

הַיּוֹם בַּאֲשֶׁר קוֹמַם יֵשׁוּעַ  
הַמָּשִׁיחַ מִן־הַמָּוֶת



**The Resurrection Day  
Of Messiah Yeshua**

*When It Happened*

According To The Original  
Texts

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To this I add the statement of Zechariah in Luke:

Because of the tender mercy of our Almighty, with which a rising from on high will visit us, to appear to those who sit in darkness and the shadow of death, to guide our feet into the way of peace” (Luke 1:78-79).

The word Zechariah uses for “a rising” is “ἀνατολη.” The reason Zechariah uses this word is that it stands for the word:  $\text{נִמְצָא, נִמְצָא}$ . The verse could even be translated, “Because of the tender mercy of our God by which the Branch from on High shall visit us.”<sup>212</sup> The Septuagint, in Zech. 6:12, “the man whose name is Branch” (ἀνὴρ Ἄνατολή ὄνομα). Also Zech 3:8, “Ἀνατολήν”; Jer. 23:5, “ἀνατολήν”; Isa. 4:2, “ἐπιλάμψει” (*shine forth*). Thus one of the meanings of  $\text{נִמְצָא}$  is explained to be “shine forth,” or by the Greek term even, “dawn,” “east,” “rising.”

The magi were connecting the appearance of the star with the Messianic title, “we saw his star in the Branch” or “we saw his star in the dawn” (at the heliacal rising). Both interpretations are the truth. I have mentioned the heliacal rising of Jupiter on 9/1, 2 B.C., and also 8/1, 3 B.C. 8/1, 3 B.C. is when the star first appeared, and then conjuncted with the morning star on 8/12, 3 B.C. This is why Herod killed all the boys under two years. He was covering all possible interpretations of conception and birth.

Now there were two stars which could be called “his” star after the conjunction of Jupiter and Venus. Venus is the brightest of the stars, and is called the “bright and morning star” (ὁ ἀστὴρ ὁ λαμπρὸς ὁ πρωϊνός), and is a metaphor of Messiah (Rev. 22:16). On the other hand, Jupiter is called *Tsedeq* (Isa. 41:2), “He causes the righteous one to rise from the east” (הַעֲרִיבֵם מִמְּזֶרֶת צְדָקָה), or “He makes Jupiter rise from the east.” So both these stars are being used as prophetic metaphors. The magi said, “We saw his star *in the branch*” (ἐν τῇ ἀνατολῇ).

So it was on November 6, 2 B.C. that Venus, representing the mother conjuncted with the star *Spica*. *Spica* means an ear of corn in Latin, which we can connect with “seed,” as in the promised seed.

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<sup>212</sup> pg. 1929, *Theological Wordbook of the Old Testament*.

However, in Arabic it is *Al Zimach*, and corresponds to the Hebrew *Tsemech* (תְּצִמָּה), and means “Branch,” translated by ἀνατολή in Greek (LXX: Zech. 3:8, 6:12, Jer. 23:5). The *Tsemech* star is the brightest in the constellation of Virgo and in the sheaf of grain in the left hand.

In the right hand of Virgo is a larger more definite branch, held upright. The star there is called “*Al Mureddin* which means *who shall come down* (as in Psa. lxxii. 8), or *who shall have dominion*. It is also known as *Vindemiatrix*, a Chaldee word which means *the son*, or *branch, who cometh*.”<sup>213</sup> In the right hand, the traditions have the virgin holding a branch, vine, or rod. In the Latin Vulgate Isa. 11:1 renders תְּצִמָּה with the term *virga*, which means in Latin a “branch” or “twig.” Also in Arabic the root *Batūl* means “A shoot or offset of a palm-tree...Heb. בְּתוּלָה *Bethūlāh*.”<sup>214</sup> “The word means “palm shoot or palm scion; one consecrated to God; virgin.”<sup>215</sup> And Bullinger translating loosely, “The name of this sign in the Hebrew is *Bethulah*, which means *a virgin*, and in the Arabic *a branch*.”<sup>216</sup>

The Magi said, “we saw his star in the branch.” Could this mean that they saw Messiah’s star in Virgo? I have already mentioned this for Venus. But also on November 6, 2 B.C. Jupiter appeared in Virgo at a point on the ecliptic perpendicular to the “branch” in the right hand of Virgo:

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<sup>213</sup> Bullinger, *Witness of the Stars*, pg. 33. I have been unable to confirm the Chaldee meaning of *Vindemiatrix*.

<sup>214</sup> *A Dictionary of Islam*, Patrick Hughes. pg. 39.

<sup>215</sup> pg. 340. *Theological Dictionary of the Old Testament*, Vol. 2, Botterweck.

<sup>216</sup> pg. 30, note 211.

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