

## New Moon Study

Genesis 1:14-15

- Lights for Appointed Times (Moadiym)
  - “Lights” does not mean *only* the moon and sometimes does not include the moon at all. “Lights” can refer to the Sun, Moon, Stars, or a combination of those three. The reason we know that the moon is not used for **every** Appointed Time is because of the following:
    - Numbers 28:2 says to bring the offerings made by fire at their “Appointed Time”. Two of these Appointed Times for offerings are mentioned in Numbers 28:3-8 as being **DAILY** offerings; one in the morning and the other in the evening. Anybody who knows the moon cycle will quickly realize that the moon does not help to know when the morning offering occurs, let alone the evening offering. It is clear that for this Appointed Time which occurs twice **DAILY** – that is – EVERY SINGLE DAY – it is obvious the SUN is going to be the only light to help determine when these daily Appointed Times occur. So Genesis 1:14 means at least one of the lights is used for each Appointed Time – but that doesn’t mean all lights are used for all Appointed Times. So the Moon is not for **every** Appointed Time; that’s not what Genesis 1:14-15 is teaching us. It says the Lights (plural) are for Appointed Times (plural). So some lights might be for some Appointed Times, and sometimes only one light is for an Appointed Time. It could be one or more lights for each Appointed Time. Genesis 1:14 doesn’t require the moon be used for **every** Appointed Time, and in the case of the morning and evening offerings which occurred daily, which are also an Appointed Time, we see the moon is not involved in determining that time at all.
- New Moon offerings are mentioned in Numbers 28:11-15. In context, therefore, it appears that this shows the New Moon is one of the Appointed Times (besides the daily and weekly Sabbath offerings) for the offerings made by fire. This appears to be what gives the New Moon day significance – that it is an “Appointed Time”.
- The New Moon is not ever called a “Sabbath” and is always referred to separately from the Sabbath (e.g. “from New Moon to New Moon, and from Sabbath to Sabbath” – Isaiah 66:23).
- The New Moon is not ever called a “day of rest”.
- There is no commandment to not work on the New Moon Day.
- The New Moon Day is not ever called a Set-Apart Day
- There is no command to have a Set-Apart Gathering (Miqra Qodesh) on the New Moon Day
- The New Moon is not specifically called a “feast”
- What about Amos 8:5?
  - There are different views on this, but the way it is written is not as though **יהוה** is giving a specific command to not buy and sell or work on the New Moon days.
  - We get the impression from 1 Samuel 20:5 that the New Moon Day appears to be a day for a special large meal. Some would say this is a day for a feast. While I don’t see the word “feast” used in Scriptures, the word “feast” also just means large meal in English and doesn’t always specifically refer to “feasts” of **יהוה**. So perhaps you could say the New Moon day is a day to “feast” or “have a feast”. That’s not the same as calling it one of the “feast days of **יהוה**”.
  - Perhaps the meal Dawiyd was going to have with King Sha’ul in 1 Samuel 20:5 was something that came more out of tradition than anything. Since the New Moon Day would have been an Appointed Time for special offerings, it is likely that this caused the day to be held in higher esteem than other days by the people and perhaps the people

would eat more and rejoice more on this day. Just having more offerings and more sacrifices would make it a more festive time.

- It's possible that during this festive time the people were so busy with rejoicing and feasting that they voluntarily chose to not buy and sell on this day – not out of a commandment but possibly just because of that day being, traditionally, a time to focus more on rejoicing and feasting and praising יהוה rather than normal day-to-day business matters.
- So if Amos 8:5 is talking about every New Moon Day every month, then it's possible this is referring to a tradition of not buying and selling on the New Moon Day, not necessarily abstaining from buying and selling based upon a strict commandment. Some traditions are good to do and not all traditions are bad, but a tradition is not equivalent to a commandment.
- The other view on Amos 8:5 is that it is only referring to the 7<sup>th</sup> New Moon, Yom Teruah, which is a day of rest, a Set-Apart Day, which we would treat just like the normal weekly Sabbath and not work.
- My view is that they probably voluntarily chose to not buy and sell on the New Moon Day. I believe they did this by choice and established it as a tradition. I tend to think Amos 8:5 is talking about every New Moon every month, but I don't view Amos 8:5 as equivalent to an outright commandment from יהוה to not buy and sell on the New Moon Day or to not work. I do believe they did permit work on this day and probably cooked on this day also. I do not view it as a Sabbath or Set-Apart Day or "Official Feast Day", although we can have a feast on this day. However, I view it as an "Appointed Time" for special offerings that don't occur on other days.
- Also, in context, the focus on Amos 8:5 was the desire of the people to rob others through deceitful practices (e.g. falsifying scales for measuring goods being sold) and how they were thinking more about that than the things of יהוה. If someone falsified scales, that's the same as if you went to buy a gallon of milk and someone said, "Yes, this is a gallon of milk", when really it was only 3 quarts, and not 4. Or if you bought 1 pound of almonds, labeled as 1 lbs. (16 oz.), when really it wasn't 1 pound – it was 12 ounces instead of 16 ounces. It's possible that, even if people didn't buy and sell because of tradition alone, that merchants would have missed out on a day to make money, especially if those merchants were deceitful and greedy for gain. Instead of rejoicing and feasting and having a good time for all the good יהוה has given them, some of those greedy for gain were just waiting for the festive time of the New Moon to be over so they could make more money. They didn't care about the fact that this was an Appointed Time for special offerings made by fire to יהוה. Similarly, this seems to be true for the Sabbath also in Amos 8:5. The difference however, is that the Sabbath clearly has a command to not do business on that day whereas on the New Moon Day it may have been more a tradition to not buy and sell, not necessarily something done because of a commandment that was given.
- We see when discussing forbidding buying and selling in Nehemiah 10:31 that only Sabbath or a Set-Apart Day is mentioned. He could have listed New Moon Days here as a time to not buy and sell, but he did not.
- What does Chodesh (חֹדֶשׁ) mean?
  - Translated sometimes as "Month", "New Moon", what is the correct Translation?
  - Genesis 7:11 – ~~Month Is Best Translation~~
    - Month *seemed* like the best translation, but it's possible New Moon is still correct because it says "La'Chodesh" meaning "To'Chodesh". This could be saying the Xth day "to the next New Moon"; meaning that Chodesh might be referring to the New Moon Day

next new moon, not the one of that month. The days might be counted as the days from one new moon until the next – so you are counting the days “to [the next] new moon” (possibly – this is conjecture).

- 2 Kings 4:23 – New Moon Is Best Translation
- End Conclusion: New Moon is probably best overall translation, but it doesn't seem any other Hebrew word means “Month” so translating Chodesh as Month seems permissible also.
- What verses discuss the “New Moon”?
  - 1 Samuel 20:5 (also 1 Samuel 20:18),
    - How did Dawiyd know the next day was the New Moon?
      - It could have been the 30<sup>th</sup> Day of the Month, making the next day the New Moon Day by default.
      - It's also possible that, perhaps, the last two months were 30 day months and if the skies were clear that day, perhaps Dawiyd expected the New Moon to be sighted that night even if it was only the 29<sup>th</sup> Day of the Month.
  - 1 Samuel 20:18 & 1 Samuel 20:24
    - Shows that “feasting” (having a big meal) on New Moon Days was commonplace.
  - 2 Kings 4:23
    - Shows it may have been commonplace for people to visit a prophet or “man of Elohiym” on New Moon Days.
  - Psalms 81:3
    - Often misunderstood by people and some have been confused by this verse to think it means the New Moon starts at the time of the full moon and not the crescent. However, the proper translation is:
      - **Literal Version #1:** תִּקְעוּ (Thrust) בַּחֹדֶשׁ (In'New.Moon) שׁוֹפָר (Ram's Horn) בַּבֶּכָה (In'Time.Set.In.Place) לְיוֹם (To'Day) תִּגְּנוּ (Feast'Our)
      - **Revised Version #1:** Thrust in [the] New Moon, [the] ram's horn in [the] time set in place, to [the] day [of] our feast.
      - **Revised Version #2:** Thrust [the] ram's horn in [the] New Moon, in [the] time set in place, to [the] day [of] our feast.
    - The phrase בַּבֶּכָה (In'Time.Set.In.Place) is sometimes translated as “full moon”, but it appears it may mean “a time set in place”. This may just be another way of referring to the New Moon Day by calling it a “time set in place”. The New Moon Day is a time “set in place” by יְהוָה, just as the New Crescent Moon is set in place in the sky by יְהוָה, and just as יְהוָה has sat in His place on the throne.
    - It's possible, and seems likely, Psalms 81:3 is specifically talking about Yom Teruah (Day of Shouting) – the New Moon of the 7<sup>th</sup> Biblical Month.
    - Other Comments on Full Moon Ideas
      - Some people claim that certain older versions – non-Hebrew versions – but in another language – but very old versions in other languages – they claim these older non-Hebrew non-Greek Bibles translate Psalms 81:3 in such a way that they believe shows clearly the full moon is the new moon day meaning of Psalms 81:3 and sometimes also mention in their reasoning something regarding where commas are placed, etc.. For example, one French translation some believe to be fairly old, says: *“sonnez due cor au mois nouveau, a la pleine lune, au jour de notre fete!”*. This means in English: *“blow the horn in the new month, in the full moon, in the day of our festival!”*. However:

- I think examining the Hebrew directly should carry much more weight than examining a translation of it, even if it's an old translation.
- I don't think the placement of where a comma goes drastically changes the meaning of this verse.
- The crescent visibility is a clear point in time that is easy to figure out. The crescent is either visible or not visible – simple. However, the “full moon” has no clear way to be figured out consistently and easily by the naked eye. The moon could look “full enough” to one person to declare it, but “not full enough” to another person – so that doesn't seem like a clearly distinguished way to indicate a new month begins.
- The Greek is much older than the French and the Greek says:
  - “σαλπίσατε G4537[V-AAD-2P] ἐν G1722[PREP] νεομηνία G3561[N-DSF] σάλπιγγι, G4536[N-DSF] ἐν G1722[PREP] εὐσήμῳ G2154[A-DSF] ἡμέρᾳ G2250[N-DSF] ἑορτῆς G1859[N-GSF] ἡμῶν· G1473[P-GP]”
  - which means
  - “Sound G4537[V-AAD-2P] in G1722[PREP] New Moon G3561[N-DSF] the trumpet, G4536[N-DSF] in G1722[PREP] easy to be understood/clear/significant G2154[A-DSF] day/period of time sat down G2250[N-DSF] Feast G1859[N-GSF] our G1473[P-GP]”
  - or, without Strong's and grammar info:
  - “Sound in the New Moon the trumpet, in the easy to be understood clear/significant time/day set down - our Feast”
    - This sounds very similar to the conclusion I came to for the English before even knowing what the Greek said. I wrote the above translation of the Hebrew earlier in this document (further up) years before hearing about this French translation and researching the Greek shown right above this comment.
  - Brenton's translation of the Greek says:
  - “Blow the trumpet at the new moon, in the glorious day of your feast.”
    - Notice – no mention of “full moon”. Brenton used the word “glorious” which aligns to the idea of “significance” from G2154.
    - Notice this is not a noun! The grammar info above says G2154[A-DSF].
      - A = Adjective
      - -D = Dative Case
      - S = Singular
      - F = Feminine
    - The “full moon” is more of a noun idea which is not found in the Greek as far as we can tell, whereas this is an adjective – which may be to help identify more information about the noun following - G2250[N-DSF] – translated as “day” (but could also be understood as “a time sat down”, “a time sitting in place”). The word

from G2154 doesn't seem to pointing to a noun of significance which seems to indicate it is ***not*** referring to the "full moon". So "full moon" does not seem to be correct in the Greek. However, the Hebrew does have מָוֵד (In'Time.Set.In.Place) which is a noun – but I translate that above as "time set in place" to distinguish this translation from words like "Mo'ed" or "Moadiym" which is understood as "Appointed Time". But the Greek does not interpret this as a noun which takes away from the idea of leaning towards a "full moon" translation.

- If the French has weight in figuring out Psalms 81:3, why wouldn't the Greek which is older have more weight?
- Some sources online state the oldest French writings, not Biblical – but just writings in general – are from around 842 AD. So the French translation of Psalms 81:3 is probably not older than that and I don't know how old it really is. The Greek is much older.
- So using the French to establish what the Hebrew means would only be convincing if you can show also the Greek clearly says the same as the French. If they differ, then it's not very convincing to use the French since it's not as old.
- Even if we could prove the Hebrew ***does*** mean "full moon" (which I can't prove to myself at this time), the issue of understanding the verse is still debatable. If the French meaning "*blow the horn in the new month, in the full moon, in the day of our festival!*" were correct, we still would have the following question(s):
  - Why couldn't this be understood as telling you to blow the horn at multiple different times – 1) The new month [at the sighting of the crescent by two witnesses], and 2) the full moon [when the feasts of Unleavened Bread or Sukkot happen in the middle of the month]? We know for certain the "Feast" of Unleavened Bread is a Feast – and the "Feast" of Sukkot is a Feast (using the Hebrew word Chag). Why couldn't this be interpreted to be referring to blowing the horn at those times which is in the middle of the month ***in addition*** to blowing the horn on the New Moon Day when a crescent is seen?
  - The issue still remains of also not having a verifiable method to know how to detect a "full moon" is, in fact, the "full stage" that you would say is somehow very clearly different enough from the night before to say, "*Yes – this is now 'full enough' to say it's the 'New Moon'*". Seems like a lot of guess-work and too much wiggle room with no clearly identifiable method simply by the visual eye – whereas with the crescent you can easily say "visible" or "not visible" because it was ***not*** visible the night before. Going from "visible" to "not visible" is clear and easy to figure out. Going from "kind of full" to "yes full enough to be fully full moon" is confusing and not a clear visual sign easy to tell from one day to the next.

That leaves a lot to opinion and perspective. Seems too *iffy* – too much guess-work – based simply upon a French translation (or other translation) when the Greek and Hebrew do not *clearly* indicate “full moon” as far as I can tell. Not enough evidence to convince me to take this stance.

- I can't switch from a *more clear* method of figuring out the new moon to a *less clear* method of figuring out the new moon unless there is a *clear* indication that is correct.
- Because it makes less sense to use the full moon, it requires more scriptural proof to take that stance. In this case, there is just not enough evidence.

○ Isaiah 66:23

- **Literal Version #1:** וְהָיָה (And'He.Does/Will.Exist) מִדַּי־חֹדֶשׁ (From.Sufficiently-New.Moon) בְּחֹדֶשׁוֹ (In'New.Moon'Him/His) וּמִדַּי (And'From.Sufficiently) שַׁבָּת (Sabbath) בְּשַׁבְּתוֹ (In'Sabbath'Him/His) יָבוֹא (He.Does/Will.Come) כָּל־בָּשָׂר (All-Flesh) לְהִשְׁתַּחֲוֹת (To'Self.Bend.Down[?s]) לְפָנַי (To'Faces'Me) אָמַר (He.Did.Say) יְהוָה (יהוה)
- **Revised Version #1:** And he will exist from sufficiently New Moon In New Moon His And From Sufficiently Sabbath In Sabbath His He Will Come All Flesh To Theirselves Bend Down To Faces My Said יְהוָה
- **Revised Version #2:** And he will exist from [a] sufficient New Moon, in his New Moon, and from [a] sufficient Sabbath, in his Sabbath, he will come, all flesh, to bend themselves down to my face[s] said יְהוָה

○ Ezekiel 46:1

- This implies that the New Moon day is not a day of work, but we still don't have a clear cut command that says work is prohibited on New Moon days. Also, this is in the future when perhaps things are different and/or more clear. Maybe in the future everyone will take off work this day? Still, without a clear cut command saying to not work on New Moon days, we can't say for certain that as of now we are required to take off work on New Moon like the Sabbath.
- My current understanding is that the New Moon Day can fall on any day of the week, so when it says the gate is shut the six working days, I believe that means it is shut on those days except when the New Moon Day falls on one of those days.

○ Ezekiel 46:6

- The Day of the New Moon has special offerings so it is a good time to offer up praises.

○ Hosea 5:7

- Maybe New Moon/Month is referring to the 7<sup>th</sup> month when Yom Teruah occurs, pointing to a time of the returning of יְהוָה and יְהוֹשֻׁעַ to bring judgment?

○ Amos 8:5 – See above notes in previous part of this document.

○ Colossians 2:16-17

- New Moon days are a shadow of what is to come. They carry significance also because of what they symbolize or represent.

• What verses discuss “New Moons”?

- 1 Chronicles 23:31, 2 Chronicles 2:4, 8:13, 31:3, Ezra 3:5, Nehemiah 10:33, Ezekiel 45:17
  - Again showing special offerings are to be done on the New Moon days

- Isaiah 1:13-14
  - This shows that יהוה will not like our New Moon gatherings if we are living in major sin or bringing sin into the gatherings/assembly.
- Isaiah 47:13
  - This sounds possibly like the modern day horoscope stuff based upon the months, but maybe this was referring to something different.
- Ezekiel 46:3
  - This sounds like it pairs with Isaiah 66:23 about fulfillment of people bowing in the future on the New Moon days.
- Hosea 2:11
  - This shows us that **NOT** having and being able to observe new moon days is actually a punishment. If a punishment could include taking away New Moon days, that shows observance in some way of New Moon days is a good thing to have/do and should be cherished/appreciated in some way.
  - This also implies the New Moon days are Moed (an Appointed Time) just like Sabbath and Feast days are. We know they are appointed times for offerings from Numbers 28, but this is additional verification.
- What events happened on the “first day of the \_\_\_ month” or are related to the New Moon days in general? What do these events teach us about the New Moon Day and whether or not it is a Sabbath, Set-Apart Day, what restrictions are imposed, not imposed, etc.?
  - Genesis 8:5, 8:13, Esther 3:7
    - Does not seem to help us understand the New Moon day better.
  - Exodus 40:2 and following verses and 40:17 and following verses
    - Seems like activity/work that would probably not be done on a weekly Sabbath and therefore this makes me think that work you wouldn’t do on a Sabbath you can do on a New Moon Day (excluding of course the 7<sup>th</sup> New Moon which is a specific feast day which we’re told to rest in Leviticus 23:24). This gives further evidence that the New Moon day is not a “Sabbath”.
  - Leviticus 23:24, Numbers 29:1, Ezra 3:6, Nehemiah 8:2
    - This is a specific New Moon day, the 7<sup>th</sup> New Moon, which is a feast day, a day of rest, and a day to have a Set-Apart Gathering/Reading (Miqra Qodesh). This is unlike all the other New Moon Days and appears to only apply to the 7<sup>th</sup> New Moon. It seems like if these requirements were for all new moon days that he would have told us specifically. This might be taken as additional evidence that the New Moon days, except for the 7<sup>th</sup> New Moon, do not have to be treated the same way as the weekly Sabbath.
  - Numbers 1:1 and 1:18
    - I do not believe they would do a census on a weekly Sabbath. This, to me, is additional evidence the New Moon days are not required to be treated like, nor are they considered, a Sabbath.
    - If they were spending so much time doing a census that would detract from resting and/or having a Miqra Qodesh.
    - Along with a census comes the giving of sheqels of silver (handling money) according to Exodus 30:12-16. I do not believe they would be handling silver and doing contributions on the Sabbath.
    - A census involves gathering together of sorts, but is not necessarily a Miqra Qodesh.
  - Numbers 33:38

- Aharon dies on first day of a month. Not sure if we should draw any conclusions from this or not. But a death is generally a sad thing and would probably be harder to deal with on a Sabbath.
- Deuteronomy 1:3
  - Mosheh speaks to the children of Yisra'el. Maybe New Moon days are a special time to hear what יהוה has to say?
  - Seems they would have assembled in some way for Mosheh to speak to them.
- 2 Chronicles 29:17, Ezra 10:16-17, Ezekiel 45:18-19
  - Maybe New Moon days are a time of setting matters straight?
- Ezra 7:9, Proverbs 7:20
  - Appears to be the day a journey began and/or ended, two things you would probably not do on a Sabbath – start or end a journey.
- Haggai 1:1
  - יהוה speaking through the Prophet to the people and also seems like related to setting matters straight based upon what was said.
- Ezekiel 29:17, 31:1, 32:1
  - יהוה speaking to a prophet – maybe also about setting matters straight.
- Numbers 10:10
  - Special offerings which are a remembrance before Elohiym.
  - Maybe a remembrance should tell us that this day is special as a time to draw near to Elohiym and Him to draw near to us?
    - Related to him drawing near to us – maybe that's why new moon days are seen as being used as a day to gather, hear יהוה, and set matters straight also because since He loves us He helps us to clean up our lives and get things straightened out, BECAUSE He loves us and remembers us.
  - In context, Numbers 10:8 shows us on the New Moon day the sons of Aharon would blow the silver trumpets. So the trumpets would be blown every new moon day, but the 7<sup>th</sup> New Moon is still especially separated from the others it seems.
- 2 Kings 4:23
  - Implies that the New Moon was similar to the Sabbath in that it was a day apparently when a Seer/Prophet may have been sought out more than on other days possibly it seems.
- Hoshea 5:7-8
  - Maybe the trumpet in verse 8 is mentioned because a trumpet is blown or supposed to be blown every new moon. So saying a “new moon shall devour them” is kind of like saying “a trumpet shall blast” or figuratively saying “lookout for what's going to happen”. Maybe the New Moon days are supposed to be a time to draw near to יהוה, give offerings to Him and be remembered before Him, but also for us to remember Him and take heed and listen, etc..
- In Summary, it appears the New Moon day is not specifically called a “Sabbath” or treated as a Sabbath or called a “Set-apart Day” or treated as a set-apart day, except for the 7<sup>th</sup> New Moon alone. However, all New Moon days appear to be special days that are all considered an “Appointed Time”. They are special days that are good to gather, bring offerings of praise to יהוה, set matters straight, draw near to Him, and He draws near to us, etc.. However, it appears journeying and work things that you wouldn't do on a Sabbath or set-apart day are permitted on New Moon days except for the 7<sup>th</sup> New Moon, or except in situations where a New Moon day falls on a weekly Sabbath. In that case, the requirements for the weekly Sabbath should be kept.