Matching Astronomies of the Exodus and Christ's Life

Based upon the book:

Finding the Messiah
What the Magi Saw and Much More

By Murray Thorson

finding-the-messiah.com

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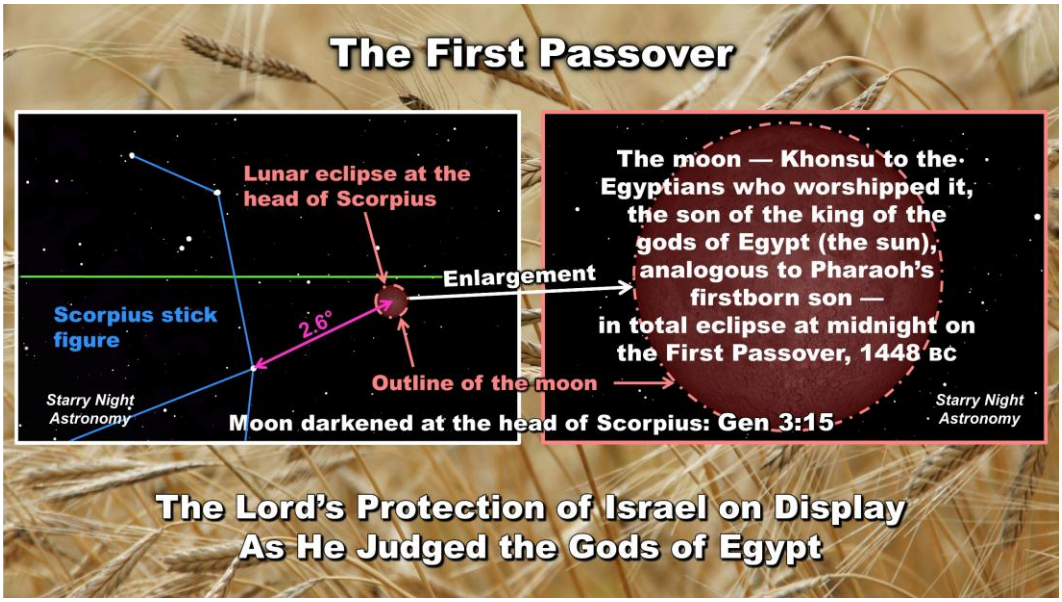
Slide 1: Spectacular astronomy signs accompanied the milestone events of the Exodus of the Jewish people from Egypt. Matching or identical astronomy signs accompanied the equivalent milestone events in Christ's life.

This presentation will first show the astronomical events, then independently determine and verify the dates. The content comes from the referenced book, which is part of a 16-year effort to unravel many mysteries surrounding the coming of Christ. This presentation is the second of a two-part series. The first was titled, "The First Passover, Adonai's Protection of Israel on Display." See finding-the-messiah.com/resources for the slides and notes for part 1 and this presentation.



Slide 2: The Lord keeps His promises, all of them! Don't miss that! This slide illustrates one promise kept, possibly unnoticed for thousands of years.

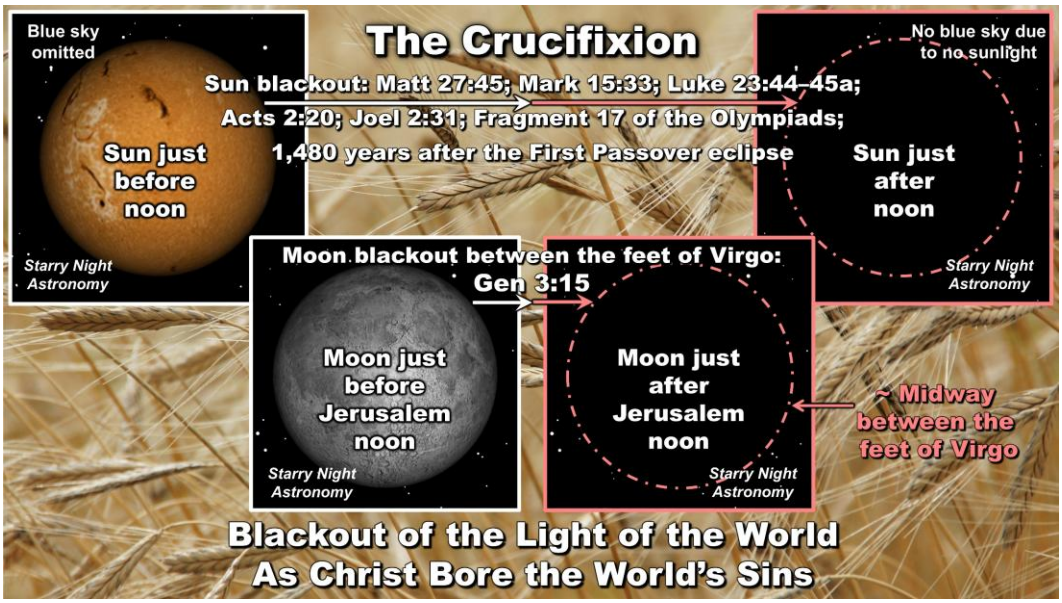
Just as the Lord said He would, He marked the most important pre-appointed day (Moed) with the appropriate astronomical sign. At midnight on the First Passover, as the tenth and final plague that freed the Jews from 400 years of slavery in Egypt occurred, the Lord marked the night sky blood-red. The moon, Khonsu to the Egyptians who worshipped it as the son of the king of the gods of Egypt (the sun) and analogous to Pharaoh's firstborn son, turned blood-red as the firstborn sons of Pharaoh and all in Egypt who rejected the Lord died. The Hebrews who put blood on their doorframes and ate the Passover that night were totally spared.

This isn't just another blood-red moon. It's precisely what we could expect the Lord to do on the exact date and time specified in scripture. It had to occur on Abib/Nisan 15 at midnight (15th day of the first lunar cycle of spring), with the First Shabbat (Friday sunset to Saturday sunset, seventh-day Sabbath) two moons (two months) later on the 23rd or 22nd day of that moon cycle (Ex 16:1–30). Also, Abib 7, 40 years later, was a travel day and could not have been a Sabbath (Shabbat), but Abib 10, when Israel crossed the Jordan River, probably was a Sabbath (Josh 3:1–5; 4:19; 5:6, 10–12). The 2,000 cubits separation in Josh 3:4 probably became part of the basis for the distance of a Sabbath day's journey, suggesting the crossing under the Lord's protection occurred on a Shabbat.

A blood-red moon requires a total lunar eclipse, which occurs about once every 18 months (70 times per century). Assuming no cloud cover, a total lunar eclipse visible after dark from a single location, such as Egypt, occurs about once every 3.5 years. One at midnight occurs about once every 26 years. A total lunar eclipse at midnight in the first lunar cycle of spring (Abib), as viewed from a single location, occurs about once every 320 years. It occurs on Abib 15 about once every 700 years. The subsequent 23rd or 22nd day, two moon cycles later, is also a Shabbat/seventh-day Sabbath (Exodus chapter 16) about once every 2,500 years. If we also required the 40-year-later crossing of the Jordan River on Abib 10 (Ex 16:35; Josh 4:19; 5:6) to occur on a Shabbat, which is likely, as an additional criterion, it would occur once every 17,000 years. Further, this eclipse occurred at the head of the constellation Scorpius (2.6° in front of Scorpius'

thorax), matching the prophecy in Gen 3:15 about the judgment of Satan. All this is exceedingly unlikely from a random chance perspective. But if this event was part of the Lord's plan to multiply His wonders in the land of Egypt, as He stated (Ex 11:9), then this is what we could expect in the year of the Exodus.

All the background sky images in this presentation were created using Starry Night® Pro version 6.4.3 software, courtesy of Simulation Curriculum Corp.® www.simulationcurriculum.com, all rights reserved. The lines and text were added to help you see and understand. The background barley picture on this and the next slide matches the Passover season and the Hebrew-month designation of Abib, when Passovers occur.



Slide 3: Eyewitness and first historian accounts:

Now from the sixth hour (sixth hour of daylight, about noon) darkness fell upon all the land until the ninth hour (ninth hour of daylight, about three hours after noon). (Matt 27:45)

When the sixth hour came, darkness fell over the whole land until the ninth hour. (Mark 15:33)

It was now about the sixth hour, and darkness fell over the whole land until the ninth hour, because the sun was obscured (was darkened); (Luke 23:44–45a)

16 but this is what was spoken of through the prophet Joel: … 20 'THE SUN WILL BE TURNED INTO DARKNESS AND THE MOON INTO BLOOD, (Acts 2:16, 20a; quoting Joel 2:31)

In the fourth year of the 202nd Olympiad (~July 11, AD 32, to June 30, AD 33), an eclipse of the sun took place greater than any previously known, and night came on at the sixth hour of the day (noon), so that stars actually appeared in the sky; and a great earthquake took place in Bithynia and overthrew the greater part of Niceaea. (Fragment 17 of the *Olympiads* by Phlegon of Tralles [written during the reign of Emperor Hadrian, AD 117–138], which is no longer extant [no longer in existence] but quoted by multiple historians starting about 100 years after Christ's crucifixion.)

The Crucifixion was marked with a worldwide blackout of the sun and moon, approximately from noon to 3 pm Jerusalem time. The moon's blackout, a natural result of the sun's blackout, could only be seen from the nightside of the earth (not from Jerusalem); the sun's blackout, only from the dayside. From Jerusalem at sunset, 3 hours and 15 minutes after Christ's death, the moon rose as it came out of a partial eclipse that immediately followed the 3-hour blackout. Smoke (Acts 2:19) and dim illumination of the lead edge of the moon as the eclipse finished would have caused the rising moon to appear dim and red, as referenced in Acts 2:20. The moon was below the Jerusalem horizon when its 3-hour blackout occurred and is not referred to in Acts 2:20. However, in hindsight, the moon's blackout and location at Christ's crucifixion could be predicted using Genesis 3:15 and considering the correlation between that verse and the First Passover midnight lunar eclipse at the head of Scorpius. The Apostle Peter in Acts 2:20 was using what most in Israel had seen to refute a hostile crowd on the day of Pentecost, 51 days after Christ's crucifixion. He wouldn't have used that argument had they not all seen it.

The biblical account in Revelation 12:1 of the astronomical sign that accompanied Christ's conception, combined with the actual astronomy at that time, delineates the stars marking the feet of Virgo (see sections 2.2.1 and 2.2.1.1 of the reference book). The moon was directly between these two stars as Christ began to bear the punishment for the sins of the world, when the 3-hour blackout began (section 8.1.11).

The Crucifixion blackout ran from ~noon to 3 pm on Nisan/Abib 14. The First Passover total lunar eclipse (the moon in the full shadow of the earth: totality) ran from 46 minutes before midnight to 55 minutes after midnight on Nisan/Abib 15, 8 to 13 hours short of 1,480 years prior. An exact 1,480 years separated the slaying of the First Passover lamb and the death of Christ (Slide 11).

Intertie of these Passovers with Genesis 3:15

And I will put enmity
Between you and the woman,
And between your seed and her seed;
He shall bruise you on the head,
And you shall bruise him on the heel." (Gen 3:15)

- The principal judgments intertie
  - ❖ Satan would receive irrecoverable judgment (pictured as a head injury; simultaneously, the moon was darkened on the head of Scorpius)
  - ❖ The Seed of the Woman would receive recoverable judgment (pictured as a heel injury; simultaneously, the moon blacked out at the heel or hinder part of Virgo)

Slide 4: Notice, Genesis 3:15 does not say "on **your** head," just "head" (Hebrew: he he-shall-hurt you head). The head injury symbolizes an irrecoverable injury. Satan is a spirit being. There is no evidence that he has a physical head.

The First Passover began the defeat of Satan and his grip on humanity and was accompanied by judgment upon those who trusted in demonic protection, while sparing those who followed the Lord's deliverance plan.

Totality of the First Passover lunar eclipse occurred at the head of the constellation Scorpius, the symbol of harm to humanity, as the Passover lamb role that Jesus would fulfill was established (Isa 53:5; John 1:29).

Everyone in Egypt who saw this eclipse knew that judgment had come to those who trusted in the wrong god.

Similarly, Genesis 3:15 does not say "on his heel," just "heel" (Hebrew: and you you-shall-hurt him heel). Heel (or hind part) is singular.

The Crucifixion caused the death of the Seed of the Woman and the defeat of Satan and his grip on humanity through sin.

The Crucifixion lunar blackout occurred at the heel or hind part of the woman (Virgo), midway between the stars marking her feet as her offspring died (Figures 5.11, 5.12, 8.7, and 8.8 in the reference book).

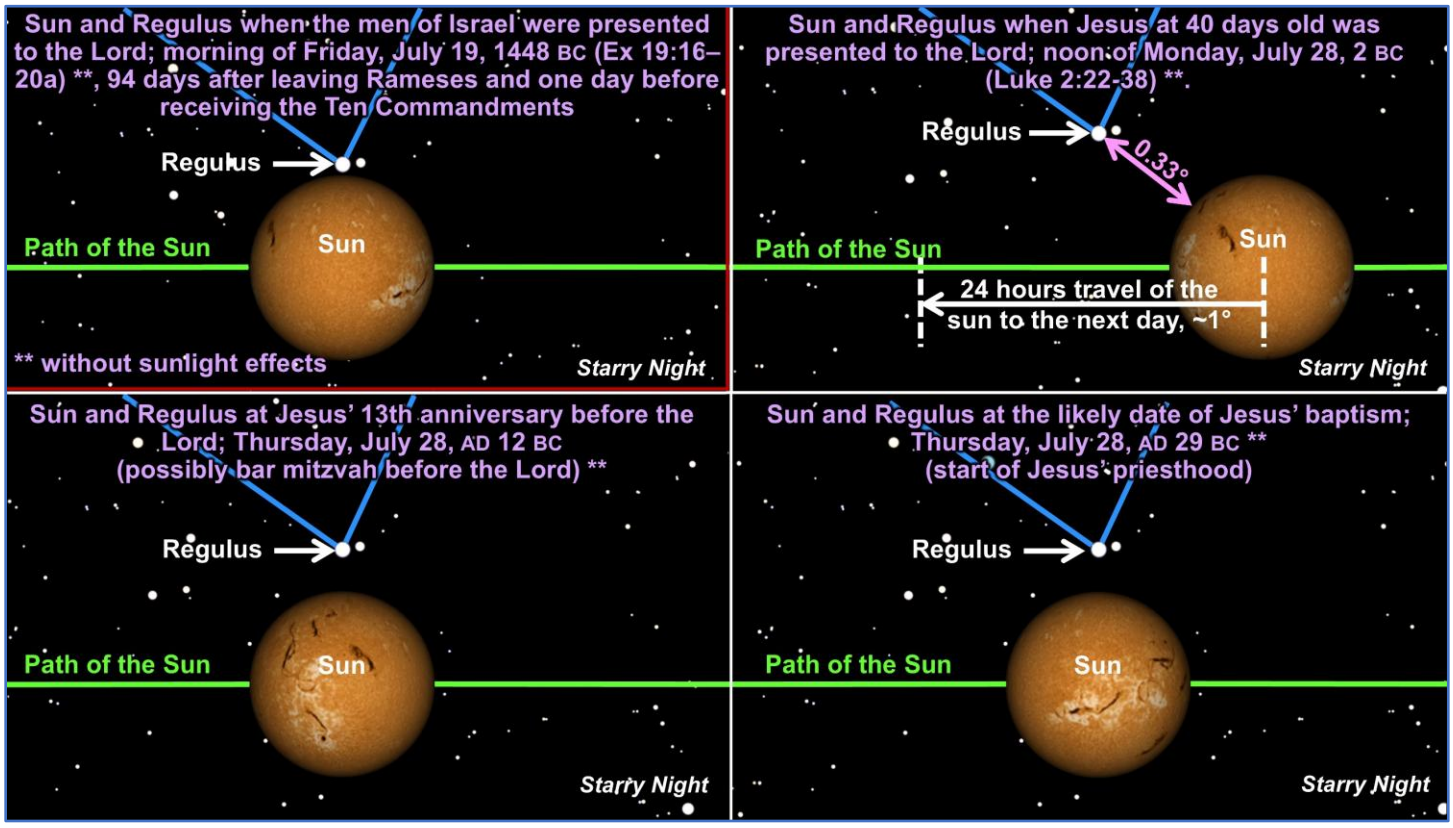
Everyone worldwide witnessed the unusual astronomical phenomenon: a 3-hour solar blackout on the dayside or a 3-hour lunar blackout on the nightside.

Intertie with Gen 3:15 (cont.)

- Matching astronomy signs appropriately coincided with these events:

Then God said, "Let there be **lights in the expanse of the heavens** to separate the day from the night, and **let them be for signs and for seasons** (Moed, appointed time) **and for days and years**; (Gen 1:14, fourth day of Creation)

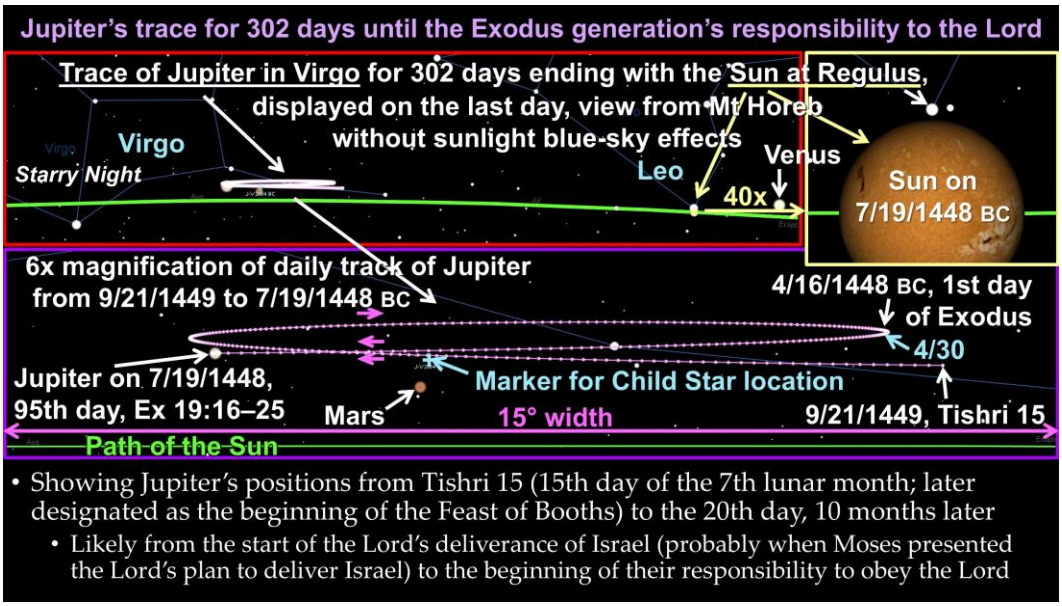
Slide 5: How appropriate that arguably the two most important appointed times (Hebrew: Moedim, plural of Moed) had appropriate matching astronomical signs and at the exact culminating hour of each one!



Slide 6 (above on the previous page): This slide shows the position of the Sun relative to Regulus at four milestone dates for Jewish priesthoods:

1. Top left image: The men of Israel's presentation to the Lord, acknowledging that they would obey His voice and keep His covenant. This event occurred the day before Moses and Aaron received the Ten Commandments (Ex 19:16-19). Tammuz 20, Friday, July 19, 1448 BC; 301 days after the equivalent of Tishri 15, the 15th day of the 7th month. The sky alignment is shown at 63 minutes after sunrise with the blue-sky effects of daylight omitted (base of the east side of Mount Horeb, Jabal Maqla: 28° 35.1′ N, 35° 22.7′ E).
2. Top right image: Jesus' presentation to the Lord at 40 days old (Leviticus chapter 12; Luke 2:22-38). Tammuz 26, Monday, July 28, 2 BC. The sky alignment is shown at solar noon, with the blue-sky effects of daylight omitted (Temple Mount: 31° 46.662′ N; 35° 14.124′ E).
3. Bottom left image: Jesus' 13th anniversary of His infant presentation to the Lord, when He would be responsible as a young man, equivalent to a bar mitzvah before the Lord. Av 20, Thursday, July 28, AD 12; 301 days after Tishri 15, the 15th day of the 7th month. The sky alignment is shown at 157 minutes after sunrise with the blue-sky effects of daylight omitted (Nazareth: 32° 42.067′ N; 35° 17.517′ E).
4. Bottom right image: probable date of Jesus' baptism. Tammuz 28, Thursday, July 28, AD 29. The sky alignment is shown at 164 minutes before sunset, 254 minutes after noon, with the blue-sky effects of daylight not shown (along the Jordan River, 13.4 miles south of the Sea of Galilee: 32° 32.491′ N; 35° 33.742′ E).

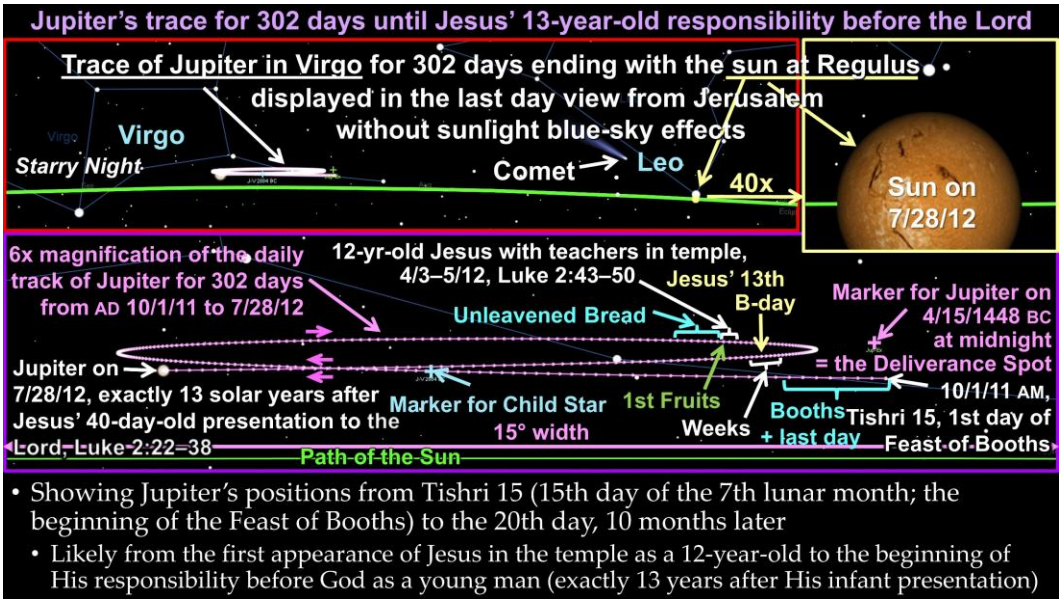
Not shown here: the same alignment with the Sun directly under Regulus occurred on Av 2, Monday, July 28, AD 32, when Jesus was transfigured on a mountain (Matt 17:1-8). This occurred precisely 3 years after Jesus' baptism, 3 years into His ministry/priesthood. The day before was a new moon, which Jesus kept as a rest day. This explains the six, six, and eight days later descriptions in Matthew, Mark, and Luke, respectively. Jesus departed Capernaum on a Sunday, entered Caesarea Philippi two days later, and went to the mountain of transfiguration eight days later, when counted from Capernaum in Luke, or six days later when counted from Caesarea Philippi in Matthew and Mark. He went to the mountain on a Monday, eight or six days later, rather than on a Sunday, seven or five days later, because Sunday, Av 1, was a new-moon rest day.



Slide 7: This 302-day trace of Jupiter ended with the Sun at Regulus as the men of Israel entered into a covenant to obey the Lord and thereby become a kingdom of priests.

The starting point of this trace, Tishri 15, September 21, 1449 BC, may correspond to the day that the Lord instructed Moses at Mount Horeb to lead the Hebrews out of Egypt (Exodus chapter 3). On July 19, 1448 BC, 301 days later, the nation of Israel was presented to the Lord at the same mountain as the Lord promised (Ex 3:12).

Jupiter effectively stopped in its retrograde loop for two weeks as Israel exited Egypt (April 16 to 30, 1448 BC; section 4.2.3 and figures 4.7, 4.9, and 4.10 of the reference book). At Jesus' conception, Venus was directly underneath that location (during the evening prayers on the Day of Trumpets in 3 BC; sections 2.2.1 and 7.4.3.3 and figures 2.1, 7.26, 7.29, and 7.30 of the reference book). Then, as Jesus first entered the temple as a 12-year-old at the start of the Feast of Trumpets, Jupiter was in the same ecliptic position, labeled as the Deliverance Spot on the next slide (section 9.2).



Slide 8: An essentially identical 302-day trace of Jupiter ended with the Sun at Regulus as Jesus, 13 years after His infant presentation to the Lord, became responsible to obey the Lord so that He could become the great high priest, the Son of Man (Dan 7:13–14; Psalm chapter 110). The time corresponds to that of a 13-year-old bar mitzvah before the Lord, with Jesus' case being unique since He had no earthly father. Jupiter's 302-day trace matches what happened during the Exodus and, similarly, began on Tishri 15, the first day of the Feast of Booths in AD 11, when Jesus likely first entered the temple as a 12-year-old. In both Christ's and the Exodus' cases, these 302-day periods appear to correspond to preparation for their covenants, which required obedience to enter into the planned priesthoods.

First Passover: **1448 BC** fits all criteria well					
480/479 years before Solomon's 4th year (966, 967, 968, or 969 BC)	1445	1446	1447	1448	1449
Non-Sabbath Ziv 2 temple start (480 or 479 years later)	1445	1446	1447	1448	~~1449~~
Sabbath Sivan 23	**1445**	~~1446~~	~~1447~~	**1448**	~~1449~~
Sabbath Jordan R. crossing (40 years later)	**1445**	~~1446~~	~~1447~~	**1448**	~~1449~~
Non-Sabbath move to river (40 years later)	1445	~~1446~~	1447	1448	1449
Sabbatical year pattern	~~1445~~	~~1446~~	1447	**1448**	~~1449~~
Astronomy signs	~~1445~~	~~1446~~	~~1447~~	**1448**	~~1449~~

Slide 9: Color code: Black means that the year passes the criterion. **Bold** yellow indicates that the year has passed and is rare. Blue with a strikethrough indicates that the year fails unless something unlikely occurred, such as a new moon designation error. Red with a strikethrough indicates that the year fails the criterion with no possible exceptions.

Top two rows: Josephus' straightforward record (155 years and eight months from the ascension of Hiram to the founding of Carthage, and the temple in Jerusalem was built in the twelfth year of Hiram, "by King Solomon 143 years and eight months before the foundation of Carthage"), combined with 480 years between the Exodus and the start of temple construction, points to 1448 or 1449 BC (row 1; section 4.1.1.1), but the start of temple constriction on Ziv 2, 480 years later (2 Chron 3:1–2; 1 Kings 6:1), eliminates 1449 BC for the Exodus (row 2) since construction work could not start on a Sabbath and Ziv 2 in 969 BC was a seventh-day Sabbath (Saturday).

Combining numerous kingly reigns listed in the books of Kings and Chronicles with many assumptions concerning co-regencies, regal calendars, and the means of counting accession years points to 1445–1447 BC (row 1; section 4.1.1.1). But the many assumptions and some contradictions between the Masoretic and old Greek texts of Kings and Chronicles make that date range less certain.

Comparing Jesus' statement of 3 years and six months for Elijah's drought (Luke 4:25) to the duration recorded in 1 Kings 18:1, the author of Kings used a year-rounding-down system. Therefore, 480 years in 1 Kings 6:1 means no less than 480 years.

Third row: Analysis of Exodus 16:1-30 indicates Sivan 23 (or possibly Sivan 22) in the year of the Exodus was the first Jewish Sabbath. This eliminates 1446 and 1449 BC unless the month was Iyyar/Ziv, but that isn't possible if Mt. Horeb is in Arabia. (Sivan is the 3rd lunar cycle counting from spring. Iyyar/Ziv is the 2nd.) A plethora of evidence indicates it's in Arabia, including Gal 4:25. The daytime weekdays of Sivan 23 in **1445**, 1446, 1447, **1448,** and 1449 BC were **Saturday**, Tuesday, Wednesday, **Saturday**, and Tuesday, respectively. And they must be on a Saturday (or possibly a Sunday if Ex 16:1–30 covers only seven days instead of eight). Hence, only 1445 and 1448 survive this criterion.

Fourth row: The crossing of the Jordan River, 40 years after the Exodus, occurred on Abib 10 (Josh 3:1–5; 4:19; 5:6, 10–12). The 2,000 cubits separation in Josh 3:4 may have served as the basis for the distance of a Sabbath day's journey, suggesting the crossing occurred on Shabbat under the Lord's protection. The weekdays of Abib 10 in **1405**, 1406, 1407,

1408, and 1409 BC were **Saturday**, Tuesday, Thursday, **Saturday**, and Sunday, respectively, eliminating the 1446, 1447, and 1449 BC as potential Exodus years if the crossing occurred on a Shabbat.

Fifth row: On Abib 7, 40 years after the Exodus, the Hebrews moved their camp from the town of Shittim to the banks of the Jordan River, a distance of about seven or eight miles (Josh 3:1–5). As a significant travel day, this could not have occurred on a seventh-day Sabbath (Ex 16:29; Acts 1:12), meaning that Abib/Nisan 7 that year cannot be a Saturday. The weekdays of Abib 7 in **1405**, 1406, 1407, **1408**, and 1409 BC were Wednesday, **Saturday**, Monday, Wednesday, and Thursday, respectively, eliminating 1446 BC as a potential Exodus year unless the leadership made an error in designating the new moon or spring month.

Sixth row: Only a 1448 (or 1447) BC Exodus fits the ten subsequent known Sabbatical years (163/162 BC, 135/134 BC, AD 41/42, AD 55/56, AD 69/70, AD 132/133, AD 139/140, AD 237/238, AD 531/532, and AD 748/749), which all correspond to a fall 1402 to fall 1401 BC first Sabbatical year, subsequently repeated every seven years. The 1448 BC Exodus allows six Hebrew-planted crops that begin 40 years after the Exodus (1408 BC) and finish in the fall of 1402. A 1447 BC Exodus is possible if the first crop harvested by the Hebrews but planted by the Canaanites counted as the first of six Hebrew crops preceding the fall of 1402. Hence, 1448 BC is most likely, and 1447 BC is possible. None of the other candidate Exodus years fit the Sabbatical-year pattern (six fall-to-fall crop years followed by a Sabbatical year).

Seventh row: 1448 BC has 4 matching signs/markers. None of the other possible Exodus years have astronomy signs.

Friday, AD 33, Crucifixion fits all criteria well

Pilate as governor: year, Passover day of week	26 Sa	27 Th	28 M	29 Su	30 Th	31 M	32 Su	33 Th	33 Fi	34 Tu	35 M	36 Sa
2nd of 2 new moon picks	~~26~~	~~27~~	~~28~~	~~29~~	~~30~~	~~31~~	~~32~~	~~33~~	33	~~34~~	~~35~~	~~36~~
After end of Daniel's 69th seven	~~26~~	~~27~~	~~28~~	~~29~~	~~30~~	~~31~~	~~32~~	33	33	34	35	36
Sun turned dark for 3 hours	~~26~~	~~27~~	~~28~~	~~29~~	~~30~~	~~31~~	~~32~~	33	33	~~34~~	~~35~~	~~36~~
Pilate blackmail possible	~~26~~	~~27~~	~~28~~	~~29~~	~~30~~	~~31~~	32	33	33	34	35	36
Sunday 3rd day	~~26~~	~~27~~	~~28~~	~~29~~	~~30~~	~~31~~	~~32~~	~~33~~	33	~~34~~	~~35~~	~~36~~
Jesus ≥32, likely >32	~~26~~	~~27~~	~~28~~	~~29~~	~~30~~	~~31~~	~~32~~	33	33	34	35	36
Tiberias 14th yr + >3 yrs	~~26~~	~~27~~	~~28~~	~~29~~	~~30~~	~~31~~	~~32~~	33	33	34	35	36
Passover matching Gen 3:15	~~26~~	~~27~~	~~28~~	~~29~~	~~30~~	~~31~~	~~32~~	~~33~~	33	~~34~~	~~35~~	~~36~~

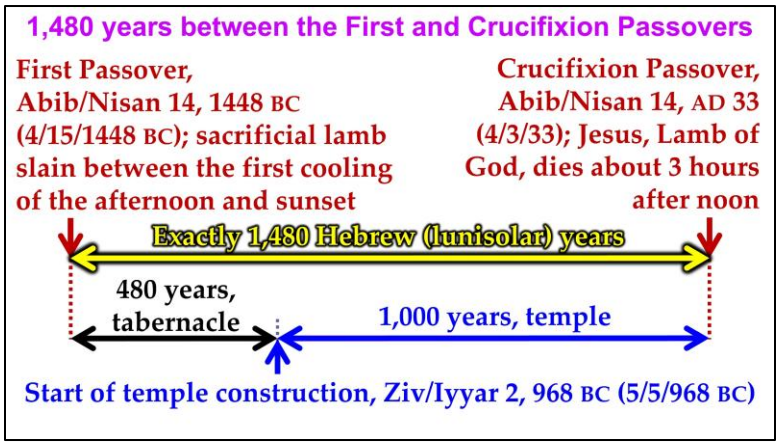
Slide 10: Same color code as the previous slide.

The popular date, AD 30, is eliminated six times. Thursday, AD 33, is eliminated twice. Friday, AD 33, passes all the criteria perfectly.

Using the 3rd-day Sunday criterion (6th row), the Thursday Passover candidates (AD 27, 30, and 33) are not eliminated but are unlikely. Confusion about the Jonah analogy makes Thursday unlikely rather than eliminated.

Bottom row: The AD 30 Thursday noon Passover moon was close enough to the prominent stars at the bottom of Virgo to be considered possible. However, since that moon was not between Lambda and HIP69269, it does not match the Revelation 12:1 sign description and, therefore, could be eliminated that way. But I didn't eliminate it in this listing.

Understanding the criteria for new moon determination (the moon is at least 2° higher in altitude than the sun and at least 2 ° ecliptically east of the sun at sunset) is critical. The dual new moon determinations in Christ's crucifixion month and eight other biblically backed determinations define that limit (section A.2), including the start of temple construction (item #4 in that section).



Slide 11: There is no way this exact timing, precisely 1,480 years between the slaying of the First Passover lambs and Jesus' death, could be just a coincidence. It has to be preplanned.

For 480 years, the tabernacle, its design, and its services were the primary means of accessing and learning about God. Then, for 1,000 years, the temple, its design, and its services fulfilled that purpose. Then Jesus fulfilled the plans as the "Lamb of God" that took away the sin of the world!

These things don't happen by chance. They are here for us to know that the Lord keeps His promises. Christ paid for our sins, so "that whoever believes in Him shall not perish, but have eternal life" (John 3:16). Trust Him!