

CHART OF THE RESURRECTION

TEMPORAL RUMINATIONS ON THE DEATH AND RESURRECTION OF OUR LORD

Nicholas Kollerstrom

Did a blood-red moon rise just after the Crucifixion? We will evaluate a couple of exact horoscope moments.

A Date for the Crucifixion

The Roman historian Tacitus wrote, “Christ had been executed in Tiberius’ reign by the Governor of Judea Pontius Pilate.”¹ The Babylonian Talmud says, “On the eve of Passover they hanged Yeshu,” having previously alluded to “Yeshu the Nazarene.”² Those two references are admittedly not much, but may save our subject matter from the charge of being ahistorical.

As early as 1872, a paper in the science journal *Nature* on historical eclipses stated, “The moon was eclipsed on the generally received date of the Crucifixion, April 3 AD 33.”³ This forms the basic framework of our study. More modern investigations have fine-tuned the interrelationships of Earth, Sun, and Moon, taking into account Earth’s changing rotational rate to determine exactly how that eclipsed moon became visible as it rose over Jerusalem after the Crucifixion.⁴

Four different levels of the timing in terms of weeks and months are relevant here. The bottom two shown here are our time, viz. the Julian Calendar and days of the week. Historically the seven

days of the week first started a-rolling in 30 BC, in the sense that days of the week become linked to calendar dates from then onward,⁵ which is not so far in time from this Event. The Hebrew week may have been going a bit earlier than that; how much earlier is hard to say, depending on when you reckon the Fourth Commandment was formulated. The Hebrew week had only one of its days defined or named (the Sabbath) as the seventh day. Moreover, the day before the Sabbath was named “Preparation Day.” These are dusk-to-dusk days. Thus the Mark Gospel says the Crucifixion occurred on “Preparation Day,” that is, the day before the Sabbath (15:42).

The books of Enoch and Jubilees were both composed in the second to first centuries BC, and both focus on the structure of the calendar. Neither alluded to a week of any kind. Weeks would have been very relevant to their argument—but, they aren’t there. They soon appear in Hellenistic versions of those two texts—that is, in the first centuries AD.⁶ These are Hebrew texts, not irrelevant to when you reckon the weeks may have started. The Egyptian “astrological” week, with the seven planetary archetypes embedded into it, started likewise in the second to first centuries BC in Alexandria. We might wonder who the first person was (presumably in Alexandria) who exclaimed, “You mean their Sabbath is our Saturday?”⁷

1 In his *Annals* Book 15, quoted by Colin Humphreys in *The Mystery of the Last Supper*. Wiki reckons the Tacitus quote is authentic; see “Tacitus on Christ.”

2 *Ibid.*, p. 71: Sanhedrin 43a.

3 J. R. Hind, *Nature* 6, 1872, “Historical Eclipses”; see online article by C. J. Humphreys and Waddington, “The Jewish Calendar, a Lunar Eclipse, and the date of Christ’s Crucifixion.”

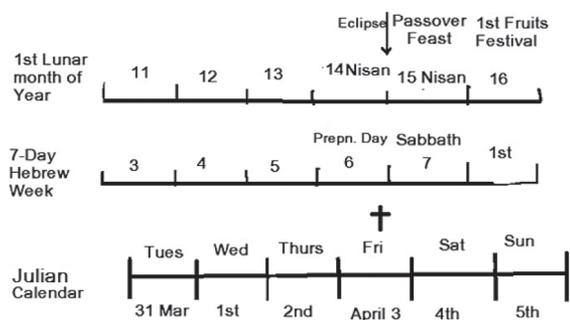
4 The Moon rose at 6.20 pm, and the eclipse ended around 7.11 pm.

5 Duncan Steel, *Marking time*, p. 88.

6 See Nickelsberg and Vanderkam, *1 Enoch*.

7 See N. Kollerstrom, “The Days of Creation,” *Isis* Dec. 2013. (http://www.astrozero.co.uk/articles/Nick_Kollerstrom_The_Days_of_Creation.pdf).

Chart of the Resurrection



Weekdays Chart

DAYS OF WEEK AND MONTH OVER MARCH/APRIL AD 33

Here we note in a general kind of way that the seven-day week was very relevant to the Christian religion, as in Holy Week. Once that seven-day week started, nothing could ever stop it; it became a permanent part of Time. And because of that, we can date the Event.

Hebrew days started in the Evening, for the same reason that their month began in the evening. When the first slender crescent of the New Moon was spied after sunset, appearing only for half an hour or so, the month began, just as Islamic months begin nowadays. The Sabbath began at dusk on Friday. But, as well as this, Hebrews also counted hours of daylight from sunrise; the Matthew gospel says Jesus died at “about the ninth hour” (27:46), which means at 3:00 p.m.

“There are *many* biblical verses and also *many* passages in early Christian literature which *clearly* indicate Jesus died on a Friday,” Colin Humphreys reckoned⁸—a tradition that reinforces other Mark gospel days-of-the-week information. Sir Colin, a distinguished modern physicist, has presented his learned theories of dating the Crucifixion from as early as 1983.⁹ We’re happy to follow his arguments in this article.

The Month of Nissan started with the New Moon that followed the vernal Equinox, so that the fifteenth day of that month was defined as the Passover. The horrific “memory” of a god killing

every firstborn son in Egypt (Ex. 12) was thereby commemorated—a blood-drenched Full Moon. The fourth Gospel says that, at the end of the trial by Pilate, “It was the day of Preparation for the Passover” (John 19:14). We need to appreciate that there were two different Hebrew days of Preparation that would synchronize every seven years or so—one weekly and the other yearly.

The Israelites were instructed to hold a sacred assembly on the fifteenth day of this first month of the Jewish religious year—i.e., the month of Nissan (Lev. 23:7). That day kicked off with the Passover meal, eaten in the evening after sunset. As their day of rest it came to be called, the Sabbath of the Passover. The fourth Gospel thus put the event on Nissan 14. Maybe the OT deity was not keen on Full Moon ceremonies *as such*—after all that had been what the Babylonians did, so it had the next best thing: a ceremony fifteen days after the New moon. This dating is very similar to that of Christian Easter.

Hebrews were streaming into Jerusalem in the week or two before this event, with families purchasing their Passover lamb from the temple on the tenth of Nissan. These were slain on the fourteenth, and the Jewish historian Josephus records that this happened in the Temple in Jerusalem between 3:00 and 5:00 p.m.¹⁰ As one day transitioned into another they were roasted, to be ready for the feast on the fifteenth.

So there is some heavy symbolism here, with Jesus Christ dying on the cross as Jerusalem runs with blood from the Passover lambs being slain. Here is the Event which Rudolf Steiner called “the turning point of Time.” These two days comprise the two most important in the Hebrew calendar year, Nissan 14 and 15.

Regrettably, there seems to be no Jewish calendar extant able to confirm whether in fact Nissan 15 was the Sabbath for that year (that year for us being AD 33). I sought on the program *Stellarium* for the date of the first New Moon seen from Jerusalem at dusk over that period. It clearly showed up after dusk on March 20, which ties in with our calendar diagram. The priests of the temple

⁸ Humphreys, *The Mystery of the Last Supper*, p. 24.

⁹ Humphreys, “Dating the Crucifixion,” *Nature* 306, 743–746.

¹⁰ Humphreys p. 32; Josephus, *The Jewish War*, 6.423.

in Jerusalem had a team of men who each month looked out for the new crescent Moon. Two witnesses had to agree, then the trumpets were blown, fires were lit on hills, and so on—keeping a calendar was fun in those days. If the weather was cloudy, the desert was just a few miles away, where clouds faded quickly, so people could jog back on their camels after ascertaining lunar visibility. So Friday fell on Nisan 14 in both AD 30 and 33. (Isaac Newton, who got it “wrong,” as we would say nowadays, put the Event on Friday, Nisan 15, or April 23 AD 34.¹¹)

The seven-day week of the Hebrews was loaded with an awful death curse: “You shall keep the Sabbath, because it is holy for you; everyone who profanes it shall be put to death; whoever does any work on it, that soul shall be cut off from among his people” (Ex. 31:14). It was that weekday that synchronized with the yearly Passover in AD 33.

But, was that the right year? The Luke Gospel gives details of what was happening when John the Baptist started his ministry in the “fifteenth year of the reign of Tiberius Caesar,” and that may allude to sometime in AD 29, or possibly 28.¹² The first Passover during Jesus’ ministry is likely to have been in AD 30, and there were three or four of these during his ministry. Humphreys also reckons that Paul had his conversion in AD 34, and that “there are strong early traditions, dating back to the second century, that Paul’s conversion occurred eighteen months after the Crucifixion.”¹³

Did a blood-red, eclipsed Moon rise on that day, about six o’clock in Jerusalem, that is not mentioned in the Gospels? As to why the “blood of the Lamb” has featured so heavily in the Christian story, one may reflect upon what was congealing in the streets of Jerusalem as Jesus died on the cross. Jews would have seen gutters of Jerusalem flowing with blood, because their dietary rules prohibited eating any meat with blood in it. They would not have known of anything special that was happening just outside Jerusalem on Golgotha. As they

began their Passover meal, did they feel some frisson of fear at the rising red Moon?

For astronomical reasons, involving light being refracted around the Earth, that reddish color is quite normal for a lunar eclipse. Reviewing accounts of ancient eclipses, Humphreys concluded, “the phrase ‘the moon was turned to blood’ appears to be a standard description of a lunar eclipse.”¹⁴ In addition, however, he inclines toward the view that a dust storm happened that day. Such *khamsin* dust or sand storms (also called *siroccos*) that happen in the Middle East take place in the springtime. They can blot out the sunlight for several hours, so that the brightness of the Sun “fails at midday.” Hours later, after the Crucifixion, there would still have been enough dust in the air to affect the rising moon, turning it a deeper shade of red.

We must surely deplore Matthew’s account of how the dead rose from their graves and started wandering about. Things must have felt rather spooky with such sudden darkness (if that is what happened), followed by the blood-moon rising when the crucifixions were finished. That story in Matthew could (I suggest) endorse the view that a dust storm darkened the sky in the early afternoon.

MOMENT OF RESURRECTION

“Cancel my subscription to the Resurrection!”
—Jim Morrisson

“And very early on the first day of the week they went to the tomb when the Sun had risen.”
(Mark 16:2)

Thereby, Sunday and not Saturday became the new holy day: “Upon the first day of the week, the disciples came together to break bread” (Acts 20:7).

We notice how the days of Holy Week were imprinting themselves onto the Alexandrian seven-day week, *not* the Hebrew week. The first day of the week is now Sun-day of the glorious Resurrection, the previous being Saturn’s day, maybe associated with the descent of the dying God into Hades. Our weekend, with Saturday night, when

11 That date he chose was a Friday and Full Moon; see J. P. Pratt, “Newton’s Date for the Crucifixion,” <http://www.johnpratt.com/items/docs/newton.html>.

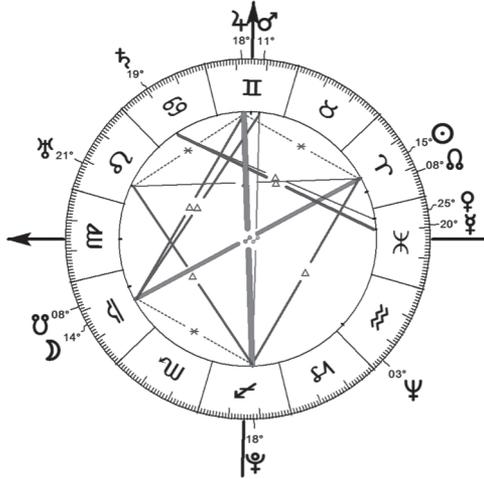
12 Humphreys, *The Mystery of the Last Supper*, p. 63

13 Ibid, p. 66.

14 Ibid, p. 88.

Chart of the Resurrection

The Crucifixion
Natal Chart
3 Apr 0033, Fri
16:00 LMT -2:20:56
Jerusalem, Israel
31°14'03" N 35°14'
Geocentric
Lahiri
Placidus
Mean Node



Crucifixion Natal Chart

everyone tries to have a good time, has rather lost this meaning, so that gloomy Monday is just the Moon-day. In the words of the poet concerning Friday, the Venus-day: “Again in spite of that, we call this Friday good.”¹⁵

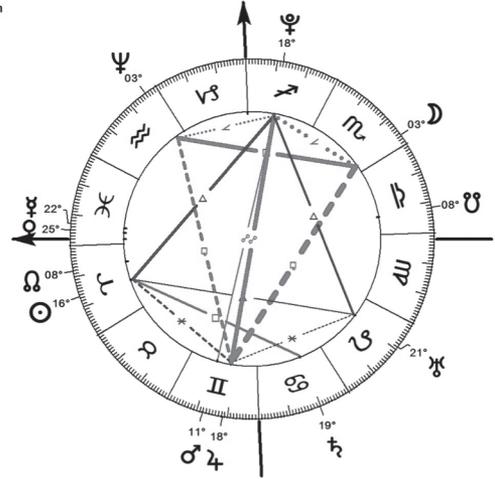
Was this the moment when the Turin Shroud received its imprint? After years of analysis, experts have agreed on the *negative* conclusion—that the image on the Shroud was not drawn or painted with any pigment. On the Shroud, the crossed hands have a spooky X-ray quality, because the divisions between the fingers go up too far as if the bones are depicted. Was that the unbelievable Moment?

While passing through death and Resurrection, did it dawn upon the Lord that 153 was the only number that was the sum of the cubes of its integers—a mathematical proof, so to speak, of the Holy Trinity? At last the Pythagoras enigma was resolved. In the story, Pythagoras had walked along the shore at Croton and then told some fishermen how many fish they had caught; *but* that number has always remained unspecified.¹⁶ In the story told in the last chapter of the fourth Gospel, this rather Pythagorean number is specified. Seven of the Disciples had been out all night trying in vain to catch fish, but then they spied the Lord on the shore at dawn. He tells them where to put their

¹⁵ T. S. Eliot, *The Four Quartets*.

¹⁶ Iamblichus, “The Life of Pythagoras,” cited in Fiedler, *Jesus Christ Sun of God: Ancient Cosmology and Early Christian Symbolism*, p. 108.

The Resurrection
Natal Chart
5 Apr 0033, Sun
05:00 LMT -2:20:56
Jerusalem, Israel
31°14'03" N 35°14'
Geocentric
Lahiri
Placidus
Mean Node



Crucifixion Natal Chart

net, and soon they catch 153 fish. What was he doing? Why, having a fry-up...

Scrutinizing these two moments, we could take a Pythagorean approach to the aspect patterns present, having already alluded to the numbers 1, 5, and 3. Trine aspects are especially strong in the first of these two charts—divisions based on a threefold division of the circle. We could say it is primarily a third harmonic that is expressed here. A total of seven trines are present in this chart, which is a lot. As well as a grand trine, there is a “kite” pointing to Jupiter–Mars at the MC, plus a “mystic rectangle” woven of trines and sextiles. It has what one might call a strong Heaven-to-Hell axis, with Jupiter at MC, the top of the chart opposing Pluto, the underworld god at the bottom, the IC.

Several planets are about to descend below the horizon, to cross the Descendent, maybe as Jesus spoke his last words or as his blood flowed to the Earth.

The chart of the Resurrection retains that kite formation but, in addition, has a quintile–decile structure based on a fivefold or tenfold division of the circle. One could say that a fifth harmonic is present here,¹⁷ and focused on the same Jupiter–Pluto axis. One feels a lightness-of-being to this quintile structure, and it points heavenward. One feels more of an upward motion here, as various

¹⁷ Thus, the two biquintiles (144°) Neptune–Jupiter and Moon–Jupiter, plus two deciles (36°) to Pluto, add up to 360°.

planets are crossing the Ascendent, rising above the horizon.

I have (arbitrarily) put the moment as just before sunrise. Might one expect such a thing as this to happen before the break of day? This is a moment in the life of a solar being, the “Light of the World.” Rudolf Steiner described the three years of his ministry (or maybe a bit over three years) as “the Sun-scale of human destiny.” Astral philosophers will appreciate the marvelous divine meaning of this horoscope. The great symmetry of this chart appears only by including the more recently discovered planets. One might prefer to have the moment a bit earlier, to have the MC/IC axis align with the double-kite formation, but we’ll let that go. The day was Nisan 16.

As we come near to the two-thousandth anniversary of these events, I suggest that astrologers and astral philosophers are well placed to seize the moral high ground by appreciating the complicated time structure whereby the dates are found and fixed. Some years ago, the two-thousandth anniversary of the birth of Jesus occurred, and a huge range of birthdates and charts was published, spanning ten years or so, which was not very edifying. Let’s hope we can get a better focus on this event as its anniversary draws near, for it can, after all, have only one chart.

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