

הַיּוֹם בַּאֲשֶׁר קוּמַם יֵשׁוּעַ
הַמָּשִׁיחַ מִן־הַמָּתִים



**The Resurrection Day
Of Messiah Yeshua**

When It Happened

According To The Original
Texts

Order From:

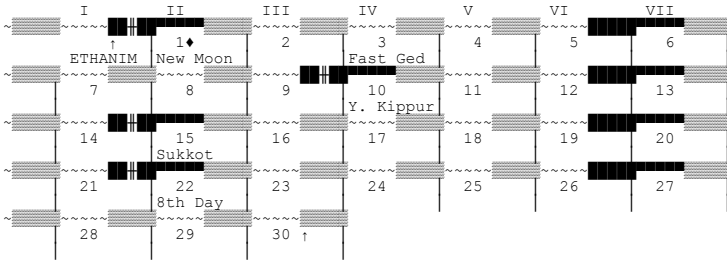
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Preview is on next two Pages
(laid out in book order)

Other uniform assumptions are more probable, such as the length of the sidereal year or the regularity of the moon’s orbit.

Here then is the calendar for the month of Yeshua’s birth:

Beginning Year 2 of the Sabbatical Cycle, Year 23 of the Jubilee Cycle
 Month: VII ETHANIM, 2 BC 4139 A.M. Sab. Cyc: 2. Jub. Cyc: 23 Cycle No: 84
 Q1: 0.394 A Q2: -0.699 F LG: 44m W: 1.252' AL: 23.7 AV: 8.8
 New Moon calculated for longitude: 35.17 and latitude 31.77
 Location of calculations: Jerusalem
 Designed and Programmed By Daniel Gregg, Rev. 12:1-3



So, the new moon for the first month of 2 B.C. was seen on March 7th, and the new moon for the 7th month was seen on Aug. 31 under “her legs” (רַגְלֶיהָ) or “her feet” as Hebrew many mean both. As labor began at the new moon, it is likely that the birth was on the day part of the new moon day.

HELIAL CAL RISING

The faithful in Messiah should not fear word metaphors involving light or the sun as applied to the Almighty. The scripture is full of them. For example:

For a sun and a shield is Yahweh (Psalm 84:11). And the light shines in the darkness, and the darkness grasps it not (John 1:5.). I am the root and the offspring of David, and the bright and morning star. (Rev. 22:16). But unto you that fear my name shall a sun of righteousness arise with healing in his wings (Mal. 4:2).

The scripture expressly forbids the use of images, engravings, and pictures as representations of the Almighty. However, it does not forbid “word” pictures, poetry, metaphors or similes. And a good deal of human creativeness is expressed this way. It is one of the attributes of being created in the image of God.

But surely there is such a thing as “word” idolatry. Any time the Almighty’s character is misrepresented by words then this is idolatry.

And some words by constant association with image idolatry and false worship evoke the idolatry. The word *Ba'al* is one of them. It means “lord” or “husband,” but by constant association with evil it has been essentially ruined, a point recognized by the Scripture (Hos. 2:16). The “days of Ba'al” misrepresent the Almighty, and are associated with pagan deities. However, we should be careful not to let abuses prevent us from seeing the message in legitimate biblical metaphors and figures of speech. For this is a powerful way to communicate and the Scripture indulges in it in spades.

Some things do go too far, like the King James Bible capitalizing “Sun” in “sun of righteousness,” (Mal 4:2) and I do think that this metaphor has been ruined by the marriage of Mithraism and Rome, and therefore is not without good reason shunned in any worship context. However, this should not keep us from discovering what the Scripture is trying to communicate by the metaphors it uses. And, indeed there are some powerful messages, and truths that can be revealed this way.

We should also not fear to use constellation names. For they appear in Scripture. Job is asked if he knows the constellations (Job 38:32). They are called *mazzaroth* (מְזָרוֹת). Also mentioned are, “the Bear, Orion, and the Pleiades” (Job 9:9; 38:31; Amos 5:8). The *mazzaroth* is what is commonly called the Zodiacal signs, and agrees with Genesis 1:14 that the stars are also to be for “signs.” Rev. 12:1-3 is certainly the greatest of all the signs, and the birth of Messiah is called a sign in Isaiah 7:14.

The Magi tell us that they “have seen his star in the east, and are come to worship him” (Mat. 2:2). Matthew adds a second time, “which they saw in the east” (Mat. 2:9). And this was a matter that greatly disturbed “all Jerusalem.” The key words are “ἐν τῇ ἀνατολῇ” in both passages. This Greek *anatolei* word means “rise up,” “dawn,” “east,” “rising,” “growing,” “branch,” “sprout.” The Hebrew term is from the root “צִמָּח.” Jastrow supplies us with the following definition:

צִמָּח (b.h.) to break forth, shine; to bloom, sprout, grow.²¹¹

²¹¹ pg. 1287, *Dictionary of the Targumim, the Talmud Babli and Yerushalmi, and the Midrashic Literature*, Marcus Jastrow.

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