

Equilux Or Equinox? How Creation's Testimony Debunks The Theory That The Jerusalem "Equilux" (Occurring 16th March) As Opposed To The Equinox, Is The Sign Of Day 1 Of The New Biblical Year.

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How the Two Calendars Present Two Clear Testimonial Markers By Which The Year of The Crucifixion Can Be Identified.

Across the globe many are becoming aware of the ancient Zadok testimony that the ancient biblical calendar was/is solar based, and this solar based calendar is able to historically identify the year of Yahushua Messiah's crucifixion, from the witness of the timing of astronomical events in the context of two conflicting religious calendars that were in existence in Yahushua's day

In the Law of Moses we are instructed that the objective identification of biblical time and seasons is to be observed from the behavior of the astronomical luminaries of whom the sun is the primary authority and the stars are the secondary authority (Gen 1:14). Today through computers we are able to identify the precise occurrences of the ancient equinoxes that would have anchored 1) the Zadok biblical calendar against 2) the incidences of the conjunctive moons the rabbinic lunar calendar. With these two calendars anchored on historical astronomical events, together with the counting of days to the appointed biblical festivals as instructed by Moses (Leviticus 23), we find there is but one single year, that being 30 CE, in the period of years from 25 CE to 35 CE when astronomical coincidence of the equinox and the conjunctive moon calendars were in a close approximation of but 1 day difference. This year harmonizes with the Apostolic testimony of Yahushua Messiah's last Passover before His crucifixion. All other years from the 25 CE to 35 CE period held astronomical events which are unable to meet with the Apostolic testimony of the events surrounding the crucifixion.

For centuries, theological Historicists have attempted to identify the year of Yahushua's crucifixion by trying to integrate Roman and Jewish historical commentaries with the Apostolic narrative. They have not been able reach consensus on a single specific year as the year of crucifixion and their

conclusions range between the years 27 CE, 30 CE and 33 CE. However when one examines the astronomical evidence of the *luminaries* in the context of the written Law of Moses, only one single year between 25 CE and 35 CE emerges as the year of crucifixion which precisely fits the Apostolic narrative that Yahushua observed His last Passover meal with his disciples on the evening of the day *prior* to the Rabbinic lunar calendar's proclamation of the day of preparation for the Passover. That year is 30 CE.

In the table below the dates of the equinoxes and the associated ages of the moon are presented between the years of 25 CE and 35 CE, revealing the only single coincidence that perfectly meets the Apostolic testimony of the calendar events surrounding the crucifixion is the year 30 CE.

In order to see how significantly the astronomical events identified the festival dates of year of Yahushua's crucifixion, the Spirit of YHVH has had to assist us supernaturally by recently revealing what was hidden – the ancient Zadok priesthood equinox calendar – so that we could compare its tenets with the Rabbinic conjunctive moon calendar. In line with the Apostolic testimony in the Gospel records, we see from Yahushua's behavior, that to identify the exact historical time required discovering a standout year when the incidence of conjunctive moon occurred immediately after (within one 24 hour day period) the occurrence of the astronomical vernal equinox.

With this foundational insight into the close association of the two calendars which occurred in the year 30 CE, the coincidences of these two calendars also gives a truly awesome testimony from creation itself, that the written gospel testimony by Apostles is a **100 percent reliable and true** account of what happened. At the same time this witness of creation exposes all pervading Christian and "Messianic" teachings that Yahushua's Passover was not a lawful Passover (as so testified by the Apostles) but in their view rather a "last supper". Such a denial of the Apostolic witness we can now discern as not only a false teaching, but is also an indictment against the Apostolic gospels as not being a true testimony. In this light it becomes apparent that historical Christendom and the Messianic movement would rather believe the Rabbinics as being lawfully correct in their calendar, rather than holding to the Apostles testimony as true.

How The Ancient History Testimony of The Astronomical Luminaries Debunk The Thinking Of The "Equilux" As The Mark Of The Beginning Of The Year

Today, as many across the globe are awakening to the historical conflict between **two** calendars in Yahushua's day, there are some who theologize that the solar biblical calendar begins at the occurrence of the *equilux* in Jerusalem rather than the *equinox*..

It is important to understand the physical differences between the equilux and the equinox. Please see this short web article: ("[The Equinox is coming. So is the Equilux. So what's the difference?](#)"). In brief the equinox is the physical day on which the sun crosses the equator of the earth causing the major change of the seasons, whereas the *equilux* is a relative mathematically calculated (mean hour analysis) identification of a day when the hours of the daylight and hours of night are approximately equal. The only place where one can experience the equilux occurring on the same day of the equinox is if one is resident *at the equator*. If one is resident at different latitude than at the equator then the occurrence of the equilux varies depending on ones degree of latitudinal distance from the equator *and* whether one is in either the northern or southern hemisphere. In the northern hemisphere the equilux can occur up to 5 days *earlier* than the equinox (depending on how far north one is from the equator), and in the southern hemisphere the equilux can occur up to 5 days *after* the equinox, depending on how far south one is from the equator.

This year the equilux in Jerusalem occurred on the 16th March 2014 (identified by calculations of mean hours of equal day - night hours), and the mean sun equinox mathematical estimate was presented on websites and published calendars as occurring on the 20th March at 6.57pm. However, the “true sun” observation of the equinox in Jerusalem took place through the daylight hours of the 21st March 2014 (as I also similarly observed it from New Zealand on the 21st March 2014).

The Reasons Why Some Advocate The Jerusalem Equilux is the Beginning of the Year

Those who argue that the first day of the biblical year must begin on the Jerusalem equilux (16th March) – the day of a *mathematical* estimation of the *equal day and night hours* occurring in Jerusalem, do so based on their private theological interpretation of the Book of Enoch.

Enoch identified that at the great sign event of the beginning of the biblical year was the sun moving across the equator and the change of the seasons – today we know that event is the vernal equinox – and Enoch identified that along with this astronomical event that marked a point in the “circuit of the sun” (Hebrew word “Tekufa”) – an associated sign – that of equal day and night hours also occurred. In this revelation, we see that Enoch is indicating that in his day the equator was closely positioned in proximity of the covenant land at that time.

This is because the occurrence of equilux is highly dependent on the refraction of light on the surface of the earth. The astronomical testimony of creation reveals that there is only place where the equinox and equilux occurs simultaneously on the same day. That is when one is positioned at the equator. Today the covenant land is situated at some 40 degrees *north in latitude from the equator*. Hence we see the difference in Jerusalem of some 5 days between the early occurrence of the refracted light sign of the *equilux* (16th March 2014) to the actual observable (real sun) occurrence equinox (21st March 2014).

Now just why do some folk single out the *equilux* sign from Enoch’s testimony) and choose it) as being the authoritative sign of the beginning of the biblical year while completely ignore the greater event of the sun’s traverse of the equator reflecting a point on the earth’s true orbit around the sun, and which is globally measurable on a single day?

What motivates do these folks to deliberately ignore the greater physical reality of the change of the seasons (which is the equinox), thereby ignoring the authoritative testimony of creation itself, and the instructions of Gen 1:14, and prefer instead a mathematical mean average estimate calculation of hours to identify when there are approximate equal hours of day and night hours in Jerusalem, as the authoritative declaration of the first day of the biblical year?

Why would they want to do this when the equilux is not observable in anyway but a calculation of time, and is a variable index affected by degrees of latitude through refraction of light in contrast to the single true sun observation that occurs on a single 24 hour day across the globe, which the equinox heralds? The answer is to be found in their adoption of Rabbinical traditional definitions and commentaries defining that the equinox simply defined as a day when equal day and night hours occur.

It is the Rabbis that specifically define the equinox in this way rather than a definition that concurs with creation’s testimony of the completion of the earth’s orbit “going around” the sun causing change of the agricultural seasons. It is the Rabbis who traditionally interpret the meaning of the word “*tekufa*” as not meaning the “circuit of the sun” or the “going around” as it is meant to be understood in written scripture – but rather they advocate that the equinox is only that day when equal day and night hours in a day can be identified. Once again we see the Rabbinic

worldview making translations in a particular way that are religious rather than based on creation law, and which denies that YHVH's Law as presented by Moses presents physical truth, but rather they reduce such truth, to man's subjective experience and definition of reality.

In defining the equinox as the period of equal day and equal night hours, rather than the real observation of the sun reflecting the astronomical end and beginning of the earth's annual "circuit of the sun", the Rabbis hide creation's astronomical testimony as intended in the biblical term of "Tekufa".

Today however, with the revelation of the ancient Zadok priesthood testimony, we can make sense of why the Rabbis would interpret the "tekufa" to mean the day of equal day and night hours – because their covert agenda has always been to undermine the solar based calendar in favour of their lunar calendar. It is not rocket science to see that by teaching that the equinox is to be measured only by the occurrence of the *equilux* throws the solar calendar into confusion and disarray because they know that the equilux is but a *relative measure* of the refraction of light dependent on one's global latitude. Thus by creating confusion in the observance of the solar calendar they are then able to seize the ground to convince the astronomically ignorant that the lunar based calendar presents the only legitimate definition of time and thus the "biblical calendar".

The evidence from their commentaries is that the Rabbinic sages discuss the "equal day equal night" to be such an illusive event to measure across the globe, that they then define other justifications and defense for their lunar based calendar. In other words the Rabbis argue that because the "*Tekufah*" of the sun (as they define it to be equal day equal night – which in actual physics they are confusing the equinox with the equilux) cannot be reliably measured, and therefore the Sanhedrin was to adjudicate the conditions of the moon as the authority for the determination of the religious calendar. In this way YHVH's authority of Gen 1:14 was undermined. However in the end all things are being revealed including the attempts of theologians attempts to cover YHVH's creation truths which exploit the ignorance of lay people to the astronomical physics of the earth and its annual "*tekufah*" of going around the sun.

Contrary to how the Rabbis re-define the Hebrew word "tekufa" and how they define the equinox by replacing it with the meaning of the equilux, once one awakens to the astronomical laws of the earth's orbit of the sun, it quickly becomes apparent how the word "Tekufa" is to be properly understood in harmony with the instructions of Moses. With such understanding and the commandments of Gen 1:14 it becomes plain as to how easily, precisely and accurately the true equinox and the beginning of the biblical calendar can be identified across the globe on a single 24 hour day period, regardless of one's latitude. That day is the day that YHVH has made in creation physics which witnesses that the actual great change of the New Year and its seasons has begun.

Our observation of this can only be properly done by a real *physical observance of shadow plot of the sun – which is termed in physics to be the measurement of the "real sun equinox"*, and is not to be confused with computer based mean sun calculations program formulas (as identified on modern websites and calendars today, which is called the "mean sun" equinox). The times and dates recorded in popular calendars are "mean sun" calculations of the equinox and not "real sun" observations of the equinox.

Understanding The Meaning Of The Biblical Hebrew Word of "Tekufa"

The Hebrew word "*tekufah*" is in original Hebrew text of the Bible and includes the equinoxes as well as to the solstices.

“Tekufot” (plural) is interpreted to mean "seasons;" and literally means "*to completely circuit, to go round.*" *and thus directly refers to the earth's astronomical orbit around the sun*, and not equal day and night hours. The four seasons in the year are called “tekufot”. Thus “tekufot” refers to the beginnings of the four seasons that go around in the annual solar year.

Tekufah stands for the *true observation of the sun* and not the mean sun computer calculation equations used to identify the equinox as posted on modern day calendars. The *tekufah* (singular) of month 1 in the biblical year denotes the sun at the point of the vernal equinox (northern hemisphere). The next *tekufah* denotes the summer solstice. The third *tekufah* denotes the autumnal equinox. And the fourth *tekufah* denotes the winter solstice.

The four “Tekufot” of the Biblical year are closely associated with the sun’s perceived position in *the constellations of the stars* (note Gen 1:14’s authority of the sun and the stars in declaration of biblical time...the moon is not a primary indicator. Click here for additional study article on this point: [“What Calendar Did Moshe Keep – What is the “Ancient Path”?](#))

1. At the “tekufah” of *day 1 of month 1* - the vernal equinox (Spring) occurs when the sun enters the constellation of *Pisces* on the celestial equator (which is the constellation symbolizing the exiled and bound two Houses Of Israel); this is the beginning of spring.
2. At the “tekufa” of the *summer solstice* the sun enters the constellation of *Gemini* (symbolizing the redeemed and re-united Two Houses of Israel); this is the harvest-time of the summer season, or harvest-time.
3. At the “tekufah” day 1 of month 7 - the autumnal equinox the sun enters the constellation of *Virgo*, (symbolizing the pure woman bride of Messiah) and is autumn, or agriculturally speaking, vintage-time begins.
4. At the “tekufah” of the *winter solstice* the sun enters the constellation of *Sagittarius*; (symbolizing the two natured Conqueror – the suffering and mighty conquering Yahushua Messiah of Isaiah 49:6-10) this is the beginning of winter, or agriculturally speaking the pruning and stripping-time.

The OrigTexts.

1. First use of Tekufah in Scripture - referring to the end of the year

2 Chronicles 24:23 And it came to pass at the end of the year [tekufah], that the host of Syria came up against him:

2. Second use of Tekufah in Scripture - referring to the end of the year.

Exodus 34:22 And you shall observe the feast of weeks, even the firstfruits of wheat harvest, and the feast of ingathering at the year's end [tekufah].

Note: now if one holds a Greek dualistic mindset, which has a linear worldview, one would argue that this definition means the equinox simply identifies the end of the biblical year. However the biblical mind is not linear but *circular* – and on a circle, as opposed to a straight line - the point of the circle, which marks its end, also marks its point of beginning or renewal. Thus the occurrence of the equinox on the circuit of the earth’s orbit marks the passing of the old year and the first day of the New Year.

When “Tekufa” refers to a specific end day of the annual calendar also marks the new day of beginning, but when Tekufa is used in a generic sense of the season of the year it is pointing to the latter part of the year that is immediately before the New Year begins.

3. Third use of Tekufah in Scripture - It refers to the whole circuit of the heavens as they progress through the seasons

Psalm 19:6 His going forth is from the end of the heaven, and his circuit [tekufah] unto the ends of it: and there is nothing hid from the heat thereof.

4. Fourth use of Tekufah in Scripture - It refers to the full term of Hannah’s pregnancy and the new birth of a son

1 Samuel 1:20 And it came to pass, when the time [tekufah] was come about, that Hannah conceived, and bore a son..

Of these four scriptures, two use the term “tekufah” to refer to the end of the Biblical year, one refers to the complete redemptive of ministry of the bridegroom and one refers to the full term of pregnancy and new birth of a child.

When applied to the biblical calendar “tekufah” stands for the real incidence of the sun at equinox. In other words, when we are concerned with the “Tekufa” and the biblical calendar we are concerned with the physical real observation on the shadow plot of the sun to identify the point of the end and the new beginning.

The Greater Heavenly Narrative of the Tekufa

You may have also noted that the full Tekufa (circuit) of the sun also has definitions in four quarters of the annual solar year, which are all identifiable on the horizontal sundial and by the sun’s associated positions in its *star constellations* on the ecliptic. The concerned constellations also prophetically declare the full “Gospel of The Kingdom” narrative. In the beginning of the year at the occurrence of the equinox marks the exile condition of the two houses of Israel that are yet bound in slavery by the leviathan, but in the next constellation of the solstice the two houses are presented as reunified and restored from exile and set free from slavery. At the next equinox the constellation presents the redeemed two houses as the pure bride of Messiah, who will be redeemed and taken home by YHVH’s two-natured Redeemer – YHVH of Hosts, who in the constellation of the last solstice presents the suffering servant who comes as the conquering King.

With the issue of the circuit of the sun the equinox, including the associated ecliptic star constellations are the fixed points of authority (according to Gen 1:14) as opposed to the calculation of equal day and night hours which is relative to one’s latitudinal position, it can be seen that the human definition of their relative *equilux* can not carry the same authoritative weight as does the true observation point of the sun on its circuit. To further prove this point - if currently exiled biblical Israel (being scattered to the four corners of the earth) attempts to identify the beginning of the biblical calendar by their subjective experience of the equal day and night hours (equilux) then the identification of that calendar is subject to the refractive differences of ones latitudinal position across the globe resulting in many definitions of the day of beginning. Furthermore, without access to the Internet there is no method of gaining information as to when the supposed equilux occurs in Jerusalem. However if one uses the true observation of the sun at equinox which is confirmed by the authority of the constellations of the stars, one identifies the beginning of the biblical year according to a single 24 hour day anywhere across the globe no matter where they be currently scattered across the globe that the new biblical year has arrived and the old has passed.

The Equilux Mark - A Private Interpretation of Enoch's Calendar Using A Rabbinical Worldview

Not only do those who propose the Jerusalem equilux must be used as the first day of the year because of their adherence to the Rabbinical traditional definition of "Tekufa" rather than the biblical definition 'to go around', it should also be noted that in the book of Enoch there is no instruction that indicates that measuring solar year requires a focus on the equal day equal night estimation and the ignoring of the observation of the as the earth completes its annual circuit.

The only reason the proponents of the equilux based calendars choose the equilux and ignore the equinox is that they selectively and preferentially interpret Enoch. In other words they attempt a solar calendar from a private interpretation, that is yet influenced by rabbinical traditional laws and terms. Consequently those establishing a solar calendar that is equilux based results in a calendar that is neither in accordance with the Zadok testimony and the true sun observance in the "tekufa" of the earth nor is it in anyway in accord with the Rabbinic lunar calendar – in the end whilst it may appear correct it misses the authentic "Tekufa" and identification of the appointed times remain hidden as a result of their theology.

The reality of the Enoch calendar is that historically there has occurred significant polar shifts around the earths axis that have resulted in a separation of the equator from the promised land and thus a separation from the observance of a concomitant equinox and equilux in the promised land today. Alterations to the shape of the earths orbit have also occurred since the time of Enoch which have caused a change to Enoch's observation of the total number of days in the solar year and even in the number of days of each month in the six months during the vernal and autumnal equinox period compared with the number of days in each month in the six months between the autumnal and vernal equinox. No amount of constructionist theological musings can change these physical astronomical realities. During Enoch's time there was 364 solar days in the "tekufa". During Moses there was most probably was 360 days. Today we have 365.25 solar days. Even in the future it is expected that it will change again.

Absolute Astronomical Proof of the Equinox being The Dominant Sign Of The Beginning Of The Biblical Year – The Apostolic Account Of The Crucifixion.

As further proof of the failure of the equilux calendar– if the equilux is in fact the valid sign of Day 1 of the Biblical calendar year, then it should be able establish the identity of the year of Yahushua's crucifixion.

Checking this is not so difficult to do with today's astronomical simulators, as the dates presented in the table below reveal. Using the Starry Night pro software, In the Table one can see that when anchoring on the equilux there is not one year between the years of 25 CE and 35CE where the "equilux" is the mark there is no identifiable year that is *able to support the Apostolic testimony of the difference of 1 Day* in the timing of the events that occurred in the crucifixion of Yahushua when that calendar is juxtaposed with the Pharisee/ Rabbinic lunar calendar.

Thus the equilux calendar is unable to identify *any specific year* as being the year of the crucifixion of Yahushua. The luminaries simply do not line up as they need to, to be in accordance with the Apostolic testimony and Yahushua's prophetic sign of Jonah. So if one continues to proclaim an equilux based solar calendar in the face of such failure, one can only conclude that adherents of such a calendar are acknowledging their calendar to be correct but that the Apostolic testimony is not reliable.

As the equilux based solar calendar fails this test, this calendar is revealed to be inadequate and akin to the agendas of other confused calendar constructions that men make according to their own reasoning. Confusion is not how Abba YHVH is calling His remnant to walk in the last days, but to the contrary, in providing us with a with the great revelation of the Zadok testimony in these very last days, He clearly desires help His remnant to be able to leave the Babylonian state of confusion behind: Instead of using our own reasoning we are but to see or watch the testimony of creation as He declares it in Gen 1:14.

The Real Testimony of The Luminaries To The Historic Year Of The Crucifixion of Yahushua

The table below reveals the historical ages of the moon in relation to the occurrence of the equinoxes and equiluxes as they occurred historically in Jerusalem during the years of 25 CE and 35 CE. The testimony of the luminaries proves that if one uses the equinox there is but one specific year – 30 CE that fist the Apsotolic testimony of the crucifixion, *wherein the Apostles testimony of the 1 day difference between Yahushua’s last Passover and his crucifixion on the following day (the day of Passover preparation on the Rabbinic Lunar calendar) can be accommodated. But if one uses the equilux as the sign of day 1 of the annual biblical calendar not one single year between 25 CE and 35 CE can qualify to identify the year of crucifixion.*

To understand the table below the occurrence of the Equilux (approximate measure of equal day an equal night period) in Jerusalem’s occurs 5 days prior to the universal global experience of the equinox because of Jerusalem’s degrees of latitude from the equator.

Table: Historical Astronomical Incidents of all the Equinoxes and Equiluxes and the associated ages of the Moon during the Years of 25 CE to 35 CE

30 CE	Age of the Moon	Conclusion Of Luminary Evidence
<p>Equinox 23rd March 30 CE (as would have been identified by actual sun plot)</p>	<p>Moon: waxing 0.87 days old – fits Zadok calendar reckoning of 23rd March (30 CE) constituting Day 1 versus the Rabbinical <i>conjunction moon</i> calendar declaration of Day 1 being <i>evening of 23rd through 24th</i> - causing the difference of 1 day count between the 14 day solar calendar count to Yahushua’s Passover meal falling precisely on the <u><i>evening immediately prior to the Rabbinic lunar calendar day of Passover preparation</i></u>, which was the day they appointed for Yahushua’s crucifixion being the Rabbinical religious calendar which dominated the temple at that time. (note: in the day of Yahushua the weekly Sabbaths did not necessarily fit neatly on the Saturdays of the Roman calendar, but in 30CE the weekly Sabbath, according to the Zadok reckoning concurred with the Roman</p>	<p>This year is the only year that exactly fits the Apostolic testimony of Yahushua’s last Passover (being a last Passover and <u>not</u> simply a “last supper”) and the crucifixion narrative and its time in relation to the prophetic sign of Jonah (3 days and night periods) in relation to the timing of the crucifixion and the weekly and Passover / Unleavened Bread Festival Sabbaths.</p>

	Saturday)	
Equilux 17 th March	Moon – waning crescent 24.78 days old	Does Not fit the Apostolic testimony of the crucifixion narrative in relation to the timing of the two calendars governing the weekly and festivals Sabbaths in Yahushua’s day
25CE		
Equinox 22nd March (observed by sun plot)	Moon – waxing 5.18 days old	Does Not fit the Apostolic testimony of the crucifixion narrative in relation to the timing of the two calendars governing the weekly and festivals Sabbaths in Yahushua’s day
Equilux 16 th March	Moon – waning crescent 27.85 days old	Does Not fit the Apostolic testimony of the crucifixion narrative in relation to the timing of the two calendars governing the weekly and festivals Sabbaths in Yahushua’s day
26 CE		
Equinox 23 rd March (observed by sun plot)	Moon – waning 15.71 days old	Does Not fit the Apostolic testimony of the crucifixion narrative in relation to the timing of the two calendars governing the weekly and festivals Sabbaths in Yahushua’s day
Equilux 17 th March	Moon – waxing 10.72 days old	Does Not fit the Apostolic testimony of the crucifixion narrative in relation to the timing of the two calendars governing the weekly and festivals Sabbaths in Yahushua’s day
27 CE		
Equinox 23 rd March (observed by sun plot)	Moon – waning 26.03 days old	Does Not fit the Apostolic testimony of the crucifixion narrative in relation to the timing of the two calendars governing the weekly and festivals Sabbaths in Yahushua’s day
Equilux 17 th March	Moon – waning 21.06 days old	Does Not fit the Apostolic testimony of the crucifixion narrative in relation to the timing of the two calendars governing the weekly and festivals Sabbaths in Yahushua’s day
28 CE		
Equinox 23 rd March (observed by sun plot)	Moon – first quarter 7.80 days old	Does Not fit the Apostolic testimony of the crucifixion narrative in relation to the timing of the two calendars governing the weekly and festivals Sabbaths in

		Yahushua's day
Equilux 17 th March	Moon – waxing 2.55 days old	Does Not fit the Apostolic testimony of the crucifixion narrative in relation to the timing of the two calendars governing the weekly and festivals Sabbaths in Yahushua's day.
29 CE		
Equinox 22 nd March (observed by sun plot)	Moon – waning 19.21 days old	Does Not fit the Apostolic testimony of the crucifixion narrative in relation to the timing of the two calendars governing the weekly and festivals Sabbaths in Yahushua's day
Equilux 16 th March	Moon – waxing 12.32 days old	Does Not fit the Apostolic testimony of the crucifixion narrative in relation to the timing of the two calendars governing the weekly and festivals Sabbaths in Yahushua's day.
31 CE		
Equinox 23 rd March (observed by sun plot)	Moon – waxing 10.23 days old	Does Not fit the Apostolic testimony of the crucifixion narrative in relation to the timing of the two calendars governing the weekly and festivals Sabbaths in Yahushua's day
Equilux 17 th March	Moon – waxing 5.43 days old	Does Not fit the Apostolic testimony of the crucifixion narrative in relation to the timing of the two calendars governing the weekly and festivals Sabbaths in Yahushua's day
32 CE		
Equinox 22 nd March (observed by sun plot)	Moon – last quarter 21.74 days old	Does Not fit the Apostolic testimony of the crucifixion narrative in relation to the timing of the two calendars governing the weekly and festivals Sabbaths in Yahushua's day
Equilux 16 th March	Moon – waning 15.60 days old	Does Not fit the Apostolic testimony of the crucifixion narrative in relation to the timing of the two calendars governing the weekly and festivals Sabbaths in Yahushua's day
33 CE		
Equinox 22 nd March (observed by sun plot)	Moon – waxing 3.64 days old	Does Not fit the Apostolic testimony of the crucifixion narrative in relation to the timing of the two calendars governing the weekly and festivals Sabbaths in

		Yahushua's day
Equilux 16 th March	Moon – waxing 26.37 days old	Does Not fit the Apostolic testimony of the crucifixion narrative in relation to the timing of the two calendars governing the weekly and festivals Sabbaths in Yahushua's day.
34 CE		
Equinox 23 rd March (observed by sun plot)	Moon – full 14.82 days old	Does Not fit the Apostolic testimony of the crucifixion narrative in relation to the timing of the two calendars governing the weekly and festivals Sabbaths in Yahushua's day
Equilux 17 th March	Moon – waxing 9.31 days old	Does Not fit the Apostolic testimony of the crucifixion narrative in relation to the timing of the two calendars governing the weekly and festivals Sabbaths in Yahushua's day
35 CE		
Equinox 23 rd March (observed by sun plot)	Moon – waxing 4.69 days old	Does Not fit the Apostolic testimony of the crucifixion narrative in relation to the timing of the two calendars governing the weekly and festivals Sabbaths in Yahushua's day
Equilux 17 th March	Moon – waning 27.52 days old	Does Not fit the Apostolic testimony of the crucifixion narrative in relation to the timing of the two calendars governing the weekly and festivals Sabbaths in Yahushua's day

CONCLUSIONS:

It is primarily from the true (real) historical testimony of the luminaries (which is the requirement of the Law of Moses for the definition of the biblical calendar) during the time of Yahushua our Great Shepherd, that those who claim that the biblical calendar must begin at the *equilux* do so out of their own preferred interpretations of Enoch and their own worldview that is subtly influenced by Rabbinic tradition. Furthermore, using the *equilux* to create the biblical calendar simply renders the Apostolic record to be an irresolvable confused testimony. The theology of the *equilux* being the primary mark of the beginning of the biblical calendar year is incorrect because it is not substantiated by the historic events of the luminaries in relation to the testimony of the biblical writ.

The claim to the authority of the *equilux* rests on false presumptions because:

1. The testimony of the ancient occurrence of the astronomical events of the luminaries is that if one theologically insists on the *equilux* as the beginning of the biblical year, the crucifixion according to the Apostolic testimony and the associated prophetic details could never have occurred on any year in the period between 25 – 35 CE.

Therefore, the challenge for the advocates of the “equilux” based solar calendar is to demonstrate in which specific year their calendar is able to cater for the actual historical, astronomical, prophetic and Apostolic testimonial events that identify the year of Yahushua’s crucifixion. If their equilux calendar is unable to do this then it is clearly not the authentic biblical calendar.

2. Proclaiming and implementing an “Equilux Enoch” calendar (of which there are different interpretations of Enoch calendars advocated today on the internet) as the authoritative biblical calendar today is a *preferred* and *constructed theology* which contradicts the Mosaic testimony of 1) who has theological authority of the declaration of biblical calendar today and 2) a preferred theological worldview Enoch, with Rabbinical influence over its primary definitions of the equinox. *Nowhere in the Law of Moses are we instructed to implement Enoch’s pre-flood calendar*, rather Moses pointed to Yahushua, called in Isaiah 44:6 as *YHVH of Hosts*, and Moses calls all *biblical* Israel to listen to Yahushua. That being said there are *significant* lessons that we learn from Enoch’s testimony concerning the solar biblical calendar and the rebellious origins of the lunar religious calendar.

*Isa 44:6 Thus saith YHVH the King of Israel, **and his redeemer YHVH of hosts; I am the first, and I am the last; and beside me there is no God.***

Enoch’s calendar was pre-flood and differs in significant respects from today in that the solar year was 364 days at that time whereas today it is 365.25 years and the days in the months between the equinoxes today are different because of a change to the earth’s elliptical orbit pattern around the sun.

3. In his day Enoch observed the equinox occurring simultaneously with the equilux demonstrates that in the time of Enoch the equator of the earth was in close proximity to the covenant land whereas they are not so today, pointing to the physical reality of just how far the poles of the earth have shifted today,
4. In singling out the authority of the *equilux in Jerusalem* as the day of the new year (which is an event that is but only capable of being *relatively* observed across the globe because its occurrence is based on one’s **latitudinal position** from the equator) rather than the **equinox** which is objectively and independently able to be observed by anyone across the globe *in a single 24 hour period*). Insisting on the Jerusalem equilux (16th March) as marking Day 1 of the biblical calendar is not singularly substantive and results in attempting to fix the appointed times *some 5 days too early*.
5. From the evidence of the historical testimony of the Luminaries (required by the Law of Moses as authoritative to identify the Biblical calendar – see Gen 1:14) **and** the Apostolic testimony of the calendar events, together with prophecy associated with the crucifixion, *there is not one year can be identified by an equilux (Jerusalem) based solar calendar that will accommodate all the information given that is in accord with the year of Yahushua’s crucifixion*, especially the 1 day of difference between the Rabbinic calendar and Yahushua’s observation of His last Passover, and the Jonah sign given by Yahushua of the three days and nights period between his crucifixion and resurrection.
6. Some, because of their religious worldview, argue the observation of the equilux is necessary because using a horizontal sundial with a vertical 90 degree spike is of the “devil”, because they read into spike as representing Nimrod’s manhood and thus such use is of a horizontal sundial is idol worship. However this simply reflects the devious measure of their religiosity when the intent is to identify the true observation of the sun’s movement

in obedience to identifying the biblical calendar according to Gen 1:14, and not to worship a sundial!.

In the end such religious advocates in the “messianic movement”, while claiming they have the understanding of the biblical calendar, have served to sow *confusion* amongst those who have not studied out the matter properly fully for themselves to test all things to see if they truly be so, or who are unable to do so for some reason.

YHVH’s declared Word that He is the Creator of ALL the laws and astronomical physics of the universe and all the so-called gods of men and their religions are but myths and fables... Rather than prolifically proclaiming such outlandish accusatory statements to present the equinox as occultic, they would do well to take care when measuring YHVH’s revelation that we are receiving concerning the biblical calendar today, as the remnants prophetic redemptive appointments in the last days point to direct association with YHVH’s calendar appointments and not men’s religious constructions thereof.

Clearly in the recent few years, across the globe the Spirit of YHVH has brought increasing revelation to those who can receive it concerning *His* concealed biblical calendar. This growing understanding could not have been received at this time but for His miraculous intervention of breaking the academic control of the theologian scholars who were concealing the Qumran library scrolls of the Zadok priesthood for 60 years. Therefore we ought to take very special care to allow the testimony of creation reveal the calendar to us and resist superimposing distorting theologies on the matter as is the nature of religious men.

7. Some who are emphatic on the Jerusalem equilux sign claim to have developed a *simple circular sundial*, which they claim is capable of measuring and identifying *the equilux as it occurs in Jerusalem, from one’s own latitudinal position!* I can testify it simply does not accomplish that which is being claimed (i.e. the identification of the day of the Jerusalem equilux, from my own latitude in New Zealand).

In 2013 I constructed and researched the capabilities of this supposed unique sundial design (here in New Zealand) to see if it accomplished its unique claims, but found that it simply acts as a basic *sextant* that when lined up with its shadow lines can only help in the quick identification of true north at ones’ geographic position. I wrote to the promoters of this perspective with these concerns, but to no avail.

The physical truth is that all observations of the sun are governed by how one perceives the sun at one’s given latitude and time of season – it is physically impossible to thus use a simple woodcut circular sundial to be able to identify *from your own global latitudinal position* when the equilux occurs *in Jerusalem, notwithstanding that* the equilux measure is a mathematically calculated estimate and is actually done by a mean calculation of the hours of day and night. Across the latitudes of the globe from the equator to the poles, there can be up to 7 or so days variance before and after the equinox when the equilux in any given latitude may be observed. For those who might be interested to see the unique sundial design that is supposedly able to measure the equilux as it occurs in Jerusalem, please see the photo below of my construction of this sundial.

The Supposed “Equilux” Sundial which supposedly enables the identification of the day of the *equilux* as it occurs in Jerusalem when one is resident at other latitudes across the globe.



Please don't be led astray here with the erroneous claims – rather if you want to observe the behavior of the luminaries than do some real study of the astronomical physics involved and how to identify them (I have posted articles on this on the ITD website – see (click here) : [Prophecy Watch : 26 Jan 2013: How To Precisely Observe And Identify The Astronomical Equinox](#)

The Supposed “Equilux” Sundial Which Displayed the Crossed Lines For Many Days After the Jerusaelm Equilux in 2013, When It Should Apparently Only Be Revealing Crossed Lines At The Occurrence Of The Equilux In Jerusalem when it occurred **5 days Before The Equinox! (In the photo is the occurance of the crossed lines which occurred on the day of the equinox 2013)**



To conclude - the concept of using the *equilux* in Jerusalem (which is mathematically calculated to be around 16th March) – together with sundial designs that have been purported to be able to measure the incident occurring in Jerusalem from ones' own global position is *an atronomical*

impossibility and a *distraction* for many from simply understanding the authentic biblical calendar and how its first day can be identified.

The straight line shadow plot testimony of **the true observation of the sun** is the only objective sign of the beginning of the biblical year that can be simply identified regardless of ones' latitudinal position on the globe.

Remember also that when equinox dates are read from calendars and websites such as presented on www.timeanddate.com, these dates are being computer calculated by the *mean sun estimates*. From the mean equinox calculations one can get but an *indication* of the occurrence of the equinox – but to properly establish the actual incidence of the equinox one needs true sun observation. Remember that if the time of the equinox occurring is listed as occurring during the night you can confidently know that a real true observation of the sun can only be observed through the next day.

There are variations in equinox sundial designs, but it requires sound research on the possibilities and how to get everything properly aligned (true north etc) for an accurate straight line identification. If your sundial is misaligned but just a degree or so you will get false straight line readings on the wrong day – such as folks who observed the straight line on their sundials on the 20th March as opposed to the 21st March this year.

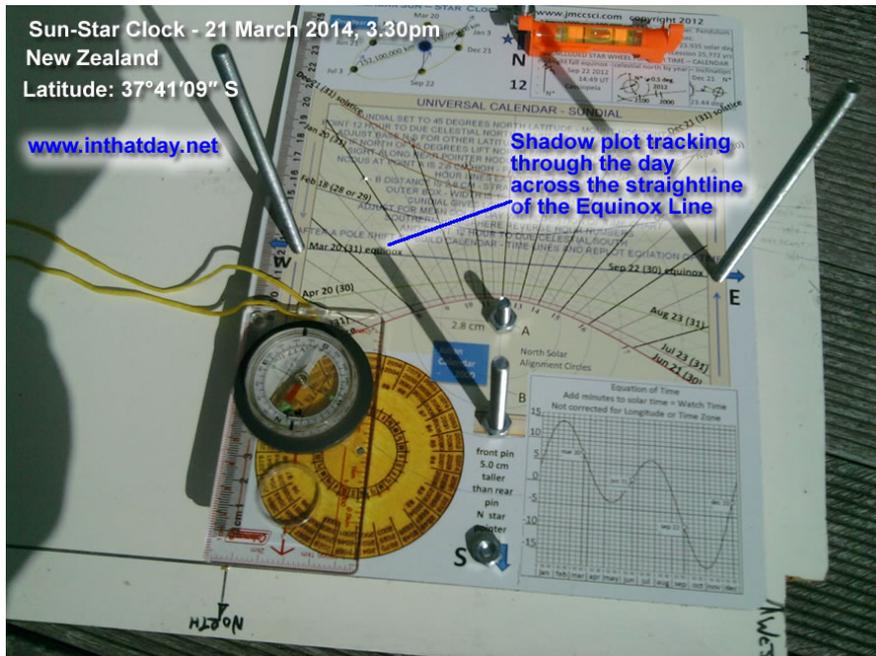
For interest, I include the picture below how a brother (Jeff, from the east coast of the USA) improvisingly made a rough vertical sundial and managed to identify the equinox straight line shadow plot this year on 21st March 2014, whilst sitting in a hospital room with his wife, who is unwell at this time.

Jeff's sundial made of some masking tape on the hospital room window and he observed the straight line shadow plot on the windowsill. Thank you Jeff for sending the photo, so we can see how you were able to observe it given your circumstance! Our thoughts are with you. (Please remember Jeff and Patti in your prayers, for Patti's complete restoration of health).

Jeff and Patty's 2014 Equinox Sundial Plot From The Windowsill On The Hospital Room Window!



Below is a photo of the McCanney Sun-Star sundial that I used this year (after much adjusting to get it aligned given the quality of instructions) to identify the first day of the new biblical year day from the globally experienced straight line equinox shadow plot, here in New Zealand, which I observed occurred on the 21st March 2014.



Finally - to all who have faith in Yahushua Messiah, and are coming to understand the great significance of the revelation of YHVH's Divine solar biblical calendar, it is my conviction that we have been given this great revelation on how to precisely identify the biblical calendar were we live because we so will no longer have access to the internet because the wilderness experience is coming. But we know Yahushua Messiah's testimony as our Great Saviour, Shepherd, Teacher and King, is that He is going to meet with us in the wilderness of the people because he is faithful – and is calling us to prepare ourselves that we make ourselves ready for that appointed time! Let us give all glory and praise to YHVH in the Highest!

... and may you be especially blessed and protected in His Name, this new biblical year!

Take care in the faith for He will gather His Remnant soon!

Rob