

## Amos Prophesied Solar Eclipse Would Occur at the Messiah's Death



**T**his interlinear Scripture study portrays the prophecy of Amos given 800 years prior to the Messiah's crucifixion declaring a "*stricken sun was to occur at midday*" on the precise day of the ONLY BEGOTTEN SON'S DEATH. This was to be the celestial sign of the true Messiah. Did this actually occur? How might this demonstrate which lunar phase is the true New Moon?

<b>Subject:</b> <b>Scripture Verse:</b> <b>Decoder:</b> Kerrie French		<b>Darkened Sun Prophesied by Amos to Occur at the Messiah’s Death</b> <b>Amos 8:9-11</b>			
<i>Word for Word Comparison</i> <i>All word studies utilize two or more lexicon sources to ensure accuracy.</i> <i>Overt errors in translation are highlighted in red.</i> <i>* Represents a reversal of word order between two words.</i> <i>P and S denote the prefix and suffix in the Hebrew text column.</i> <i>Hebrew is read from R – L, and the part underlined is the portion that perfectly matches the Strong’s word choice, with the remainder as the prefix and suffix.</i>					
<b>Strong # Word Choice</b>	<b>KJ V Scripture English Translation</b>	<b>Actual Interlinear Hebrew Text</b>	<b>Strong’s Hebrew Definitions</b>	<b>Brown-Driver- Brigg’s Hebrew Lexicon and TWOT</b>	<b>New Restored Text</b>
<b>Verse 9</b>					
1961  היה	And it shall come to pass	<u>וַיְהִי</u>  hayah	to exist; be or become; <u>come to pass</u> ; accomplished;	to be; to become; <u>to come to pass</u> ; to exist; to come about; to happen; to fall out;	<b>And it shall come to pass</b>

		(P: <u>and</u> , but)			
3117 יום	in day,	ב יום yowm (P: <u>in</u> , with, by)	to be hot; <b>a day</b> ; warm hours from sunrise to sunset; sunset to sunset; age; + always; +chronicles; continually; daily; + evening; Sabbath forever; life; as long as; even now; + old; + outlived; +perpetually; presently; +remaineth; season; space; time; Sabbath as at other times	<b>day</b> ; time; year; a day as opposed to night; a working day; a division of time;	<b>in the day</b>
1931 הוא	that	הוא huw' (P: the)	he; she; as for her; him; himself; it; the same; she herself; such; these; they; this; those; which is; who;	he; she; it; himself; <b>that</b> ; it; this;	<b>that</b>
5002 נאם	saith	נאם ne'um	an oracle; <u>said</u> ;	utterance; <b>declaration</b> of a prophet; revelation;	<b>declares</b>
136 אדני	the Lord	אדני 'Adonay	<b>Adonay</b> ; an emphatic form of OT:#113; a proper name of the Lord God;	<b>Adonay</b> ; my lord; Lord; used of men; A title spoken instead of Yahweh [Yahuah] as a Jewish display of reverence;	<b>Adonay</b>
3069 יהוה	GOD,	יהוה Yahuah	<u>Yehovah</u> ; variation of #3068 in order to prevent the repetition of the same sound.	Jehovah ( <u>Yahweh</u> )	<b>Yahuah,</b>
935 פוא	that I will cause to go down	וה בא תי bow <i>This word is not a perfect match.</i> (P: <u>and</u> , but) (P: the) (S: <b>I did</b> , I kept) (the vav changes past tense to future and visa versa)	to come; to go; bring; carry; fetch; appear; to enter; comes; becomes;  "stricken" is used seven times for this word.	to go in; to enter; <u>to come</u> ; to attain to; to carry in; to bring in; to come to pass; to be brought in; to attain to ; to gather; <b>bring upon</b> ;	<b>and I shall strike</b>
8121 שמש	the sun	ה שמש shemesh (P: the)	to be brilliant; <b>the sun</b> ; the east; a ray;	<b>the sun</b> ; sunrise; east; glittering or shining;	<b>the sun</b>
6672 צהר	at noon,	ב צהר ים tsohar (P: <u>in</u> , with, by)	a light; dual double light; <b>noon</b> ; midday; noon-day; window;	<b>noon</b> ; midday;	<b>in midday,</b>

		(S: <u>plural</u> )			
2821 חשך	and I will darken	וְהַחֲשֹׁכַתִּי chachek  (P: <u>and</u> , but) (P: <u>the</u> ) (S: I did, I kept, I <u>will</u> )	to be <b>dark</b> (as withholding light); hide;	<b>to be dark</b> ; to become dark; grow dim; be darkened; be black; to be hidden; to make dark; to cause to be dark; to conceal; to obscure;	<b>and the darkness will be</b>
776 ארץ	the earth	לְאֶרֶץ 'erets  (P: to, <u>for</u> )	to be firm; the earth; field; ground; <b>land</b> ; world; way;	<b>land</b> ; earth; ground; the surface of the earth; people of the land; measurements of the earth; in contrast to Canaan;	<b>for the earth</b>
3117 יום	In day:	בַּיּוֹם yowm  (P: in, with, <u>by</u> )	to be hot; <b>a day</b> ; <b>warm hours</b> from sunrise to sunset; sunset to sunset; age; + always; +chronicles; continually; daily; + evening; Sabbath forever; life; as long as; even now; + old; + outlived; +perpetually; presently; +remaineth; season; space; time; Sabbath as at other times	<b>day</b> ; time; year; a day as opposed to night; a working day; a division of time;	<b>by the day</b>
216 אור	clear	אוֹר 'owr	illumination; bright; <b>light</b> ;	the light of day; <b>the light of heavenly luminaries</b> (the moon, the sun, the stars); daylight; daybreak; the morning light.	<b>luminary.</b>
<b>Verse 10</b>					
2015 הפך	And I will turn	וְהִפַּכְתִּי haphak  (P: <u>and</u> , but) (S: I did, I kept, I <u>will</u> )	to turn about; <b>turn over</b> ; change; overturn; return; pervert; be converted; give; make; overthrow; perverse; retire; turn aside; turn to the contrary;	to turn; to overthrow; to overturn; to turn about; turn over; change; <b>transform</b> ; turn back; perverse; to be reversed; to be overturned;	<b>And I will transform</b>
2282 חג	your feasts	חַגֵּיכֶם chag  (S: <u>your</u> ) (singular)	<b>festival</b> ; victim; sacrifice; solemnity;	a festival; <b>a feast</b> ; a festival-gathering; a festival sacrifice;  TWOT #602a: <b>feast</b>	<b>your feast</b>
60 אבל	into mourning,	לְאֵבֶל 'ebel  (P: <u>to</u> , for)	<b>lamentation</b> ; lament; mourn; <b>mourning</b> ;	mourning; <b>mourn for the dead</b> ; period of mourning;	<b>into lamentation and mourning for the dead,</b>
3605 כל	and all	וְכָל kol  (P: <u>and</u> , but)	the whole; <b>all</b> ; any; every; altogether; howsoever; as many as; nothing; whatsoever; whosoever;	<b>all</b> ; the whole; any; each; every; anything; totality; everything;	<b>and all</b>

7892 שִׁיר shir	your songs	שִׁיר יְכֶם shiy (S: your)	<u>a song</u> ; singing; music;	<u>a song</u> ; a lyric song; a religious song; a song of the Levitical choir;	<b>your songs</b>
7015 קִינָה qiynah	into lamentation;	ל קִינָה qiynah (P: <u>to</u> , for)	<u>a dirge</u> ; lamentation; beating the breasts or on instruments;	<u>a dirge</u> ; a lamentation;	<b>into dirges</b>
5927 עֲלֶה alah	and I will bring up	וְהָ עַל יָתִי ‘alah (P: and, but) (P: the) (S: (S: I did, I will) (the vav changes past tense to future and visa versa)	<u>ascend up</u> ; exalt; excel; grow; lift up; increase; raise; restore; shoot forth;	to go up; <u>to ascend</u> ; to climb; to meet; to visit; to follow; to be superior to; to excel; to shoot forth; <u>to exalt</u> ;	<b>will ascend up</b>
5921 עַל ‘al	upon and	עַל ‘al	above; over; upon; against; among; concerning for; through; touching; regarding; because of; <u>by reason of</u> ;	upon; on the ground of; according to; <u>on account of</u> ; on behalf of; concerning; beside; in addition to; together with; beyond; above; over; by; on to; toward; to; against; because that; although;	<b>by reason of</b>
3605 כָּל kol	all	כָּל kol	the whole; all; any; <u>every</u> ; altogether; howsoever; as many as; nothing; whatsoever; whosoever;	all; the whole; any; each; <u>every</u> ; anything; totality; everything;	<b>all the</b>
4975 מִתֵּן mo-then	loins,	מִתֵּן יָם mo-then #4976 מִתֵּן יָם mo-then (plural)	from an unused root meaning to be slender; side; loins; meaning is uncertain;  -a present; <u>gift</u> ; reward;	<u>exact meaning unknown</u> ; loins; hips; perhaps an extinct animal.  - gifts; <u>offerings</u> ; <u>presents</u> ;	<b>offerings presented.</b>
8242 שָׂק saq	sackcloth	שָׂק saq	mesh; a coarse loose cloth; sacking; a bag (for grain)	mesh; sackcloth; sack; sacking; (worn in mourning or <u>humiliation</u> );	<b>Sack cloth</b>
5921 עַל ‘al	upon	וְ עַל ‘al (P: <u>and</u> , but)	above; over; <u>upon</u> ; against; among; concerning for; through; touching; regarding; because of; by reason of;	<u>upon</u> ; on the ground of; according to; on account of; on behalf of; concerning; beside; in addition to; together with; beyond; above; over; by; on to;	<b>will be upon</b>

				toward; to; against; because that; although;	
3605 כל kol	every	כל kol	the whole; <b>all</b> ; any; every; altogether; howsoever; as many as; nothing; whatsoever; whosoever;	<b>all</b> ; the whole; any; each; every; anything; totality; everything;	<b>all</b>
7218 ראש ro'sh	head;	ראש ro'sh	from an unused root apparently meaning to shake; the head as it is easily <b>shaken</b> ; beginning; captain; chief; end; first; forefront; highest; principal; ruler; sum; top;	the beginning; the head; the top; the summit; the upper part; the chief; the total; the sum; <b>the height</b> ; the front;	<b>the rulers</b>
7144 קרחה qorchah	baldness	קרחה qorchah	<b>baldness</b> ;	bald; <b>baldness</b> ; <b>TWOT #2069b</b> : baldness; <b>shorn heads</b> when mourning;	<b>shorn heads.</b>
7760 וּשְׂמִי suwm	and I will make it	וּשְׂמִי suwm  <i>This word is not a perfect match.</i>  (P: <i>and, but</i> ) (S: <i>I will</i> ) (S: <i>do</i> )	to put; appoint; bring; call a name; care; cast in; change; charge; commit; consider; convey; determine; disguise; dispose; do; get; give; heap up; hold; impute; lay up; leave; look; make; mark; name; ordain; order; paint; place; preserve; purpose; put; regard; rehearse; reward; <b>set up</b> ; show; take; tell; tread down; turn; work;	to put; to appoint; to place; set for a sign; to fix; to transform into; to fashion; to ordain; to determine; to set in place; <b>to bring to pass</b> ;	<b>And I will bring to pass</b>
60 אבל ‘ebel	as the mourning of	כ אָבֵל ‘ebel  (P: <i>as, like</i> )	lamentation; lament; mourn; <b>mourning</b> ;	mourning; <b>mourn for the dead</b> ; period of mourning;	<b>as the mourning of the death</b>
3173 יחיד yachiyd	an only son,	יחיד yachiyd	sole; beloved; life; <b>only (child, son)</b> ; solitary;	only; <b>only one</b> ; solitary; one; unique;  <b>TWOT # 858a</b> : <b>only begotten son</b> ; beloved; solitary;	<b>OF THE ONLY BEGOTTEN SON,</b>
319 אחרית ‘achariyth	and the end thereof	ו אַחֲרִיתָּהּ ‘achariyth  (P: <i>and, but</i> ) (S: <i>she did</i> )	the last; the end; <b>the future</b> ; remnant;	after part; end; issue; event; latter time ( <b>prophetic for future time</b> ) posterity; last;	<b>and the prophetic fulfillment</b>
3117 יוֹם yowm	as a day.	כ יוֹם yowm  (P: <i>as, like</i> )	to be hot; <b>a day</b> ; warm hours from sunrise to sunset; sunset to sunset; age; + always; +chronicles; continually; daily; + evening; Sabbath forever; life; as long as; even now; + old; + outlived; +perpetually; presently; +remaineth; season; space; time; Sabbath as at other times	<b>day</b> ; time; year; a day as opposed to night; a working day; a division of time;	<b>as a day</b>

4751 מר	bitter	מר marah	bitter; <b>bitterness</b> ; bitterly; angry; chafed; discontented; heavy;	bitter; <b>bitterness</b> ; bitterly;	of bitterness.
<b>Verse 11</b>					
2009 הנה	Behold,	הנה hinneh	lo; <b>behold</b> ; see;	<b>Behold</b> !; Lo!; See!; if;	Behold
3117 יום	the days	ימים yowm (plural)	to be hot; <b>a day</b> ; warm hours from sunrise to sunset; sunset to sunset; age; + always; +chronicles; continually; daily; + evening; Sabbath forever; life; as long as; even now; + old; + outlived; +perpetually; presently; +remaineth; season; space; time; Sabbath as at other times	<b>day</b> ; time; year; a day as opposed to night; a working day; a division of time;	the days
935 בוא	come,	באים bo  <i>This word is not a perfect match. (plural)</i>	to go or <b>come</b> ; bring; carry; fetch;	to go in; to enter; <b>to come</b> ; to attain to; to carry in; to bring in;	are coming,
5002 נאם	saith	נאם ne'um	an oracle; <b>said</b> ;	utterance; <b>declaration</b> ; revelation of a prophet;	declares
136 אדני	the Lord	אדני 'Adonay	an emphatic form of OT:#113; a proper name of the Lord God;	<b>Adonay</b> ; my lord; Lord; used of men; A title spoken instead of Yahweh [Yahuah] as a Jewish display of reverence;	Adonay
3069 יהוה	GOD,	יהוה Yahuah	Yehovah; a variation of #3068 in order to prevent the repetition of the same sound.	Jehovah (Yahweh) [Yahuah];	Yahuah,
7971 שלח	that I will send	והשלחתי shalach  (P: <b>and</b> , but) (P: the) (S: <b>I will</b> )	to send away; send for; <b>send out</b> ; bring on the way; cast away; forsake; give up; leave; let depart; push away; spread; stretch forth; stretch out;	<b>to send</b> ; to send away; to let go; to stretch ut; to let loose; to be sent; to be put away; to be sent off; to set free;	and I will send out
7458 רעב	a famine	רעב ra'ab	hunger; <b>famine</b> ; famished;	<b>famine</b> ; hunger;	a famine
776	in the land,	בארץ	to be firm; <b>the earth</b> ; field; ground; land; world; way;	land; earth; ground; <b>the surface of the earth</b> ; people of the land;	upon the earth

ארץ		‘erets (P: <u>in</u> , with, by)		measurements of the earth; in contrast to Canaan;	
3808 לא	nor	לא lo’ (P: <u>in</u> , with, by)	<b>not</b> ; no; before; or else; except; nay; neither; never; no; otherwise; surely; as truly as; of a truth; without;	<b>not</b> ; no; nothing; without;	<b>not</b>
7458 רעב	a famine	רעב ra`ab	hunger; <b>famine</b> ; famished;	<b>famine</b> ; hunger;	<b>a famine</b>
3899 לחם	of bread,	ל לחם lechem (P: to, <u>for</u> )	food; especially bread; grain <b>for bread</b> ; loaf;	<b>bread</b> ; food; grain;	<b>for bread</b>
3808 ולא	nor	ולא lo’ (P: <u>and</u> , but)	<b>not</b> ; no; before; or else; except; nay; neither; never; no; otherwise; surely; as truly as; of a truth; without;	<b>not</b> ; no; nothing; without;	<b>and not</b>
6772 צמא	a thirst	צמא tsama’	<b>thirst</b>	<b>thirst</b>	<b>of thirst</b>
4325 מים	for water,	ל מים mayim (P: to, <u>for</u> )	dual <b>waters</b> ; juice; urine; semen; waste; watering; water-spring;	<b>water</b> ; waters;	<b>for water,</b>
3588 כי	but	כי kiy	and; as; <b>but</b> ; even; for; seeing; rightly; that; since; surely; when; while; yet;	that; for; because; when; as though; as; because that; <b>but</b> ; then; certainly; except; surely; since;	<b>but</b>
518 אם	of	אם ‘im	lo; oh that; when; hence; not; if; although; and; but; neither; nevertheless; nor; or; seeing; since; surely; though; of a truth; unless; when; whereas; whether; while; yet;	if; whether . . . or; when; whenever; since; <b>but</b> <b>rather</b> ;	<b>rather</b>
8085 שמע	hearing	ל שמע shama` (P: to, <u>for</u> )	to hear intelligently; with attention; obedience; <b>discern</b> ; attentively; call together; consent; consider; be content; declare; diligently; give ear; make to hear; listen; obey; perceive; proclaim; publish; regard; report; understand; tell; witness;	to hear; to listen to; to obey; to give heed; to grant request; to yield to; <b>to be</b> <b>regarded</b> ; to make proclamation; to cause to be heard;	<b>for discerning</b>
853 את	- 0 -	את #853 ‘eth root word - - #852 ‘eth	self; namely; even;  [Aleph and Tav; first and last; beginning and end]  - -(this is the exact same	sign marker of the definite direct object, not translated in English but generally preceding and indicating the accusative case.  -- <b>a sign</b> ; miraculous signs; wonders.	<b>the signs (the first and last)</b>



		את	Hebrew word) <u>sign</u>		
1697 דבר	the words of	דברי dabar (S: <u>of</u> )	<u>a word</u> ; a matter as spoken of; a thing; a cause; because of; reason; concerning; chronicles; sake; sign; commandment; <b>pertaining</b> ; <b>promise</b> ; provision; purpose;	speech; <u>a word</u> ; speaking; <u>a thing</u> ; a saying; an utterance; a word; words;	<b>pertaining to the promise of</b>
3068 יהוה	the Lord:	יהוה Yahuah	<u>Yehovah</u> , Jehovah; the self-existent or eternal;	Jehovah ( <u>Yahweh</u> ); the self-existing one;	<b>Yahuah.</b>

Verse by Verse Comparison of Amos 8:9-11		
	New King James Translation	The Creator's Calendar New Restored Interlinear Text
<b>Verse 9</b>	"And it shall come to pass in that day," says Yahuah, Adonay, "that I will make the sun go down at noon, and I will darken the earth in broad daylight;	And it shall come to pass in that day declares Adonay Yahuah, and <b>I shall strike the sun in midday and the darkness will be for the earth by the day luminary.</b>
<b>Verse 10</b>	I will turn your feasts into mourning, and all your songs into lamentation; I will bring sackcloth on every waist, and baldness on every head; I will make it like mourning for an only son, and its end like a bitter day."	And I will transform your feast into lamentation and mourning for the dead, and all your songs into dirges will ascend up by reason of all the offerings. Sack cloth will be upon all the chief ruler's shorn heads. <b>And I will bring to pass as the mourning of the death OF THE ONLY BEGOTTEN SON, and the prophetic fulfillment, as a day of bitterness.</b>
<b>Verse 11</b>	"Behold, the days are coming," says Yahuah, Adonay, "that I will send a famine on the land, not a famine of bread, nor a thirst for water, but of hearing the words of Yahuah."	Behold the days are coming, declares Adonay Yahuah, and I will send out a famine upon the earth, not a famine for bread, and not of thirst for water, but rather for DISCERNING THE SIGNS ( <i>the first and last</i> ) pertaining to the promise of Yahuah.

### The Celestial Sign of the True Messiah

In the Tanakh (O.T.), the prophet Amos reveals several profound truths regarding the promised Messiah. He might as well have said, "*this shall be a sign to you,*" that you will recognize the true Messiah as He is the one who will die on the day of your Feast of Passover, which will be **marked by a "stricken sun at midday."**

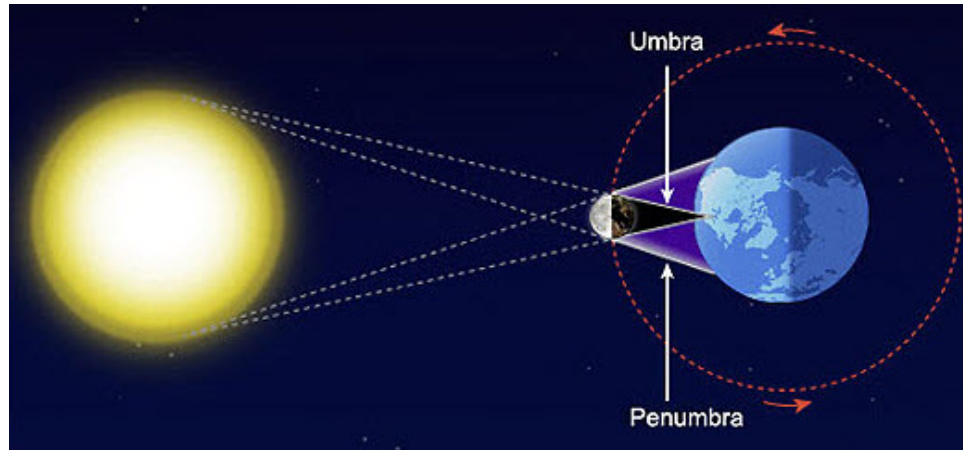
Historically, all of this went over Israel's heads, as they believed the purpose of the true Messiah was to deliver them from their temporal enemies and put them in high esteem among the nations of earth. Farthest from their minds was any possibility that might state otherwise. Most likely, these verses in Amos 8 were among the passages the Savior quoted from on the road to Emmaus, as He unfolded the truths and purpose of His first coming, which had to be as the sacrificial Lamb for the purpose of swapping the sins of mankind for His own righteous life. Placing all things related to Himself in the context of the Sanctuary service, He must have shared that the first



phase of His ministry was ordained to be the LAMB SLAIN for the sins of all mankind, past, present and future.

### **The Stricken Sun and Occulted Moon at Passover**

A *solar eclipse* occurs approximately 2.4 times every year when the moon comes between the sun and the earth, obscuring earth's view of it. The only lunar phase that can come between the sun and earth is the occulted dark moon at the very moment of conjunction.



From this evidence alone, we discover that if the dark lunar phase occurred at noon creating a solar eclipse on the 14th day of the lunar month of Abib, then by extension, 15 days earlier the full New Moon ruled the sky all night from east to west announcing the new month had begun.

Between verse 9 and 10, Amos uses very descriptive language to insure that the meaning and context of these verses could not be lost. For instance there is no way to construe this eclipse to be a lunar eclipse, as **it states in three ways with three witnesses that it was the sun that was darkened by a conjunction lunar phase: 1) stricken sun; 2) at midday; 3) by the day luminary.** Thus, Amos leaves no room for assumptions as he goes on to state in verse 10 that the feast upon which this “stricken sun” was to occur, would be turned to lamentation and mourning for the death of the only begotten son.

The festivities that had normally highlighted the Passover Feast was to disintegrate into lamentation and mourning as the realization sunk in that the long promised Messiah of Israel had been murdered by their own religious leaders, with the support of the crowd at large. No pen can justly record the horror of that day, nor Hollywood movie adequately display the events. For although it was the will of the Eternal Father and the Messiah, Himself that He must lay down His life as a Redeemer of mankind, it did NOT remove the facts of the twisted participation of both the Jews and the Romans, as led by Satan, to bring this to fruition.

Sack cloth appears to have been worn on the heads of some of the leaders of Israel who realized the abomination they had participated in.

According to Leviticus 23, there were only two Levitical feasts each year that were well understood to commence at the half way mark of the lunar month. The first was the spring Feast of Passover/Unleavened Bread and the fall Feast of Tabernacles. These are the only feasts upon which a solar eclipse can ever occur. Don't miss the fact that here in Amos 8:10, (chag #2282) is linked to the occulted sun and not to a full moon lunar eclipse.

At the time of Amos, every sun that had ever been darkened had been blackened by the occulted moon, so technically a "stricken sun" was always what we consider today as a "solar eclipse." As a result, the prophecy of Amos regarding the "stricken sun" at the Feast of Passover was in no way surprising. Might this uncontroverted evidence demonstrating that the occulted sun was a result of the occulted moon on the 14th of Abib, as declared by Amos, and fulfilled at the crucifixion of the Messiah, be worthy evidence that the New Moon had always been the full moon among the Creator's committed followers? This being so, the occulted lunar phase had always perpetually marked the commencement of both the Feast of Passover and Tabernacles?



People watch a total eclipse over Australia from Lyndhurst in South Australia in 2002 (Source: David Gray/Reuters)

## Four Recorded Eye Witnesses

The Renewed Covenant writers Matthew 27:45, Mark 15:33, Luke 23:44-45, and Dionysius the Areopagite (Greek Astronomer) were four eye witnesses that recorded this epic fulfillment of Amos' prophecy. Individually, yet in one accord, each determined that the miracle of this darkened sun event, lay with its profoundly unusual length. It was Luke alone, of the followers of Yahusha, who clarified that the darkness over all the earth was overtly related to the occulted sun, although the other two disciples covertly stated it."

But, you may ask, how did each of these disciples of the Messiah really declare the darkness was related to the sun itself? The answer lay in the fact that they all identified the time of day as the 6th to the 9th hour. There are precisely 12 hours allotted by the ruling sun for every daylight as presented on a sundial or divided in the sky (John 11:9). All are agreed that the sun was shining as usual from sunrise to the 6th hour. Therefore, it was the sun that was obscured until the 9th hour. At the 9th hour the sun was shining again as usual until it set at the end of the 12th hour at its natural time. The words "stricken sun" is not even necessary here, because the use of the term "hour" testifies as the measuring unit of time representing the sun itself.

In letters written under the name **Dionysius the Areopagite**, the author claims to have observed a **solar eclipse** from Heliopolis at the time of the crucifixion. Parker, John (1897). "Letter VII. Section II. To Polycarp--Hierarch. & Letter XI. Dionysius to Apollophanes, Philosopher." *The Works of Dionysius the Areopagite*. London: James Parker and Co. pp. 148–149, 182–183.

According to the Orthodox Church in America, **Dionysius**, who is mentioned in Acts 17:34, was from Athens and received a classical Greek education (i.e. Atticism). He studied astronomy at the city of Heliopolis, and it was in Heliopolis, along with his friend Apollophanos where he witnessed the **solar eclipse** that occurred at the moment of the death of the Lord Jesus Christ by Crucifixion. (The connection between the events was surely realized by him at a later date.) But even so, at the time of the eclipse he said, "**Either the Creator of all the world now suffers, or this visible world is coming to an end.**" *Hieromartyr Dionysius the Areopagite the Bishop of Athens, Wikipedia.org*

There are therefore a total of four eye witnesses that testify that the “sun” was what was darkened on that most important day of earth’s history.

### **A Miraculous Event**

Might this prophecy of Amos, as many declare, have been referring to an out-of-the-ordinary miracle, where-upon Yahuah caused the sun to simply be obscured during the time of the full moon?” Well, we know that Yahuah can do anything He chooses within parameters of His own laws. However, if He had done this, it would have created much confusion, and we know He is not the author of confusion. Secondly, we have the testimony of more than three witnesses as to the details of the events of that day. These were intelligent men who knew how to read the sky, and while they declared there was darkness over the land, they did not say it was darkened in any abnormal way, other than the duration or intensity of the sun being darkened by the conjunction lunar phase, as regularly occurs on the day of a solar eclipse.

**If the sun had been darkened during the time of a full moon, it would have been recorded as an outrageous and supernatural miracle.** Matthew, Mark and Luke would no doubt have thought and recorded that the moon was supernaturally moved 180 degrees out of its position to darken the sun and itself to be turned dark, as that was the only known way the sun had ever been previously darkened. But the eye witnesses Matthew, Mark, Luke and Dionysius the Greek astronomer, did not question the event as being a normal “darkened sun” occulted event, but only its length. If it had not been anything other than a normal placement of sun and moon, they would have assuredly declared this.

### **The Sun, Moon and Stars Testify in Unison**

The true miracle here was in the extraordinary **length of time of the solar eclipse and the intensity of its darkness**. As recorded by Phlegon, this solar eclipse occurred during the fourth year of the 202<sup>nd</sup> Olympiad. **Its darkness was so**

**complete that the stars could be seen in the shamayim (heavens) and there was a great earthquake.** This earthquake may have even been the direct result of the moon being brought closer to the earth as science has now learned would cause an earthquake.

The church historian **Eusebius of Caesarea** (A.D. 264 – 340), in his *Chronicle*, quotes **Phlegon** [second century A.D.] as saying that during the fourth year of the 202nd Olympiad:

**“a great eclipse of the sun occurred at the sixth hour that excelled every other before it, turning the day into such darkness of night that the stars could be seen in *heaven*, and the earth moved in Bithynia, toppling many buildings in the city of Nicaea.”**  
*Chronicle*, Olympiad 202, trans. Carrier (1999)

The record of that day by the Greeks must **not** be overlooked with regards to **the stars shining at noon**, as they were expert astronomers who fully utilized the sun, moon, and stars for all their timekeeping.

It appears that Divine intervention utilized the occulted moon that was already in relative position to or at the moment of a solar eclipse. Yahuah merely brought the moon closer to earth and/or caused it to align with the sun for three hours. A three hour eclipse is not unheard of, as these events are recorded by NASA. These occur during a perigee moon, when the moon is larger and closer to earth. This would not only facilitate the earthquake, but also the stars could well have become visible in the shamayim to serve Yahuah’s prophetic purposes.



So what might a sorrowing Almighty Father want to portray to earthlings on that epic day of conflicting emotions of **the death of His only begotten son**, through an epic three part orchestrated “signal” event of the *sun, moon and stars*?

With the added assistance of Divine intervention, the astronomical sign portrayed in this Stellarium image above illustrates what could have been. NASA holds no record for this occurring at **noon** in that region for any date within a 20 year period. But it is my firm belief that on



that day **both the occulted sun and the occulted moon were together at the feet of the “he lamb,” the constellation Aries.**

Might our sorrowing Eternal Father utilized this timely astronomical event to announce to the whole earth, **“Behold, My Only Begotten Son is the Lamb, who taketh away the sin of the world?”** This is the very story revealed and **synchronized to the stars.** For it is by starting the New Year by utilizing the full moon as the New Moon, together with the constellation Bethula (Virgo), on the 14<sup>th</sup> of the month, the constellation Aries will be in the sky at precisely noon, allowing the three part orchestration of sun, moon, and stars to announce the prophetic fulfillment of the grand and all-encompassing event.

**For it appears Yahuah had advanced knowledge that the New Moon subject would become a controversy in the centuries following the crucifixion of His Son.** So He placed the authenticity of the true lunar phase displayed in the middle of the lunar month in the safety of the Abrahamic Covenant. It is this foundational covenant that also suggests the promised Messiah and His pre-ordained night of the crucifixion. Thus we can know with certainty that Passover, the 14<sup>th</sup> of the lunar month, nearly 2000 years later, was also on a dark lunar phase. Consequently, the *full* New Moon is established on yet another principle in Scripture. Refer to, [\*The Night was Dark.\*](#)

**Why do the Jews overlook these verses that highlight either a darkened sun or a conjunction moon?** Might it be because the truth carries with it incriminating evidence that they are no longer synchronized with the shamayim true beacon of astro-luni-solar time, the “full” New Moon, and the alignment with the constellations? There is much extenuating evidence of a continuing cover-up.

### **Famine for Discerning the Signs of the Promise**

As a final statement, Amos declares in this prophecy that a time was coming, when there would be a famine in the land, not for food or water but for **“discerning the signs that pertain to the Promise”** in the shamayim. (Refer also Daniel 7:25, describing an assault on the Yahuah’s *calendar and laws*.) This is apparently the result and punishment of Israel’s refusal to acknowledge and receive Yahusha as the authentic **Promised Messiah and Lamb substitute for the sin of mankind.** Has this famine of discerning the signs occurred? Yes, it has on many levels, but none more profoundly than this area of the true Scriptural lunar phase as New Moon. No doubt the most important sign in the shamayim, the full New Moon was utterly replaced by a dark moon or crescent during the years immediately following the crucifixion. While the new methods of reckoning time may have become official in the fourth century under the leadership Constantine, this losing of the ability of Israel to know the signs may have begun earlier as it is recorded at length within the records of the *Dead Sea Scrolls*.

It is the *Dead Sea Scrolls* that identify a lengthy period of *calendar wars* between three basic factions:

1. Those that followed a *364 day solar calendar* with no monthly interaction of the moon or lunar phases.



2. Those who believed the *Crescent Moon* to be the true New Moon on a 354 day lunisolar calendar, the marker for the count to the feast days.
3. Those who continued to adhere to the full moon that shines from the east unto the west, announcing the New Moon day, the beacon for the Sabbaths and all the feast days.

Although today, many of the professionals involved with the *Dead Sea Scrolls* date them as having been written during the first to third century BCE, it is also revealed that they could have been written as late as the first and second century AD. And in light of the Amos 8:11 prophecy it appears these calendar wars began in earnest following the crucifixion. For there was now even greater motivation for the leaders of Israel to remove the time-centric incriminating evidence as far from themselves as possible. For it was the full moon that synchronized the duties of the Kohen to the temple lamb sacrifice and its markers, along with Amos 8:9-11, that perpetually identified their guilt of slaying the Son of Yahuah.

Thus it was, for nearly 2000 years, true time as synchronized to the worship rhythms of Yahuah's seat of power has been wholly obscured by the combined efforts of both the Jews and the Romans. All the world has wandered after this two headed pied piper into deep darkness and over the cliff of deceit, all because they sought desperate ways to hide their guilt and shame.

In striking contrast to measuring time from earth with a line through the dark moon, and the sun, and marking the constellation Pisces at noon, when it is not even visible, Yahuah is drawing His people back to the original method of measuring time. Yahuah ordained that time was to be measured by the moon together with the stars by night. This is done by drawing an imaginary line from earth by night through the full New Moon in the spring on the eastern horizon at sunset, and onto the constellation Bethula (Virgo), announcing the following morning as New Year's Day or Rosh Hashanah. In its pure and perfect brilliance, it is the marvelous full moon that has been missing from the formula along with the constellation Bethula. This great sign commences the year and the lunar month as it rules the entire night. It regulates and measures time and synchronizes earth with the worship rhythms that were lovingly laid out at creation. For Yahuah is the Father of Lights, not extinguished or partially lit lights, but full and radiant lights that shine in their brilliance.

Every good gift and every perfect gift is from above, and comes down from the FATHER OF LIGHTS, with whom there is no variation or shadow of turning [full sun, full stars, full moon]. James 1:17

But *the path of the just* is as the shining **LIGHT**, that shines more and more unto the perfect day. The way of the wicked is as darkness: they know not at what they stumble. Proverbs 4:18

Today, Yahuah is restoring His lost knowledge of the signs to His truth seekers. The rich, clear sound of the New Moon shofar can be heard once again from a not too

distant hill, at both sunset and sunrise of the full moons entrance and exit. Its voice may be heard above earth's clatter of confusion announcing a full and complete restoration of the Almighty Father's years, months, Sabbaths and all the sacred feast days. Most of the world, busy with life's endeavors, will neither hear nor respond to. For the secret to restoration is "seeking for truth with all your heart." Jeremiah 29:13

## Summary:

1. It was Yahuah through Amos who made this prophetic declaration.
2. This declaration was made approximately 800 years prior to the crucifixion.
3. The SUN was to be stricken at midday. This is when *Total Solar Eclipses* occur.
4. The text gives a second witness that the darkness that occurred was from the luminary, not dark clouds or other mysterious miracle.
5. At this same precise appointed time as the stricken sun, the ONLY BEGOTTEN SON OF YAHUAH was to die.
6. As a result of this shocking feast day event, the festivities would be turned to mourning.
7. This was to be the prophetic fulfillment of the PROMISE. This is the promise first given in Eden and passed down from generation to generation of the coming Messiah who was Himself to be the Lamb slain for the sin of all mankind.
8. This fulfillment of the Promise occurred on none other than the *Feast of Passover*, the 14<sup>th</sup> of the lunar month of Abib.
9. What has been hidden, as a result of the curse, is that the full moon announces New Moon day to begin the following morning at sunrise. This is because 14 days later Passover occurs when the moon is dark, the only time it can obscure the sun and create a solar eclipse.
10. Immediately following the crucifixion event, and no doubt as a punishment upon Israel for not receiving the Messiah with open arms, a curse was pronounced that there would be a famine in the land for discerning the SIGNS pertaining to the PROMISE of Yahuah. These SIGNS relate to the true full New Moon for months; and the count of days and the count of weeks; and the full moon together with the constellation Bethula for New Year's Day. For without these SIGNS, it is impossible to locate the true New Moon days, the true feast days, or the true Sabbaths.
11. For nearly 2,000 years since that day, the famine has continued. The SIGNS have not been discerned or reckoned correctly. But Yahuah is now waking up His people in preparation for His soon return.
12. The calendar wars that are apparent in the *Dead Sea Scrolls* provide evidence that indeed this curse of not discerning the SIGNS occurred very shortly after the crucifixion of the Messiah. Some world powers would lead us to believe the calendar wars occurred a hundred years earlier, but the weight of evidence in Scripture states otherwise.

In answer to the wake-up call of our soon returning Messiah, may we respond with:



So teach us to number our days that we may present to you a heart of wisdom. Psalms 90:12

**FOR GREAT IS OUR ALMIGHTY YAHUAH, AND GREATLY TO BE PRAISED!**

For additional documentation of the solar eclipse on the day of the crucifixion, refer to, *The Sun was Darkened from the Sixth to the Ninth Hour*.

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