the *Book of Daniel*. At the same time, close attention is paid to avoiding conventional astrological concepts. For example, Dwight Hutchison<sup>9</sup> in his book about the "wise men" from the Orient and the Star of Bethlehem even avoids the common planet names, which are known to be names of Roman deities. Rather than these he uses traditional Jewish names of the planets.<sup>10</sup>

<sup>7</sup> <https://www.youtube.com/watch?v=VNXBAXSPJmo> (28.8.2017), 20 min. 27 sec.

<sup>8</sup> <http://www.watchmanbiblestudy.com/BibleStudies/BiblicalAstronomy.html>.

<sup>9</sup> Hutchison, *The Lion Lead the Way* (2015).

<sup>10</sup> *Tsedeq*, "justice", for Jupiter, *kōkab nōgah*, "shining star", for Venus, *ma'adīm*, "redness", for Mars, *kōkab*, "star", for Mercury and *shabbetai*, "rest, cease", for Saturn

## Revelation 12 and the End of Times

Let us first discuss possible approaches to the dating of the Last Days. As I have stated, at the time I am writing this essay many people believe that Rev. 12 describes the astronomical configuration of 23 September 2017. I became aware of this theory because a Swiss pastor, who had read my book on the *Star of Bethlehem*, asked me to comment on it.

After there have been claims that this configuration occurs only once in 7000 years, the first question I tried to answer was whether there have been comparable celestial configurations since the birth of Jesus. To begin with, it must be stated that the Bible does not expressly state that the configuration occurs *only once* or that the Last Days must necessarily begin *at the first occurrence* of the configuration. Why should Jesus not take the second or third opportunity? Or why not the last one? For there will be a “last one” also. As a result of the precession of the equinoxes, configurations with the Sun in Virgo and the new moon at her feet—if all other conditions are ignored for the moment—fall ever less frequently on a Jewish New Year’s Eve. Most probably 26 September 2682 will be the last date of this kind.<sup>11</sup> After that, Jesus will have to wait about 22,000 years until a new time window opens up for his return—if he wants to come back under this kind of configuration.

At first glance, the celestial configuration of 23 September 2017 seems to fit perfectly with John’s vision:

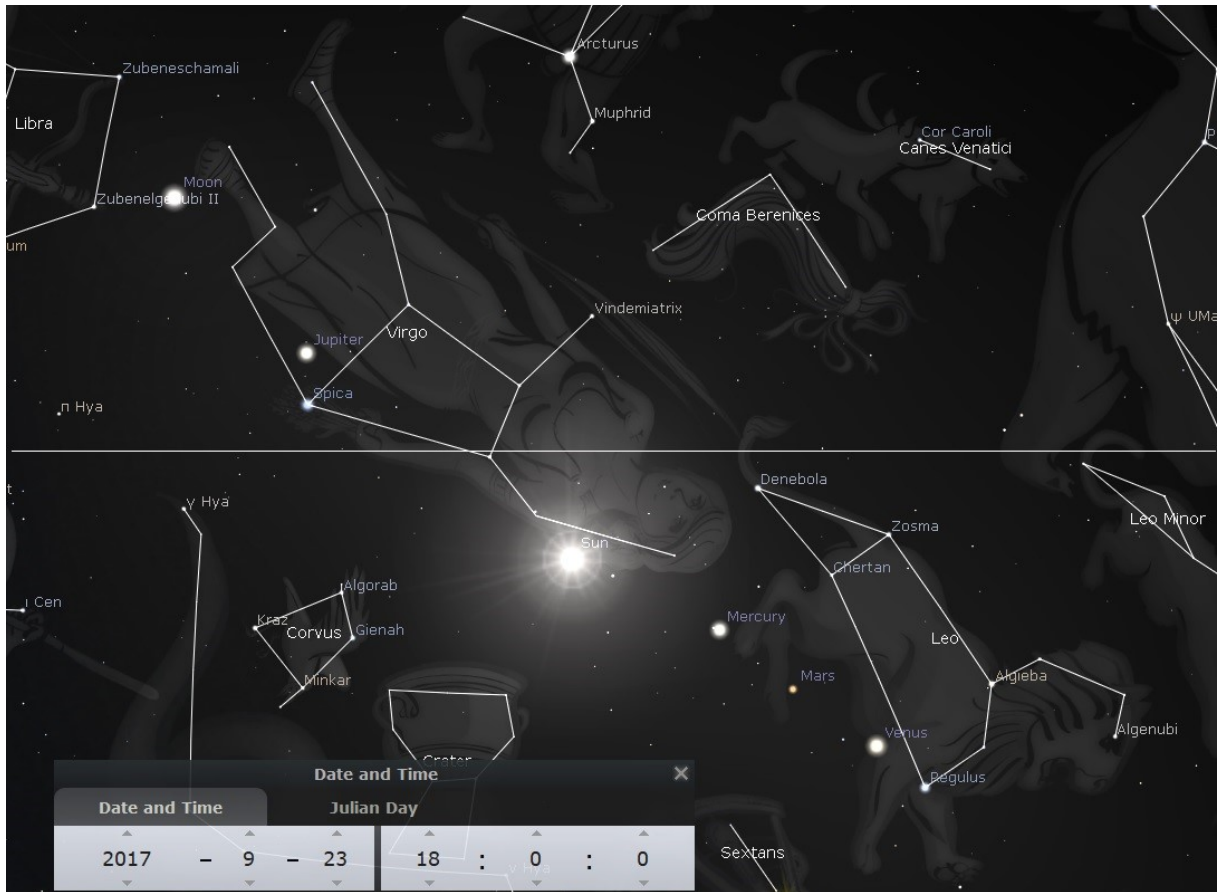
1. The Sun is in the constellation of Virgo, thus is “clothed” with the Sun’s light.
2. Second, the Moon is at her feet.
3. Jupiter stands between the thighs of Virgo and could symbolically stand for her “son”, who was just born. Tapley, Clarke and their kind believe that Jupiter, the son of Saturn, represents Jesus as the Son of God. The planet had been in the belly of Virgo for nine months, i.e. during a full gestation period, before it crossed the line connecting her two hip stars, Spica and *Heze* ( $\zeta$  *Virginis*). The planet was seen on the evening of 23 September together with the new moon crescent.
4. The above-mentioned authors explain the crown of twelve stars above the head of Virgo as follows: Virgo is found in a lying position on the zodiac and has the Lion above her head. Astronomical tradition draws lines between nine stars of Leo in such a way that they seem to form the body of a lion. If Venus, Mars, and Mercury, which were in the same heavenly region on this date, are added to these, twelve stars are obtained above the head of Virgo. The twelve stars were visible on the morning of 24 September where the sky was clear.
5. Moreover, the Moon at the feet of Virgo, who is clothed with the Sun, indicates a Jewish New Year’s new moon. The configuration of 23 September 2017 is therefore linked to the Jewish New Year celebration *Rosh ha-shanah*, the “Head of the Year”, also known as *Yom Teruah*, “Day of Trumpeting”. This day is also considered the anniversary of the creation or birth of Adam.

---

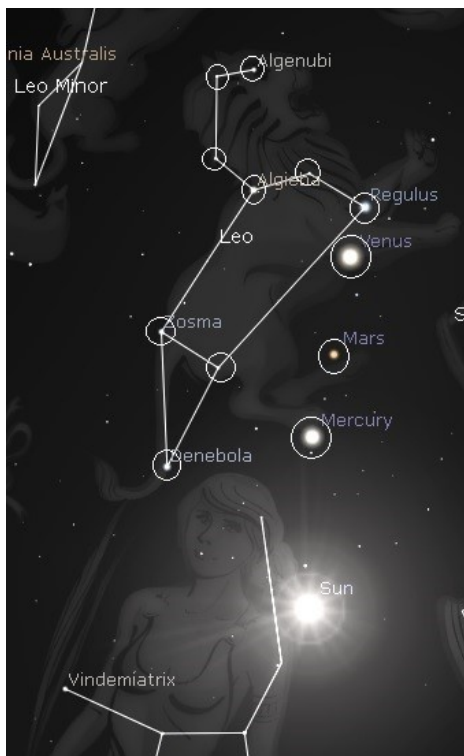
<sup>11</sup> I presuppose a calendar which was used in Antiquity, where the month begins with the first appearance of the new crescent moon in Jerusalem and the Nisan full moon must not lie before the spring equinox. It is more likely, however, that the calendar used in Jesus’ time was oriented towards some state of maturity of barley. According to the barley calendar, the 1st Nisan is often located earlier than according to the equinox-oriented calendar. Since the former cannot be calculated, I use the latter as an indication of the last possible date for the configuration of Rev. 12.

In my calculations, I also allow that the Moon could be discovered one day *after* its earliest possible discovery, and I assume that by this time it must have left the star *Syrma* ( $\iota$  *Virginis*) behind.

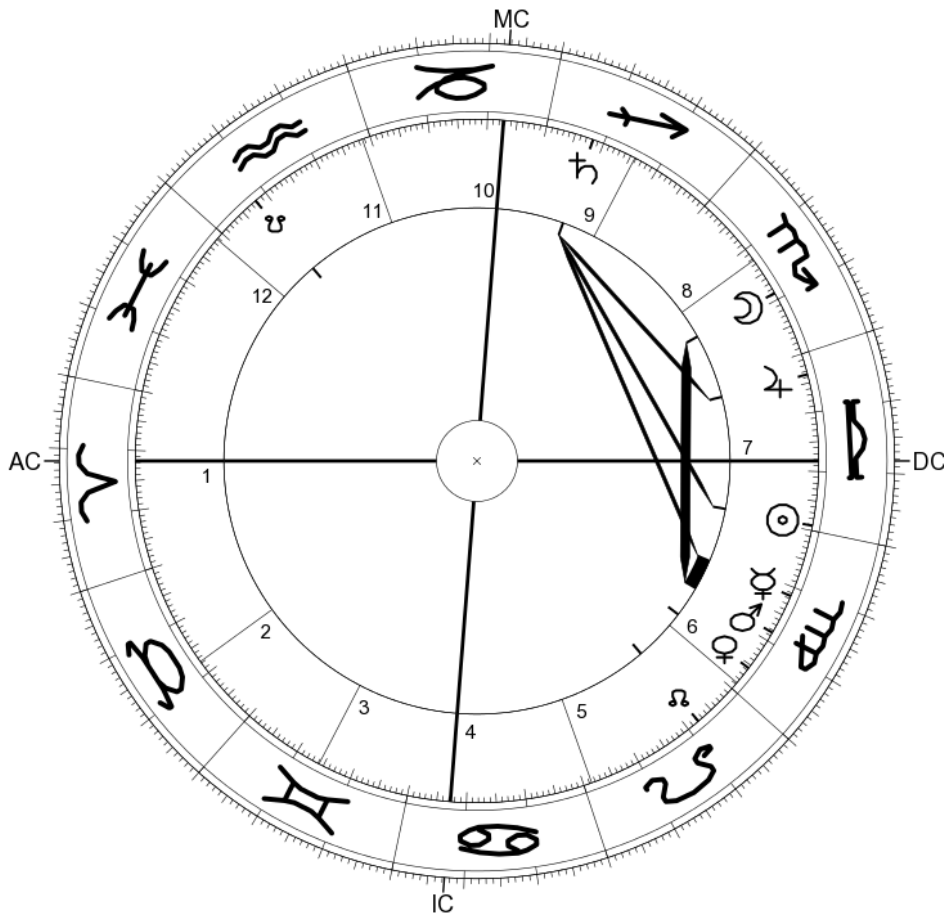
Today, Jews use a reformed calendar from the early Middle Ages. If this calendar is followed, then the configuration of Rev. 12 probably appears for the last time on 11 October 3764.



**Fig. 1:** 23 September 2017, 6:00 p.m. in Jerusalem, alleged “Revelation 12 Sign” according to William Tapley, Scott Clarke and others. The horizontal line indicates the approximate position of the horizon. (The graphic was created using the Stellarium software. The drawing of the woman is unfortunately not very well placed. But when one looks at the lines between the stars, then Jupiter is clearly below the two hip stars Spica and Heze, which means that he was “born” recently.)



**Fig. 2:** Nine stars of Leo and the three planets Mercury, Mars, and Venus are said to form a “crown” (στέφανος) of twelve stars.



**Abb. 3:** Astrological chart of the alleged beginning of the Tribulation: 23. Sept. 2017, 6:00 pm, Jerusalem (tropical zodiac). Not too extraordinary according to astrologers.

Astronomically, this is all quite correct. By the time this essay will be published, however, it should have become clear that this date was not associated with outstanding spiritual and world political events. However, Scott Clarke said on 25 September that the configuration of September 23rd was only the heavenly *sign announcing* the beginning of the events in question. He did not say how quickly these would develop, but suggested that important events could take place at Yom Kippur, the 10th day of the Jewish month. Depending on whether one uses the ancient Jewish barley calendar or the modern Jewish calendar, this date corresponds to 2 October or 30 September. Obviously, all these predictions were wrong.<sup>12</sup>

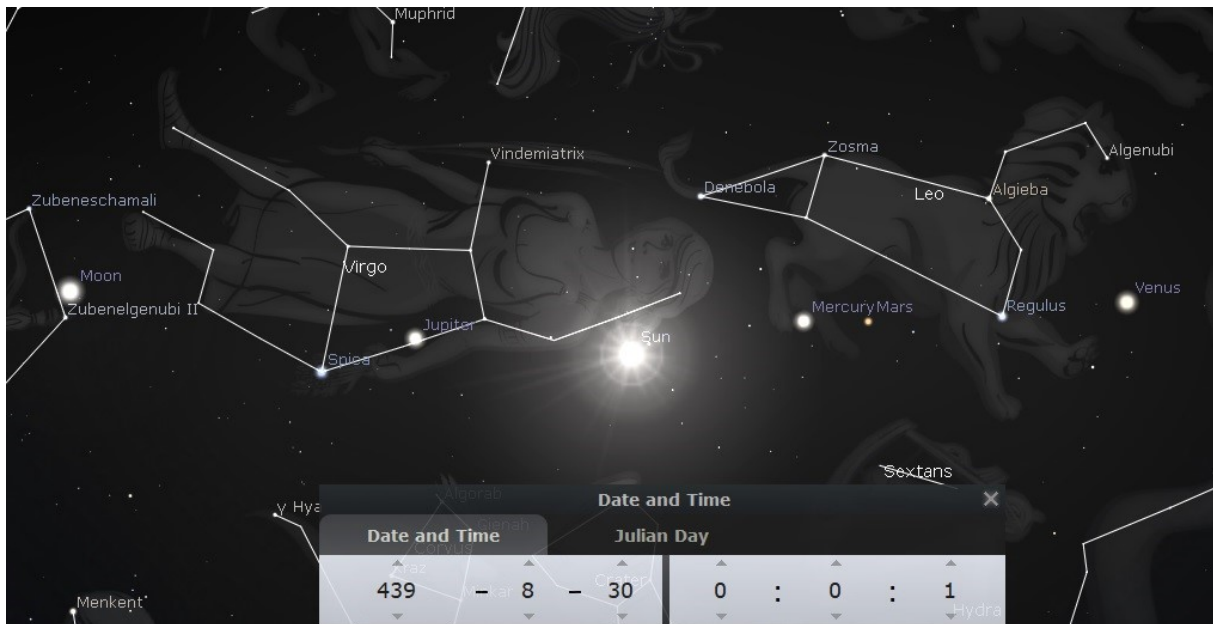
So, I first examined the *frequency* of this astronomical configuration. For this purpose, I wrote a computer program that searched for comparable configurations within the period from the birth of Christ to 4000 AD. It turned out that the constellation of 23 September 2017 is indeed unique, provided that all the above criteria must be strictly met.

However, on closer examination of the wording of Rev. 12, these criteria are not all mandatory or correct. E.g., the text states in verse 2 that the woman, at the same time she has the Moon under her feet, has a child “*in her belly*” (ἐν γαστρὶ ἔχουσα, *in utero habens*) and is *about* to give birth. It is not true that she has *already given birth*. Verse 4 states that the dragon is still

<sup>12</sup> Some people’s assertions that an unknown planet would hit the earth and cause a global catastrophe this year were particularly mistaken. Unfortunately, they ignored the fact that astronomers would have discovered the planet long ago if it had existed. Some doomsday theorists even suspected that Planet X, although long known, would be kept secret by NASA and the US government. Of course, such secrecy would only have worked if European, Russian, Chinese, and other countries’ astronomers had consistently joined in the conspiracy.

waiting for the woman to give birth. Possibly, the dragon even has to rise before the woman can give birth. The birth only takes place in verse 5. Therefore, if Jupiter must still be in the womb of Virgo at the time the Moon is under her feet, then 23 September 2017 is obviously not a suitable date. At this point in time, Jupiter has already left Virgo's womb for 14 days and is located near Virgo's left thigh.

The configuration of 30 August 439 Julian (= 31 August Gregorian) would be more suitable. In fact, this date also falls into a time of "great tribulation". In the course of the Migration Period, wild Germanic tribes were in the process of destroying the (western) Roman Empire, which in fact resulted in a world-political upheaval and, in a certain sense, the "end of the world". But Jesus did not come as far as we know, although no doubt good Christians hoped he would come.



**Abb. 4:** 29 September 439 CE (jul.). Similar configuration as on 23 September 2017.

However, the birth shouldn't take place too long after the passing of the Moon at the feet of Virgo. Rather, *Virgo should be about to give birth* at this time. The picture of the year 439 does not seem to fit well either, because Jupiter stands in the middle of the Virgo's breast, quite far from his "birth". Probably, the "son" should rather stand on the connecting line between the two stars Spica and Heze?

One of the criteria mentioned above requires that the planets mentioned must be far enough away from the Sun to be observed in the evening or in the morning. However, this assumption is not necessarily correct. One has to bear in mind that one cannot see the "woman clothed with the sun" either. When the Sun is in Virgo, the constellation is outshone by the Sun and can be found above the horizon only during the day. Nevertheless, we know that the Sun is located in Virgo. Similarly, one could also accept configurations of the planets which are not directly visible to the eye, but can be calculated. Since ancient times, astrology has been drawing planets into the horoscopes that were not visible at birth. Seen in this light, the visibility criterion is not necessarily relevant.

In reality, the criterion of visibility can only be adhered to with difficulty, at least if Rev. 12 describes a new moon situation and if one assumes that Jupiter, who is standing at the hip of Virgo, i.e. near Spica, must be visible. In this case, the new crescent usually will not be visible at the feet of Virgo, but one day earlier, near Jupiter at the thigh of Virgo. If one wants the new moon to appear at her feet, then Jupiter in Virgo's hip will be too close to the Sun to be seen.

Thus, if one omits the criterion of visibility, some additional dates between Jesus' crucifixion and today fulfil the specified conditions.<sup>13</sup> Then the question arises, why did Jesus not come long ago? Did he not want to come at the first configuration of this kind? Will he wait any longer? Does he have any future opportunities? In fact, I did not find any more suitable dates in the future. As a result of the precession of the equinoxes, configurations with the Sun in Virgo and the Moon at their feet increasingly rarely fall near a Jewish New Year. Therefore, 23 September 2017 was the last chance for Jesus to come back during such an astronomical configuration. Since he did not do so, he has to wait at least 22,000 more years until another time window opens up for his return. Unless we waive the condition that it must be a Jewish New Year's Eve; then a suitable constellation could also occur earlier.

While Tapley, Clarke and their colleagues associate Rev. 12 with a Jewish New Year's Eve (*Rosh-ha-shanah*), strictly speaking this date was not given on 23 September 2017. At the time of Jesus and John, the new month and the new year began with the first sighting of the new crescent in Jerusalem. The New Year's crescent moon 2017 appeared in Jerusalem on 21 September at the earliest and on 22 September at the latest. However, on the evening of 22 September, the Moon was still close to Jupiter and rather near the thigh than the feet of Virgo. It was only on 23 September that the Moon stood at the feet of Virgo. But this was at best the second day of the New Year festival. While the second day is celebrated nowadays, there was no second festival day in antiquity.

If one takes the text very strictly, the Moon should even stand "*beneath* her feet" (ὑποκάτω τῶν ποδῶν αὐτῆς). However, since Virgo is *in a lying position* on the zodiac, Scott Clarke was not sure about how this should be understood. Should one consider Virgo to be *standing* on the Moon, so that the *Moon is placed below the sole of her left foot*? Or should one imagine her in a lying position, *laying the outside of her left foot on the Moon*? As Fig. 1 shows, on 23 September the Moon was not below the sole of her left foot, but on its outside. One could also say that the lying woman has laid her foot on the Moon. It was not until 24 September that the Moon was under the sole of the foot, but that was *two days after* New Year's Eve.<sup>14</sup> But perhaps we are taking the "New Year's Eve" too strictly. In addition, it should be noted that the Greek word for "foot" (ποῦς) could also refer to the whole "leg".<sup>15</sup>

However, other interpretations of Rev. 12 are conceivable. For example, one could doubt that the child born of Virgo must be represented by Jupiter. It is certainly true that Jupiter was considered to be the king of the gods and is often associated with royalty in astrology. The child of Rev. 12 is destined to be the ruler of the world. However, other planets should not be prematurely excluded as candidates for the "child". Astrologers of the late Middle Ages and the Renaissance such as Roger Bacon, Pierre d'Ailly and others regarded Christianity as a Mercurian religion (*lex mercurialis*), which makes sense in that Christianity understands itself as a "good news" (εὐαγγέλιον, *evangelium*), thus as something Mercurian. The same astrologers also believed that Jesus was born with the ascendant in the zodiac sign Virgo, in which Mercury has both his astrological dignities, namely both his rulership and exaltation. In addition, they believed that

<sup>13</sup> 23/24 Sept. 2017 [+2], 5/6 Sept. 1483 jul. [+2], 4/5 Sept. 1293 jul. [+2], 14 Sept. 1246 jul. [+1], 3 Sept. 1163 jul. [+2], 14 Sept. 1056 jul. [+1], 15 Sept. 866 jul. [+2], 27 Aug. 629 jul. [+2], 29/30 Aug. 439 jul. [+4], 12/13 Sept. 356 jul. [+0], 6/7 Sept. 202 jul. [+1], 10 Sept. 36 jul. [+0]. On many of these dates, the crown is not particularly beautiful. If the son-planet is to stand on the line connecting the hip stars of Virgo, then only 14 Sept. 1056 jul. will fit. In square brackets, the distance in days from the new light is given. The value is usually greater than zero, because the distance of the Moon, which has to stand at the feet of Virgo, from the Sun, whose position is assumed in Virgo's body or head, is greater than the elongation required for the crescent moon to be seen.

<sup>14</sup> Scott Clarke, „September 24, 2017 - A More PERFECT Alignment for Revelation 12?“ (23 Sept. 2017), <https://www.youtube.com/watch?v=dkx0jTDuKi4&t=2s>.

<sup>15</sup> Liddell-Scott, *Greek-English Lexicon* (1883), p. 1261.



Jesus' ascendant was in the first decan of Virgo, which was also assigned to Mercury and in the so-called "term" of Mercury, which consists of the first seven degrees of Virgo.<sup>16</sup>

However, some authors (D. Koch, B. Killian) are of the opinion that the "son" of Virgo, i.e. Jesus, the son of Mary, must be represented by *Venus*. Jesus himself states in Rev. 22:16:

I, Jesus, ... am the root and the offspring of David, the Bright and Morning Star.

The expression "bright morning star" (ὁ ἀστὴρ ὁ λαμπρὸς ὁ πρωῒνός) definitely does not refer to Jupiter. When Jupiter rises as a "morning star", he is rather inconspicuous and far from the bright, splendid appearance he has when he is in opposition to the Sun. On the other hand, the expression fits very well for Venus, who is the brightest of all stars and attains her greatest brilliance only a few days after her heliacal rising (first appearance in the eastern morning sky). In English, also, the term "the morning star" always refers to Venus.

The morning star also plays a role in some other places in the Bible, e.g. in 2 Peter 1:19:

We have the more sure word of prophecy; and you do well that you heed it, as to a lamp shining in a dark place, until the day dawns, and the morning star arises (φωσφόρος ἀνατείλη, *lucifer oriatur*) in your hearts. (*World English Bible*)

The term *phosphoros* (φωσφόρος) used here, in the Latin Vulgate *lucifer* (!),<sup>17</sup> can only refer to Venus, never to Jupiter. The "morning star" also occasionally appears in the Old Testament. The Greek version (Septuagint) uses the term *heosphoros* (ἑωσφόρος), which never refers to Jupiter either, but always to Venus as the morning star.<sup>18</sup>

If the conditions set out above are maintained, but if Jupiter is exchanged with Venus, then further possible dates for the return of Jesus can be found. The next opportunity would be 20 September 2096.<sup>19</sup> However, again there is the problem that the "child" is no longer in the womb of Virgo, but has been born six days earlier and is already found at her left thigh.

More solutions have been proposed. The astronomer Colin R. Nicholl, who believes that Rev. 12 shows the natal configuration of Jesus, thinks that Virgo's "son" is neither Jupiter, nor Venus, nor any other planet, but a spectacular comet which he thinks must have appeared in 6 BCE.<sup>20</sup>

Older writers are of the opinion, following a Hellenistic-Arabic tradition brought to Europe in the Renaissance, that the child is an integral part of the constellation of Virgo and need not be represented by a planet at all.<sup>21</sup> On the other hand, Rev. 12:5 states that the "son" of the woman "rule all the nations with a rod of iron", and in Rev. 2:26ff. this "rod of iron" is associated with the "morning star", thus with Venus.

Considerable doubts can thus be expressed as to whether the woman's son should be represented by Jupiter.

<sup>16</sup> Koch, *The Star of Bethlehem* (2015), pp. 163f., footnote 369.

<sup>17</sup> The use of the name Lucifer for the devil is not biblical. It goes back to an early church interpretation of Isaiah 14:12-15, where the fall of the king of Babylon is compared to the sinking of the morning star. In Peter's letter, the term *lucifer* obviously stands for Jesus Christ or for the morning star, which is identified or associated with him. Equally unbiblical is the identification of the Virgin Mary with the morning star (or *stella maris*), which is common in the Catholic tradition.

<sup>18</sup> *Job* 3:9 and *Psalms* 110:3, however not recognizable in current English translations based on the Hebrew text.

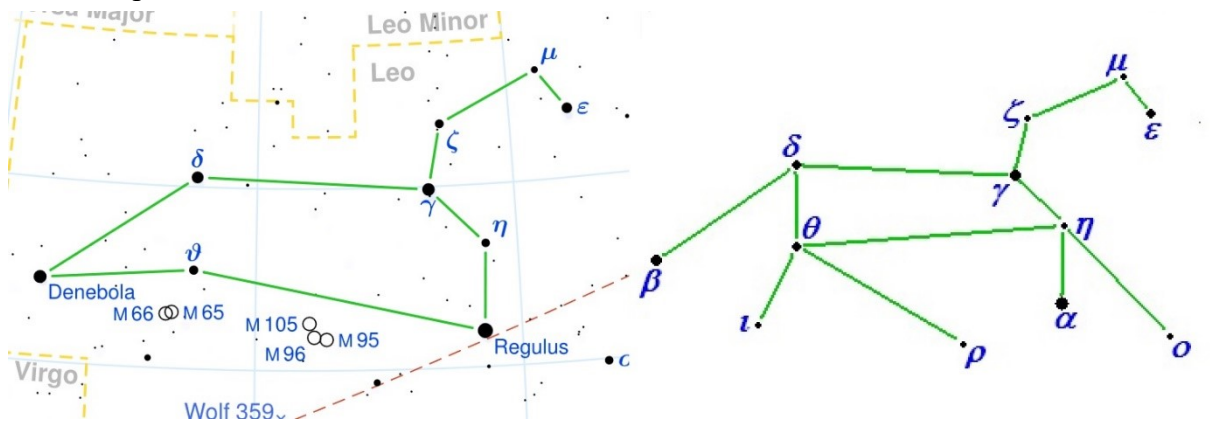
<sup>19</sup> 9/10 Sept. 123 jul. [+1], 16/17 Sept. 1007 jul. [+0], 16 Sept. 1338 jul. [+0], 23 Sept. 1588 [+2], 20 Sept. 2096 [+3]. If the child planet is to stand on the line connecting the hip stars of Virgo, then only 17 Sept. 1007 jul. will fit.

<sup>20</sup> C. R. Nicholl, *The Great Christ Comet. Revealing the True Star of Bethlehem* (2015).

<sup>21</sup> Detailed information on this can be found in D. Koch, *The Star of Bethlehem* (2015), pp. 207ff.

Let us come to another point: The crown of twelve stars has been interpreted in such a way that three planets together with nine stars of the constellation Leo are standing above the head of Virgo. This explanation is uncertain, as well. In reality, Leo consists of many more than nine stars. While it is true that the astronomical tradition draws lines only between nine stars of Leo, the Greek astronomer Eratosthenes counted 19 stars in Leo<sup>22</sup> and Ptolemy 27 stars.<sup>23</sup> Other authors therefore believe that the “twelve stars” may be some picked out fixed stars so that no planets are required to arrive at twelve stars. However, this is also problematic because it is difficult to determine exactly which stars these should be.<sup>24</sup>

Unfortunately, we do not know whether the constellation of Leo was drawn in this way during the time of John. In 1952, the American author Hans Augusto Rey proposed more elaborate constellation drawings where he drew lines between 15 stars of Leo.<sup>25</sup> Could John have counted *twelve* important stars in Leo?



**Fig. 5:** Drawings of the constellation Leo. The picture on the left side shows the traditional drawing with 9 stars, the picture on the right side shows a possible drawing with 12 stars (invented by D. Koch on occasion of this essay, inspired by H.A. Rey (1952)). We do not know how the constellation was drawn in Antiquity.

An alternative explanation for the twelve stars is as follows: The “head” of Virgo corresponds to the Jewish beginning of the year, which is called *Rosh-ha-shanah*, literally “head of the year”. An old tradition interprets the “twelve stars” in her crown as the “twelve signs of the zodiac”. The zodiac thus begins at the head of Virgo, which is also the “head of the year”. Yet another suggestion is made by the American Christian Bob Schlenker, who believes that the crown stands for the royal planet Jupiter, which crosses all twelve zodiac signs once in twelve years.<sup>26</sup>

In view of the above considerations, the interpretation of Rev. 12 as referring to the astronomical configuration on 23 September 2017 proves to be inaccurate and not very credible. On the one hand, it is based on uncertain assumptions. It assumes

- that the “son” of Virgo should be represented by Jupiter and
- that her “crown of twelve stars” should be represented by nine stars of Leo and three planets.

On the other hand, the criteria set by the text are not properly met:

- According to the text, the heavenly woman is just about to give birth, but in reality, the “son” Jupiter was born two weeks before 23 September.
- Jewish New Year's Day actually occurred one to two days earlier.

<sup>22</sup> Eratosthenes, *Catasterismorum Relequiae*, p. 96.

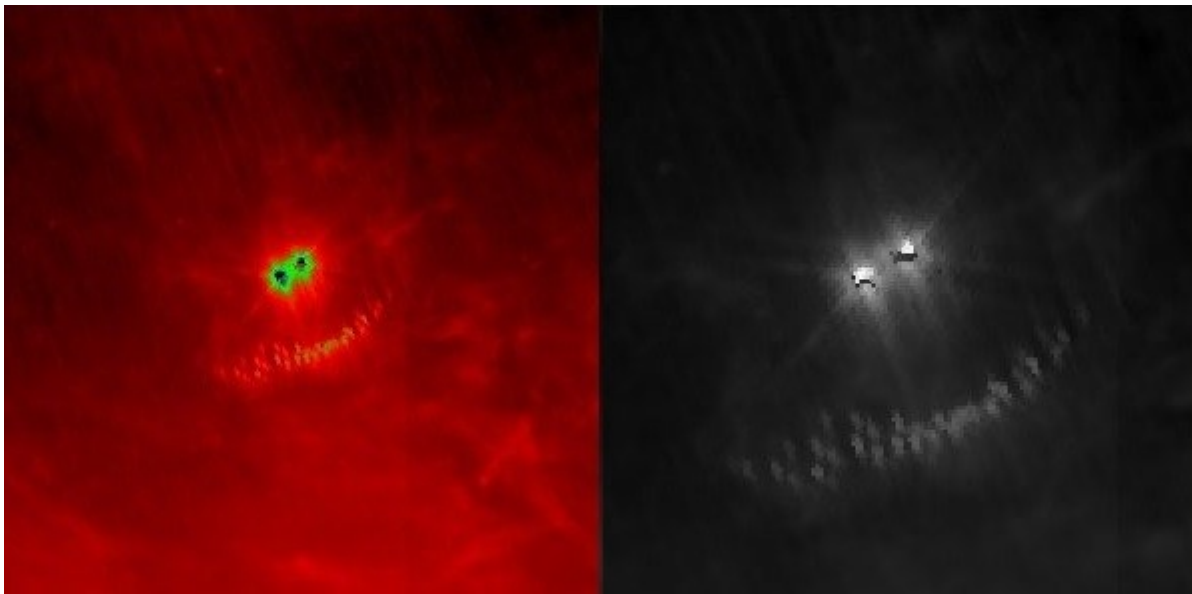
<sup>23</sup> Ptolemy, *The Amagest*, (tr. G. J. Toomer), p. 367f.

<sup>24</sup> E. L. Martin, *The Star that Astonished the World*, p. 98.

<sup>25</sup> [https://en.wikipedia.org/wiki/H.\\_A.\\_Rey](https://en.wikipedia.org/wiki/H._A._Rey)

<sup>26</sup> [http://www.theopenscroll.com/when\\_jesus\\_was\\_born.htm](http://www.theopenscroll.com/when_jesus_was_born.htm)

The arbitrariness of the above interpretation of Rev. 12 becomes even more obvious when looking at older astronomical interpretations of this text. In 2011 already, some evangelicals, among them the American Luis B. Vega, expected the beginning of the “great tribulation”. On Jewish New Year’s Day, which fell on 29/30 September in this year, the new crescent moon stood at the feet of Virgo. The “child” she was to give birth to was *Venus* (as evening star!), who stood in her body in conjunction with Saturn. Only four days later, Venus emerged from Virgo’s “vagina”. After her “birth”, she moved towards a particular point between the Virgo stars Spica and Syrma, where there is a kind of dragon face with a diameter of four to six lunar diameters ( $2\text{--}3^\circ$ ). This face is not visible to the human eye, but only appears on infrared images of the satellite IRAS. Luis Vega believed that it could stand for the “red dragon” who was trying to devour the child. Venus passed just underneath the dragon’s face on October 8th (without being swallowed!).<sup>27</sup>



**Fig. 6:** The “red dragon”, below which Venus passed on 8 October 2011, after having been “born” from Virgo on 4 October, four days after the Jewish New Year’s Eve. The dragon is not visible to the human eye. The image was taken by the infrared satellite IRAS.

<sup>27</sup> Vega’s PDF is still found on archive.com:

[https://web.archive.org/web/20111027201812/www.sonoma.edu/users/v/vegalu/eschatology\\_files/Dragon.pdf](https://web.archive.org/web/20111027201812/www.sonoma.edu/users/v/vegalu/eschatology_files/Dragon.pdf)  
(or <https://tinyurl.com/ycfj62be>).

The document was written in the course of September 2011 and was apparently put online on 30 September, just in time for the Jewish New Year. However, according to Clarke, the date had already been under discussion since 2010. (In the description box his Video <https://www.youtube.com/watch?v=Rvkzpy7tOsQ> )

The position of the center of the dragon face on 8 October 2011 was  $28^\circ 27'$  Libra (sidereal  $3^\circ 33'$  Libra) with ecliptic latitude  $2^\circ 00'$  N (RA J2000 13h48min,  $9^\circ$  S; ecliptic longitude J2000  $108^\circ 17'$ ,  $2^\circ 00'$  N; calculation D. Koch). The two infrared light sources are called IRAS 13458-0823 and IRAS 13459-0812.

The original image of the “Dragon” can be found on NASA’s Skyview page and can be accessed directly via the following link:

In black and white: <https://tinyurl.com/y9lrhh9> (original page:

<https://skyview.gsfc.nasa.gov/current/cgi/runquery.pl?survey=IRAS%20100%20micron&coordinates=J2000.0&projection=Tan&scaling=Log&sampler=Default&lut=colortables/b-w-linear.bin&size=3.75,3.75&pixels=300&position=207.03214852843868,-8.789194233819176> ).

In color: <https://tinyurl.com/y7jku52s> (original page:

<https://skyview.gsfc.nasa.gov/current/cgi/runquery.pl?survey=IRAS%20100%20micron&coordinates=J2000.0&projection=Tan&scaling=Log&sampler=Default&lut=colortables/prism.bin&size=3.75,3.75&pixels=300&position=206.91194044946053,-8.970427009669624> ).

The fact that Google Sky (in infrared mode) is blacking out most of the dragon’s face, while otherwise the whole environment is completely visible, gave rise to conspiracy theories both in 2011 and 2017.

The same “dragon”, by the way, was also discussed again on the occasion of the configuration of 23 September 2017. This time, however, it was Jupiter who after his “birth” at the beginning of October passed just below the dragon’s mouth.

For reasons of space, I can’t go into the problem of the identity of the “dragon”, which of course has to be explained in all interpretations of Rev. 12. Other authors have associated him with the constellations *Hydra*, *Draco* and *Serpens* (part of *Ophiuchus*, the “Serpent-bearer”). Also Saturn, who eats his own children in Greek mythology, has been discussed as a candidate for the “dragon”. So, there are alternatives to Vega’s explanation of the dragon.

A completely different kind of explanation for Rev. 12 was proposed by the American evangelical Bruce Killian.<sup>28</sup> (Fig. on next page) He interprets the picture as referring to the configuration on 17 November 2036 before sunrise. Virgo is standing on the eastern horizon and is “clothed” by the first light of the coming day. In contrast to the configuration of 2017, the Sun is not located in the constellation Virgo and therefore does not hide it. Instead, it is located in the constellation Libra and throws first morning light into the region of Virgo. (Fig. 7)

The Moon underneath her feet is also a crescent moon, but the *last* visible crescent *before* the new moon, *not* the first crescent *after* new moon. In Killian’s opinion, the child which Virgo is to give birth to must be Venus, the morning star. Venus is found between the thighs of Virgo, just below the line connecting her hip stars, from where the planet was “born” two days earlier.

Killian gains another clue from the fight of Michael and his angels (= Leo) against the dragon (= Hydra) mentioned in Rev. 12. He interprets the fight as a massive meteor shower of the Leonids in November 2036, which, of course, is speculative.

Killian’s solution seems to have the advantage that the picture will really be seen in the sky. This is not the case with the configuration of 23 September 2017: Since the Sun is in Virgo, it outshines the sign. The three planets above the head of Virgo in Leo were visible only in the morning, and Jupiter with the new moon crescent could be observed only in the evening before or after. So, one cannot see the whole picture at once, but has to leave the house in the evening and in the morning, to see both parts of it. On the other hand, with Killian’s solution one can see the whole configuration at once. One has to leave the house only once, in the morning before sunrise on 17 November 2036.

As has been mentioned, however, from the point of view of ancient (as well as modern) astrology the question of whether the configuration was observable to the human eye was irrelevant. Horoscopes were also drawn for daytime births, and they also contained planets that were below the horizon or too close to the Sun to be observed. In this respect, the “advantage” of Killian’s solution, namely that the configuration can be observed as it actually is, is not necessarily a relevant argument.

What is unpleasant about Killian’s theory is the fact that the moon is an old moon, not a new moon. Nor is there any symbolic connection with a Jewish New Year, as is the case with the solutions discussed further above. In the Jewish calendar, the date falls to the end of the second or third month (depending on calendar calculation). At first glance, the fact that Venus as the morning star is born from the “womb” of Virgo seems nice. However, Venus is near the end of her morning star phase. Would a heliacal rising (morning first appearance) not be better suited to a “birth”?

---

<sup>28</sup> Killian, *The Stopwatch and Key to the Apocalypse*, <http://www.scripturescholar.com/ApocalypseKey.pdf>.



**Fig. 7:** 17 November 2036, before sunrise in Jerusalem: Virgo “clothed” with the Sun, with the Moon below her feet, meteor showers as a symbol of the battle between Michael (Leo) and the Dragon (Hydra). (According to Bruce Killian’s interpretation of Rev. 12. Picture was produced using the astronomy software Stellarium).

On the other hand, a heliacally rising Venus is always retrograde and would therefore not be “born” towards the feet of Virgo, but towards her head. This is not necessarily an objection. One could interpret such a process as a “spiritual birth”. However, if one wants a heliacal rising that proceeds towards the feet, one has to choose Jupiter instead of Venus as the child’s representative, because Jupiter is always in direct movement at the time of his heliacal risings. One would therefore have to look for Jewish New Year’s dates, in the vicinity of which Jupiter has his heliacal rising and stands in the lower abdomen of Virgo. But I have already pointed out that, for textual reasons, Venus is the more likely representative of the “child”.

With so much controversy about the correct interpretation and such an open time frame, it proves to be highly unreasonable to predict the Last Days using Rev. 12 and astronomy software.



## Revelation 12 and the Natal Chart of Jesus

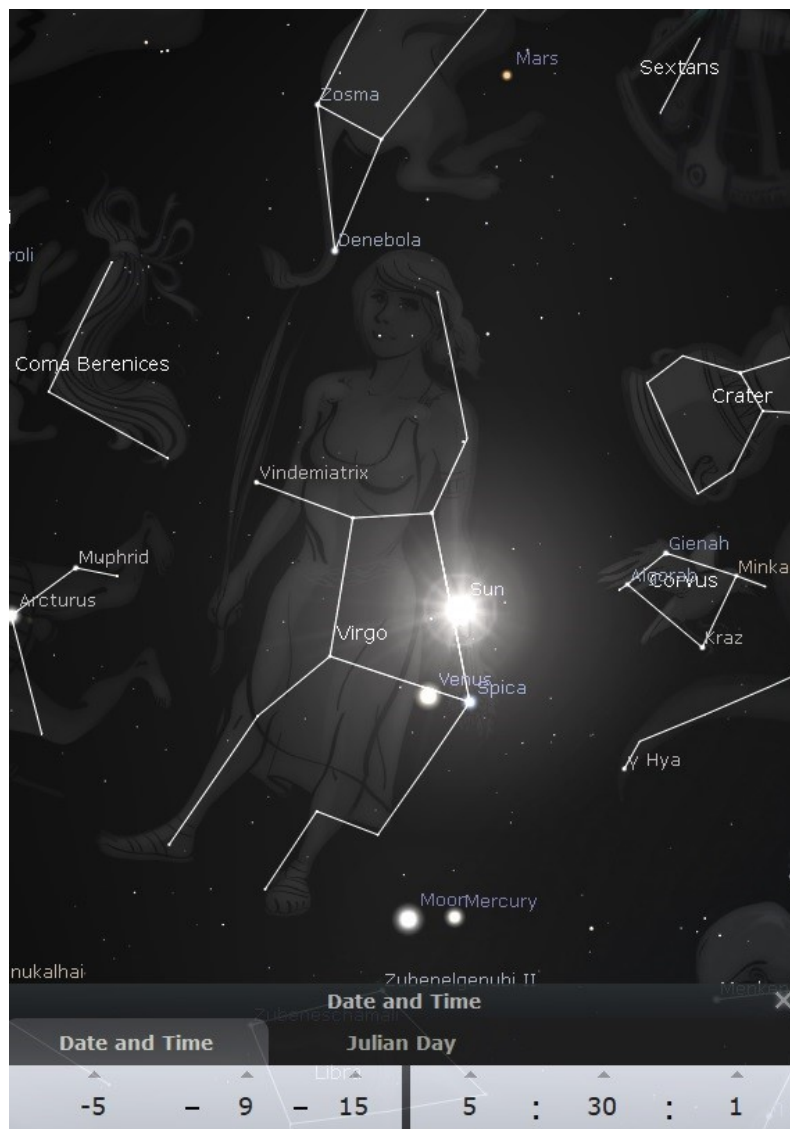
The situation is simpler if one takes Rev. 12 as a description of the birth chart of Jesus and searches for a suitable date. Most authors assuming that Jesus was born in one of the years 7, 6, 3, or 2 BCE. One only needs to look through all years in this period and determine whether one of them accords well with Rev. 12. In the following, I extend the search to the time range 12 BCE to 1 CE. Special attention is paid to planets that could stand for the “son” of the “woman”.

The following astronomical situations could be interpreted as the “birth” of a planet from Virgo:

### Situation (a)

Just around Jewish New Year’s Day, a planet steps out of the womb of Virgo, i.e. it crosses the line that connects her two hip stars Spica and Heze ( $\zeta$  *Virginis*). However, since the Sun is also in Virgo at this time, this process is not easy to observe. The Sun would have to be in the head of Virgo, and the planet would then appear in the evening sky. On the other hand, if the Sun is in Virgo’s body, Rev. 12 would not deal with a *visible* configuration, but at best with one “seen” in a vision or with a *calculated* one.

On the Jewish New Year’s Eve on 14/15 September 6 BCE (-5), *Venus* underwent a birth of this kind. On this date, Venus was standing in Virgo’s “birth canal”, but was too close to the Sun to be seen. She appeared in the evening sky only three weeks later, around 4 October.



**Fig. 8:** 15 September 6 BCE (-5), Jewish New Year’s Day; the new moon crescent could be seen the evening before. Venus was in Virgo’s “birth canal”, but too close to the Sun to be seen.

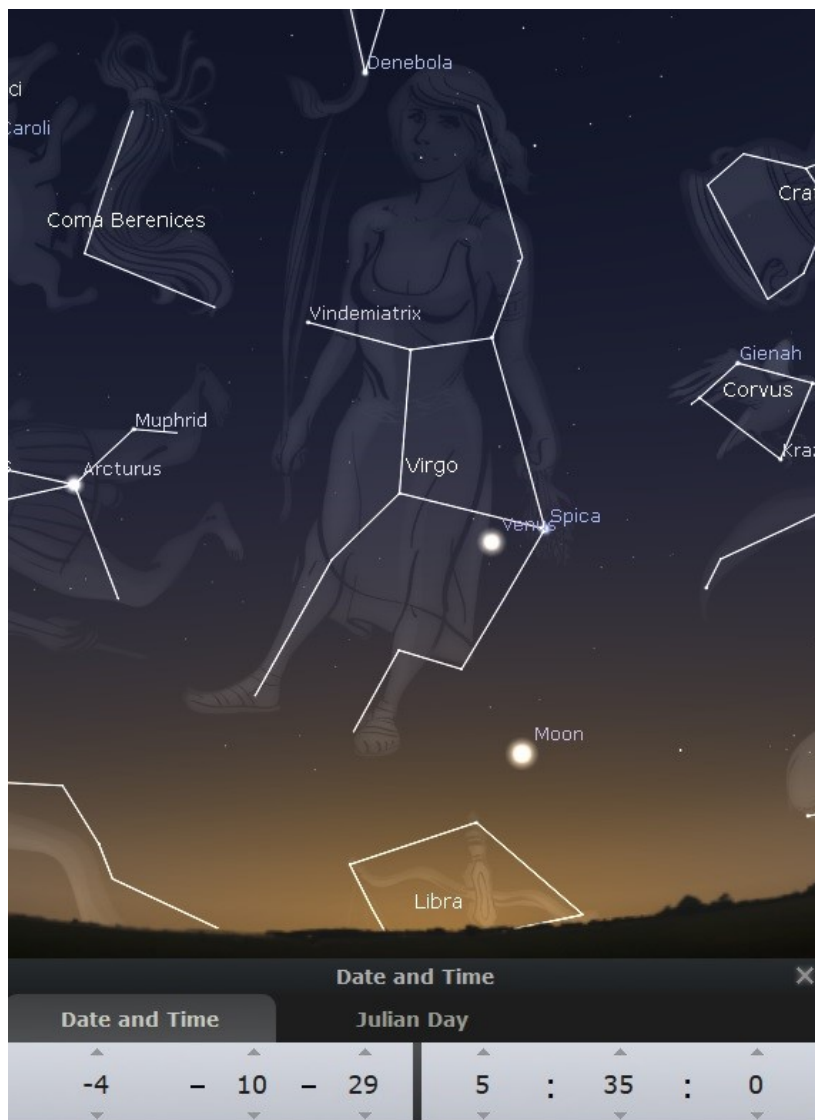
A similar situation also occurred on 16 September 9 B. C. (-8), when Mercury stood in Virgo's "birth canal". He was also invisible at that time and appeared in the evening sky only in October.

### Situation (b)

The planet could also be "born" in the morning sky from the "womb" of Virgo. However, this could not occur on a Jewish New Year's Day. The Sun would stand in Libra and cast first morning light into Virgo. At her feet, there would not be the new moon crescent, but the old moon crescent, i.e. the waning Moon visible for the last time. The "planet child" would be "born" from her "womb".

By the way, this "birth" could not be a heliacal rising. Since the Moon stands at or under the feet of Virgo and the Sun in Libra, the planet in the belly of Virgo is so far away from the Sun that it must have been visible for quite some time. Crucial for this solution is the crossing of the "birth canal" around this date.

29 October 5 BCE (-4) is an example of this situation. Venus stood just below the line connecting the hip stars of Virgo which it had crossed a day earlier. There was no heliacal rising of Venus near this date.



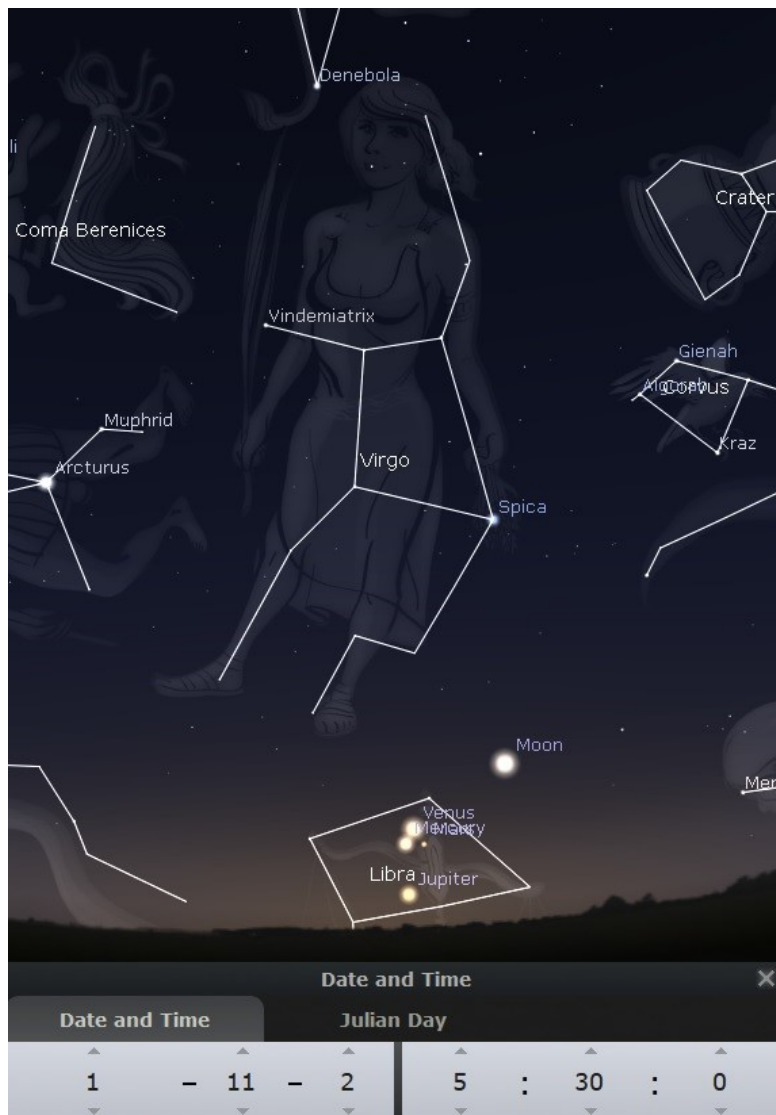
**Fig. 9:** 29 October 5 BCE (-4), the old moon crescent is at the feet of Virgo. Venus has crossed the "birth canal" of Virgo just on the previous day.

Also on 15 October 1 B. C. (0) a configuration of a similar kind was approximately given. Jupiter was standing just below Virgo's "vagina". The exact "date of birth" was around 9/10 October. The heliacal rising had already occurred around 1 October, with Jupiter still standing in the lower abdomen of Virgo.

### Situation (c)

As with situation (b), the old moon could stand at the feet of Virgo in the morning before sunrise and at the same time a planet could have its heliacal rising. As has been stated, this planet could not stand in Virgo's hip, but would have to stand at the legs or feet of Virgo near the Moon. Planets in the hip region of Virgo would have been visible already for a quite some time. Thus, the planet must be "born" at the feet of Virgo. Since the heliacal rising of this planet could be interpreted as a "birth" from the splendor of the Virgo Sun, this "birth" could be considered a "birth from Virgo".

An interesting configuration of this type was given on 2 November 1 CE. It was around this very day that Mars and Jupiter had their heliacal rising, i.e. they were "born" at the feet of Virgo. Jupiter in particular is considered by some to be the planet of the Messiah.



**Fig. 10:** Configuration on 2 November 1 CE before sunrise in Bethlehem. Jupiter and Mars had their heliacal rising just these days, however at the feet of Virgo. There is a remarkable, narrow conjunction of Venus, Mercury, Mars and Jupiter in the form of an erected cross inside the constellation Libra.



It is also interesting that there was a close conjunction of Venus, Mercury, Jupiter and Mars, which *formed the figure of an erected cross*, inside the constellation Libra. The following day could also be taken into consideration, as the Moon was probably still visible, standing a little to the right below Jupiter. However, the shape of the cross was no longer so prominent. I must admit that this picture impresses me. It should be noted, however, that there is no mention of a cross in Rev. 12.

#### Situation (d)

A planet makes a first appearance *in the evening sky* just around the Jewish New Year's Eve. The planet could then stand near the Moon at the feet of Virgo or below them, but not in her abdomen. Since the new moon crescent must stand at her feet, a planet standing in the belly of Virgo would be too close to the Sun to be seen. However, it must be kept in mind that even if the planet appearing in the evening sky appears in Libra, it is still "born" during the time of Virgo and from the glare of the Sun in Virgo. In this respect, the symbolism of a "virgin birth" would be given.

A heavenly event of this kind did not occur during the possible birth years of Jesus. It is also rarer than the other events, since only the inner planets Venus and Mercury can produce an "appearance" as an evening star, not the outer planets Mars, Jupiter and Saturn.

#### Situation e)

A planet makes a first appearance in the morning sky, a so-called heliacal rising, around Jewish New Year's Day. Since the Moon must be located at the feet of Virgo and the Sun in her upper body or head area, this planet cannot make its appearance in the belly of Virgo, but only in her head area or in Leo. Here also, the "birth" takes place from the solar glare of Virgo, thus can be called a "virgin birth". The "birth" towards the head could also be interpreted symbolically as a "spiritual birth", a little like the birth of the goddess Athena from the head of Zeus.

A configuration of this type was given around New Year's Day on 31 August/1 September 2 BCE, with both Venus and Jupiter rising heliacally.

The picture below shows the sky on the morning of 1 September 2 BCE (-1) in Bethlehem, when Virgo's feet were just standing on the horizon. Since the Sun had risen hours earlier, it was already bright day, and the picture was not visible to the human eye. The new moon crescent had appeared the previous evening. At that time, the Moon had been closer to Spica, but this was not visible either, because the stars of Virgo were not yet visible shortly after sunset when the Moon was visible.

I show the picture of the morning, because the Bible states that the "great sign *appeared in the sky*" (σημεῖον μέγα ὤφθη ἐν τῷ οὐρανῷ), which seems to indicate a *rising* of the constellation, and because Virgo stands in vertical position when she rises. On the eve of the night before, when she set, she lay with her head down to the right and her feet up to the left (see Fig. 1). In addition, the heliacally rising planets Venus and Jupiter play an important role as well, standing in the morning sky.



**Fig. 11:** Configuration on 1 September 2 BCE (-1), in the morning in Bethlehem: The new crescent moon had appeared on the previous evening. Venus and Jupiter are having their heliacal rising these days. Mars will not be visible until after 20 September.

How well does this configuration fit Rev. 12? One could criticize the fact that the Moon is not standing “under the feet” (ὑποκάτω τῶν ποδῶν αὐτῆς) of Virgo. The same problem can also be found with the pictures further above. However, it should be remembered that the image of the sun-clad woman with the Moon under her feet is primarily an archetypal symbol associated with the beginning of the year. In reality, the Jewish New Year’s new moon is not always realized exactly in this way. The crescent often appears a little higher at the legs, but only rarely under the feet. It would therefore be wrong to take this picture too literally. It should also be noted that the exact position of the new crescent moon relative to the stars is difficult to determine in the bright evening sky because especially the western stars of Virgo are not visible shortly after sunset. Anyone who had observed the crescent moon on that 31 August 2 BCE would not have known exactly where it stood relative to the stars, but would have simply assumed in accordance with tradition that it stood “under” the feet of Virgo.

One could also criticize the fact that Venus did not have her heliacal rising on this very day, but presumably two to three days earlier depending on the atmospheric conditions. Here again, however, one should not insist on accuracy too much. Venus was clearly at the beginning of her morning star phase. The Greek astrologer Paulus Alexandrinus (4th century) regarded a

planet as “visible” when it was 15° away from the Sun in ecliptical longitude.<sup>29</sup> Venus was 16° from the sun on the morning of 1 September. Paulus’ condition is therefore very well fulfilled.

A similar configuration had already occurred eight years earlier on 30 August 10 BCE (-9). At that time, Venus and Mercury had a heliacal rising just about the Jewish New Year.

Of all these astronomical situations, situation (e) is most attractive because it is based on the heliacal rising of a planet. According to the teachings of ancient astrologers, heliacal planets and those which run ahead of the Sun in the daily rotation of the sky have particularly great and benefic power.<sup>30</sup> On the other hand, this solution is supported by Matthew’s account of the star of Bethlehem, because he states that the star “appeared” (φαينوμένου) “in an easterly direction” or “in its rising” (ἐν τῇ ἀνατολῇ).<sup>31</sup>

I have also explained further above that of all the planets, Venus is the most likely candidate for the “child” of the celestial woman. Thus, a New Year’s Day near a heliacal rising of Venus would be the ideal solution for Rev. 12. One such is given in the years 10 and 2 BCE. Since the year 10 BCE is not a likely birth year of Jesus for historical reasons, 1 September 2 BCE proves to be the most probable date of Jesus’ birth—if Rev. 12 actually describes the birth configuration of Jesus. Since Matthew 2 states that his birth coincided with a star that appeared in the east, which in my opinion must be Venus, I conclude that the birth probably took place at dawn at the rising of the morning star.

→

---

<sup>29</sup> Paulus Alexandrinus, *Eisagogika* 14. Explanations in: Koch, *The Star of Bethlehem* (2015), pp. 377ff.

<sup>30</sup> *ibidem*.

<sup>31</sup> Many translations render in Matthew 2:2 more or less as follows:

ποῦ ἐστὶν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ.

“Where is he who is born King of the Jews? For we saw his star *in the east*, and have come to worship him.” (World English Bible)

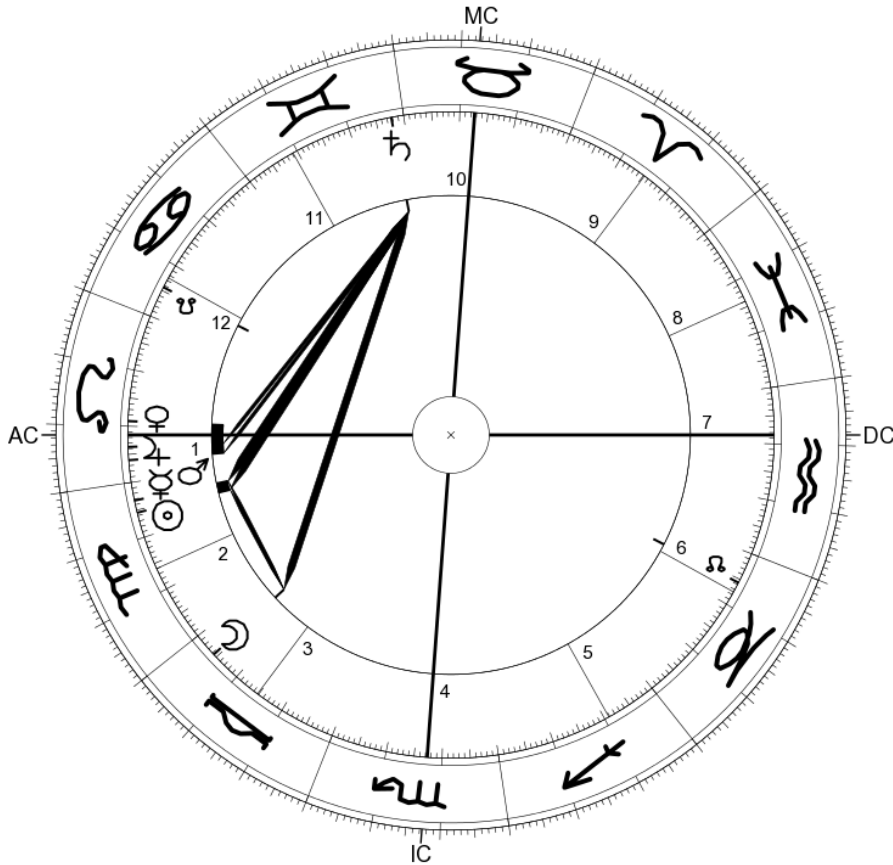
Usually this is interpreted in such a way that the wise men saw the star when they were in the east, i.e. still in their home country Babylon or Persia. However, the following translation is more correct and makes more sense both astronomically and astrologically:

“Where is the one who has been born king of the Jews? We saw his star *when it rose* and have come to worship him.” (New International Version)

A great number of English translations of this verse are found here:

<https://www.biblegateway.com/verse/en/Matthew%202:2>

For more details on this question, see: Koch, *The Star of Bethlehem* (2015), S. 81ff.



**Fig. 12:** Most likely birth chart of Jesus based on Rev. 12: 1 September 2 BCE (-1), 4:30 a.m. local apparent time (LAT), Bethlehem, shortly after the rising of Venus. (Tropical zodiac)

### Appendix: Jewish New Year's dates 12 BCE to 1 CE

For the sake of completeness, I also list all Jewish New Year's dates from 12 BCE to 1 CE as well as the dates on which the old moon crescent was seen in the morning at or under the feet of Virgo (in square brackets [ ]). The dates are given in the Julian calendar and in historical year numbering, for dates BCE the astronomical year numbering is given in round brackets.

– 19/20 September 12 BCE (-11): Jupiter stands at the feet of Virgo, Venus in the evening sky in Scorpio. Mercury is close to the Sun and will not be visible soon. The Moon is under the feet of Virgo on 20 September.

[The old moon crescent stands at the feet of Virgo on the morning of 17 October. On the morning of 15 November, the old moon stands under her feet. Jupiter has a heliacal rising around 25 October.]

– 8/9 September 11 BCE (-10): Mercury has a heliacal rising on 13 September. Venus approaches the end of her morning star phase. The moon is under the feet of Virgo on 10 September.

[The old moon crescent stands below the feet of Virgo on 4 November.]

– 29/30 August 10 BCE. (-9): **Venus and Mercury** have a heliacal rising around this date in the tail area of Leo. Since the Sun is in Virgo, one could say that the two planets are “born from Virgo”. However, the year 10 BCE seems to be too early for the birth of Jesus for historical reasons. The Moon stands under the feet of Virgo on 31 August.

The Jewish New Year's Day could also have been on the following new moon on 27 September: Mercury stood near the Sun in Virgo's left leg but was invisible. There was no candidate for the “child”.

[On 21 and 22 November, the old moon crescent stands at and under the feet of Virgo, on the 21<sup>st</sup> in conjunction with Venus.]

– *16 September 9 BCE (-8)*: Venus stands near the Moon at the feet of Virgo. Mercury stands in Virgo's hip but is invisible. He will only be visible in Scorpio at the end of October, so he is not a suitable candidate for the "child".

[The old moon crescent stands below the feet of Virgo on 11 November.]

– *5/6 September 8 BCE (-7)*: Mercury is in Virgo's womb, but it is invisible. He will not appear in the sky soon, so he is not a suitable candidate for the "child". Venus and Mars are visible in Leo. The moon is under the feet of Virgo on 7 September.

[On 1 November, the old crescent moon stands under the feet of Virgo in very close conjunction with Venus. Venus approaches the end of her morning star phase.]

– *26/27 August 7 BCE (-6)*: Mercury is in Virgo's chest, but invisible. He appears in the evening sky after 18 September, during the time of Virgo, but far too far from the date of the new moon. He is therefore not a candidate for the "child". The Moon stands under the feet of Virgo on 28 August.

The Jewish New Year's date could also have occurred on the following new moon on *25 September*, if a leap month had been inserted in spring. However, this date does not provide a suitable configuration because the new crescent moon is too far away from the feet of Virgo.

[On 22 October, the old moon crescent is located at the feet of Virgo, in very close conjunction with Mercury. Mercury is having his heliacal rising around this very date.]

– *14/15 September 6 BCE (-5)*: Venus is invisibly located in Virgo's hip. On 15 September, Mercury stands with the Moon at the feet of Virgo, but has disappeared from the evening sky at least a week ago. Mars is in Leo. Venus is "born" around 4 October as an evening star. At this point in time, she is in Libra. The Sun then stands in the legs of Virgo, but already in the zodiac sign Libra. Whether this can still be considered a Virgo birth is questionable. Mercury has a heliacal rising after 7 October and then stands exactly in the lower abdomen of Virgo. But this date is three weeks away from the new moon, so that Mercury is probably not a suitable candidate for the "child".

[On 12 October, the old moon crescent stands near the feet of Virgo. Mercury is located under the "birth canal" of Virgo. He has had his heliacal rising after 7 October, exactly in Virgo's "vagina". However, this cannot be considered a "birth" since he was stationary at this point and became direct, i.e. he did not actually cross the "vagina". He had already crossed the line connecting Spica and Heze on 28 August, but extremely close to the star Spica and still in the evening sky.]

– *3 September 5 BCE (-4)*: Mercury stands invisibly in Virgo's womb and is retrograde. After 20 September, he will be "born" in the head of Virgo as a morning star, thus with a delay of 17 days. Venus is in Leo. The Moon is under the feet of Virgo on 4 September.

[On 29 October, the old moon stands at the feet of Virgo. Venus is just below the "birth canal" of Virgo, which she crossed a day earlier. There is no heliacal rising of Venus near this date.]

– *22 September 4 BCE (-3)*: The Moon is probably too far from the feet of Virgo. Mercury stands in the upper part of Virgo's body, is visible, but disappears from the morning sky these days. Mars is located between Leo and Virgo and has been visible in the morning sky for about a month. There is no suitable candidate for the Virgo's "child".

[On 19 October, the old moon stands at the feet of Virgo in the morning.]

– *11 September 3 BCE (-2)*: Mercury and Venus are standing in the head area of Virgo. Mercury is invisible, Venus is near her last morning visibility. Jupiter is in Leo. There is no candidate for the "child". The Moon is under the feet of Virgo on 12 September.

[On 6 November, the old moon crescent is standing under the feet of Virgo in the morning, but can be seen for another day.]

– *31 August/1 September 2 BCE (-1)*: **Venus and Jupiter** are in heliacal rising in the head area of Virgo and the tail area of Leo. They both are candidates for the "child". Mercury is located in the head area of Virgo, is invisible and remains so for a long time. The Moon is at the feet of Virgo on 1 September.

If a leap month was inserted in spring, New Year's Day fell on the following new moon, on *30 September*. The Moon stood too far away from the feet of Virgo and the image of Rev. 12 was not given. After all, Mars was located in Virgo's womb and was to have a heliacal rising soon. Jupiter and Venus were standing at the boundary of Leo/Virgo.

[On 26 October, the old moon crescent stands next to the feet of Virgo in the morning.]

– 18 September 1 BCE (0): Venus and Mercury are located under the feet of Virgo near the Moon. **Jupiter** is in Virgo's body, is invisible and will rise heliacally in Virgo's hip around 29 September. He is thus a candidate for the "child".

[On 15 October, the old moon stands at the feet of Virgo in the morning. Jupiter is just below the hip of Virgo. The exact "date of birth" was around 9/10 October. His heliacal rising took place around 1 October, while he was still located in the belly of Virgo.]

[On 12 November, the old moon stands under the feet of Virgo in the morning, but is still visible for another day.]

– 7/8 September 1 CE: Mercury and Jupiter stand near the Moon at the feet of Virgo. Mercury is invisible. Venus is in Leo, Mars in the body of Virgo. Mars will do his heliacal rising only after 31 October in Libra, which is far too late. He is therefore not a suitable "child" of Virgo.

[On 2 November, the old crescent stands near the feet of Virgo in the morning, but can probably be seen for another day. There is a narrow conjunction of Venus, Mercury, Mars, and Jupiter in the constellation Libra below the crescent moon. The four planets form the figure of a standing cross. **Jupiter** and Mars have just had their heliacal rising. Of course, no such cross is mentioned in Rev. 12. Also fascinating is the fast change of appearance of the conjunction in the following days.]