

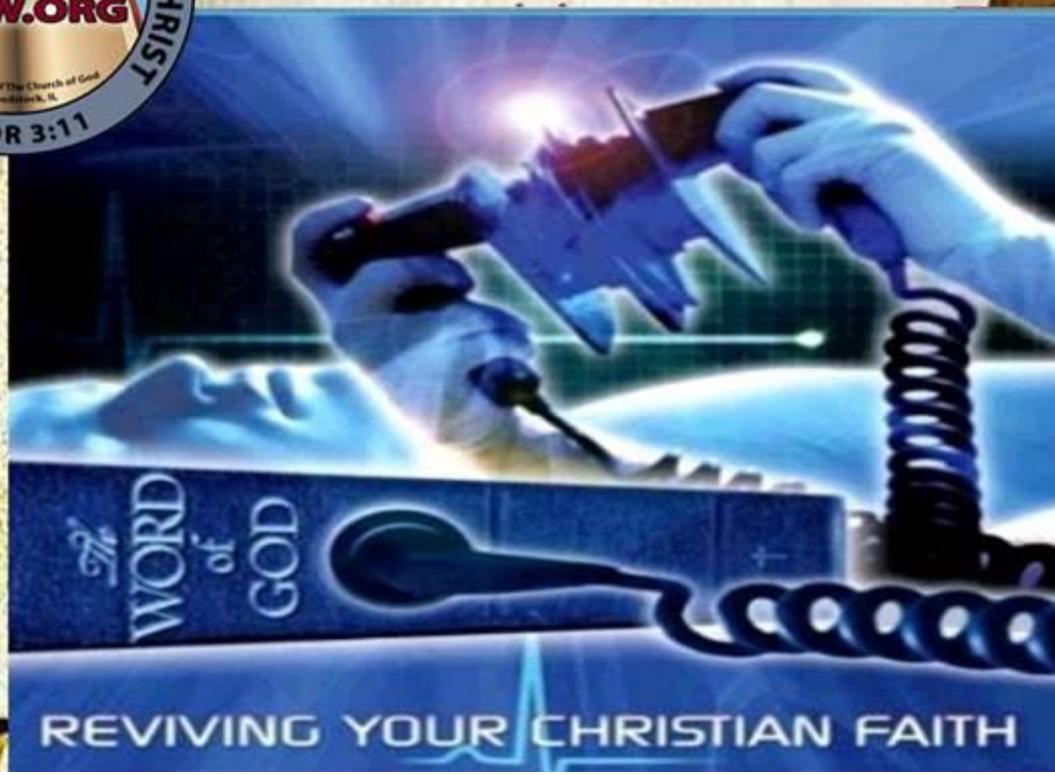
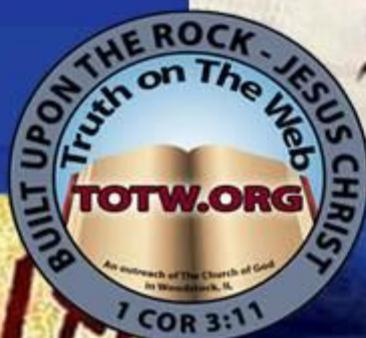
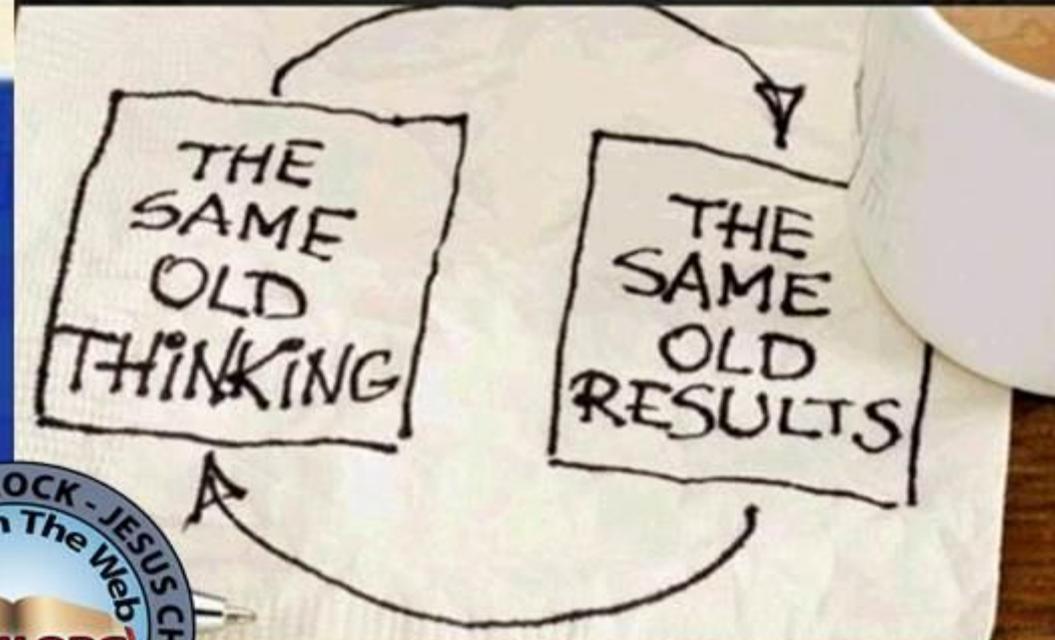
Think BIBLICALLY



RENEW

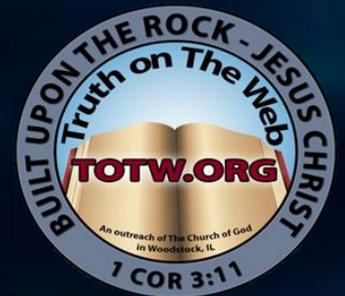
your mind

ROMANS 12:2



The Month Marker

Biblical Timekeeping Series



Determining The Head Of The Month



Chodesh

Rosh Chodesh

Rosh Chodesh

Numbers 10:10 Also in the day of your gladness, and in your solemn days, and in the **beginnings of your months**, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God: I *am* the LORD your God.

Numbers 28:11 And in the **beginnings of your months** ye shall offer a burnt offering unto the LORD; two young bullocks, and one ram, seven lambs of the first year without spot;

Chodesh

Genesis 7:11 In the six hundredth year of Noah's life, in the second **month**, the seventeenth day of the **month**, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

1 Chronicles 23:31 And to offer all burnt sacrifices unto the LORD in the Sabbaths, in the **New Moons** [**chodesh**], and on the Set Feasts, by number, according to the order commanded unto them, continually before the LORD

Chodesh ~ the new moon

Strong's Hebrew Dictionary

2320. חֹדֶשׁ chodesh

from 2318; the new moon; by implication, a month:—month(-ly), new moon.

Strong's Hebrew Dictionary

2318. חָדַשׁ chadash

a primitive root; to be new; causatively, to rebuild:—renew, repair.

Chodesh ~ the new moon

The New Strong's Expanded Dictionary of Words in the Hebrew Bible, page 81, entry No. 2320, shows that *chodesh* means "new moon; month." It further states that **"the word refers to the day on which the crescent reappears."**

Page 263 of *Gesenius' Hebrew-Chaldee Lexicon to the Old Testament* shows that the root of this word for "new moon" refers to something like that of **"a sharp polished splendid sword."**



Chodesh ~ the new moon??

Strong's Hebrew Dictionary

2320. **חֹדֶשׁ** chodesh

from 2318; the new moon; by implication, a month:—month(-ly), new moon.

Strong's Hebrew Dictionary

2318. **חָדַשׁ** chadash

a primitive root; to be new; causatively, to rebuild:—renew, repair.

Chodesh = 30 day period?

Genesis 7:11-13 In the six hundredth year of Noah's life, **in the second month, the seventeenth day of the month**, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights. In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark;

Genesis 7:24 And the waters prevailed upon the earth **an hundred and fifty days**.

Genesis 8:1-4 And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters asswaged; The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained; And the waters returned from off the earth continually: **and after the end of the hundred and fifty days the waters were abated. And the ark rested in the seventh month, on the seventeenth day of the month**, upon the mountains of Ararat.

It may *seem* as if in the days of Noah, the months were 30 days each:

The water began to flood the earth on the 2nd month 17th day according to Genesis 7:11. It began to go away after 150 days in the 7th month 17th day Genesis 8:3-4 (after 5 months).

150 days divided by 5 Months = 30 days per month.

2nd month

| | | | | | | |
|----|----|----|----|----|----|----|
| 17 | 18 | 19 | 20 | 21 | 22 | 23 |
| 24 | 25 | 26 | 27 | 28 | 29 | 30 |

3rd month

| | | | | | | |
|----|----|----|----|----|----|----|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 8 | 9 | 10 | 11 | 12 | 13 | 14 |
| 15 | 16 | 17 | 18 | 19 | 20 | 21 |
| 22 | 23 | 24 | 25 | 26 | 27 | 28 |
| 29 | 30 | | | | | |

$$\begin{array}{r} 14 \\ +30 \\ \hline 44 \end{array}$$

4th month

| | | | | | | |
|----|----|----|----|----|----|----|
| | | 1 | 2 | 3 | 4 | 5 |
| 6 | 7 | 8 | 9 | 10 | 11 | 12 |
| 13 | 14 | 15 | 16 | 17 | 18 | 19 |
| 20 | 21 | 22 | 23 | 24 | 25 | 26 |
| 27 | 28 | 29 | 30 | | | |

$$\begin{array}{r} 44 \\ +30 \\ \hline 74 \end{array}$$

5th month

| | | | | | | |
|----|----|----|----|----|----|----|
| | | | | 1 | 2 | 3 |
| 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| 11 | 12 | 13 | 14 | 15 | 16 | 17 |
| 18 | 19 | 20 | 21 | 22 | 23 | 24 |
| 25 | 26 | 27 | 28 | 29 | 30 | |

$$\begin{array}{r} 74 \\ +30 \\ \hline 104 \end{array}$$

6th month

| | | | | | | |
|----|----|----|----|----|----|----|
| | | | | | | 1 |
| 2 | 3 | 4 | 5 | 6 | 7 | 8 |
| 9 | 10 | 11 | 12 | 13 | 14 | 15 |
| 16 | 17 | 18 | 19 | 20 | 21 | 22 |
| 23 | 24 | 25 | 26 | 27 | 28 | 29 |
| 30 | | | | | | |

$$\begin{array}{r} 104 \\ +30 \\ \hline 134 \end{array}$$

7th month

| | | | | | | |
|----|----|----|----|----|----|----|
| | 1 | 2 | 3 | 4 | 5 | 6 |
| 7 | 8 | 9 | 10 | 11 | 12 | 13 |
| 14 | 15 | 16 | 17 | | | |

$$\begin{array}{r} 134 \\ +17 \\ \hline \mathbf{151} \end{array}$$

Counting Time in Scripture

Inclusive Count

Exodus 19 "Today, tomorrow, and the third day"

Luke 13:32,33 "today, tomorrow, and the third day"

Lev 23:15 "from the morrow after the Sabbath"

Genesis 1:14 And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

Then God said, "Let there be lights in the sky to separate the day from the night. They will be signs and will mark **religious festivals**, days, and years. (Gen 1:14 God's Word)

Then God said, "Let there be lights in the expanse of the sky to separate the day from the night. They will serve as signs for **festivals** and for days and years. (Gen 1:14 Holman Christian Standard Bible)

God said, "Let there be lights in the vault of heaven to divide day from night, and let them indicate **festivals**, days and years. (Genesis 1:14 New Jerusalem Bible)

Then God said: "Let there be lights in the dome of the sky, to separate day from night. Let them mark the **fixed times**, the days and the years, (Genesis 1:14 New American Bible)

Chodesh: whole month

Numbers 11:19-20 Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days; But even a **whole month** [*chodesh yomim*], until it come out at your nostrils, and it be loathsome unto you: because that ye have despised the LORD which is among you, and have wept before him, saying, Why came we forth out of Egypt?

Head of the Month

Numbers 28:11 And **in the beginnings of your months** [*rosh chodesh*] ye shall offer a burnt offering unto the LORD; two young bullocks, and one ram, seven lambs of the first year without spot;

Numbers 29:1,2,6 And in the seventh month, **on the first day of the month**, ye shall have an holy convocation; ye shall do no servile work: it is a day of blowing the trumpets unto you. And ye shall offer a burnt offering... **Beside the burnt offering of the month** [chodesh], and his meat offering...

Chodesh: Reference to One Day

1 Samuel 20:5 And David said unto Jonathan, **Behold, to morrow is the New Moon** [*hineh-chodesh mahar*], and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third day at even.

1 Samuel 20:18 Then Jonathan said to David, **To morrow is the New Moon** [*mahar chodesh*]: and thou shalt be missed, because thy seat will be empty.

1 Samuel 20:24 So David hid himself in the field: **and when the New Moon was come** [*vayehiy hachodesh*], the king sat him down to eat meat.

1 Samuel 20:27 **And it came to pass on the morrow, which was the second day of the month** [*vayehiy mimacharat hachodesh ha sheni*], that David's place was empty: and Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse to meat, neither yesterday, nor to day?

Chodesh: Reference to One Day

1 Samuel 20:27 **And it came to pass on the morrow, which was the second day of the month** [*vayehiy mimacharat hachodesh ha sheni*], that David's place was empty: and Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse to meat, neither yesterday, nor to day?

Leviticus 23:11 And he shall wave the sheaf before the LORD, to be accepted for you: *****on the morrow after the sabbath***** [*mimacharat ha shabbat*] the priest shall wave it. (also verses 15,16)

Numbers 33:3 And they departed from Rameses in the first month, on the fifteenth day of the first month; *****on the morrow after the passover***** [*mimacharat ha pesach*] the children of Israel went out with an high hand in the sight of all the Egyptians.

Chodesh: Reference to One Day

In these Scriptures, it is obvious that chodesh is NOT a 30 day period. They speak of three days as follows:

DAY 1 (being the last day of a month): verses 5 & 18 speak of the day before the chodesh

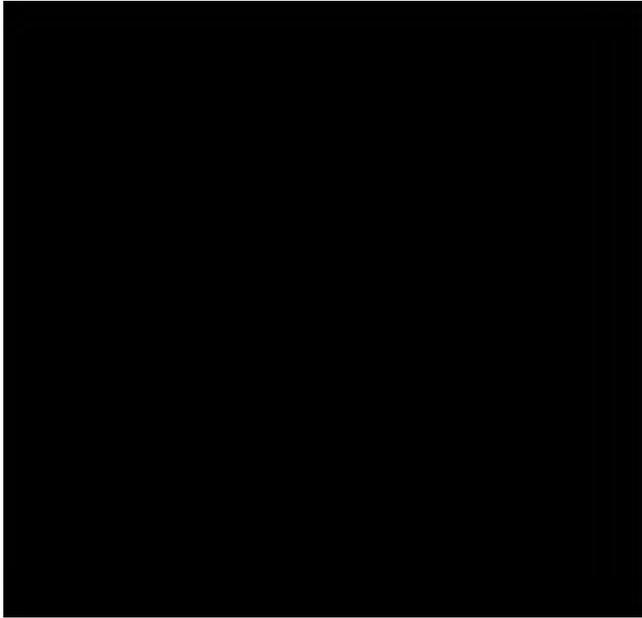
DAY 2 (being new moon day): verse 24 speaks of the day of the chodesh

DAY 3 (being the 2nd day of a month): verse 27 speaks of the day after the chodesh

Genesis 1:14-15

God said, Let there be lights in the dome of the heavens, to separate the day from the night, that they may be for signs--for set times, for days and years, and let them be for lights upon the earth! It was so

The Main Contenders



Conjunction
Crescent
Full Moon

The Moon

Genesis 1:14 And God said, Let there be **lights** [**'or**] in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

Genesis 1:16 And God made two great lights; the greater light to rule the day, and the lesser **light** [**'or**] to rule the night: *he made* the stars also.

Genesis 37:9 And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the **moon** [**yerach**] and the eleven stars made obeisance to me.

Song of Solomon 6:10 Who *is she that* looketh forth as the morning, fair as the **moon** [**lebanah**], clear as the sun, *and* terrible as *an army* with banners?

The Moon

Song of Solomon 6:10 Who *is she that* looketh forth as the morning, fair as the **moon** [*lebanah*], clear as the sun, *and* terrible as *an army* with banners?

Strong's Hebrew Dictionary

3842. לְבָנָה lebanah

from 3835; **properly, (the) white**, i.e. the moon:—
moon.

yerach & yereach

Deuteronomy 33:14 And for the precious fruits brought forth by the sun, and for the precious things put forth by the **moon** [3391 *yerach*].

Isaiah 60:20 Thy sun shall no more go down; neither shall thy **moon** [3391 *yerach*] withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended.

yerach & yereach

Genesis 37:9 And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the **moon** [3394 **yereach**] and the eleven stars made obeisance to me.

Deuteronomy 4:19 And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the **moon** [3394 **yereach**], and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath divided unto all nations under the whole heaven.

yereach

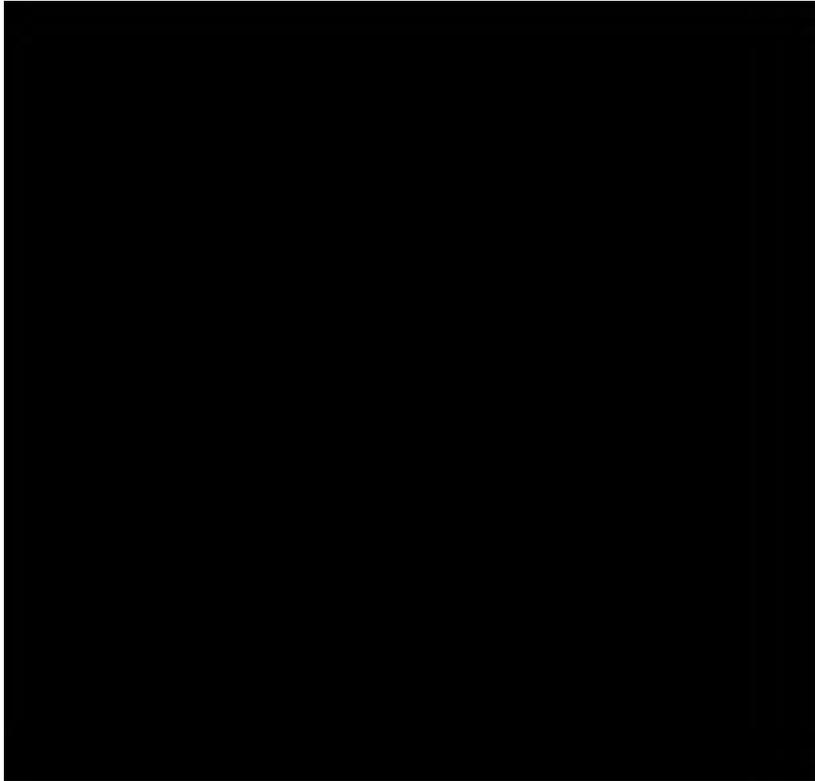
Psalms 104:19 He appointed the **moon** [3394 *yereach*] for seasons: the sun knoweth his going down.

chodesh & yerach

1 Kings 6:38 And in the eleventh year, **in the month [3391 yerach] Bul, which is the eighth month [chodesh]**, was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it.

1 Kings 8:2 And all the men of Israel assembled themselves unto king Solomon at the feast **in the month [3391 yerach] Ethanim, which is the seventh month [chodesh]**.

The Main Pretenders



Examining Psalm 81

A Psalm For The “Day of Trumpets”?

Psalms 81:1-3 Sing aloud unto God our strength: make a joyful noise unto the God of Jacob. Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery. Blow up the trumpet in the new moon, in the time appointed, on our solemn Feast day.

A Psalm For The “Day of Trumpets”?

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Strong's Hebrew Dictionary

3677. כֶּעֶצ׳ kece'

apparently from 3680; properly, fulness or the full moon, i.e. its festival:—(time) appointed.

Strong's Hebrew Dictionary

3680. כָּכַח kakah

a primitive root; properly, to plump, i.e. fill up hollows; by implication, to cover (for clothing or secrecy):—clad self, close, clothe, conceal, cover (self), (flee to) hide, overwhelm. Compare 3780.

Strong's Hebrew Dictionary

3780. כָּשָׂה kasah

a primitive root; to grow fat (i.e. be covered with flesh):—be covered.

The Main Pretenders



Full Moon

A Psalm For The “Day of Trumpets”?

Psalm 81:3 "Blow the trumpet at the time of the new moon, at the full moon, on our solemn feast day." (NKJV)

Psalm 81:3 "Blow the trumpet at the new moon, at the full moon, on our festal day." (NSRV)

Psalm 81:3 "Sound the ram's horn at the New Moon, and when the moon is full, on the day of our Feast." (NIV)

A Psalm For The “Day of Trumpets”?

Psalm 81:3 "Blow the trumpet at the time of the new moon, at the full moon, on our solemn feast day." (NKJV)

Psalm 81:3 "Blow the trumpet at the new moon, at the full moon, on our festal day." (NSRV)

Psalm 81:3 "Sound the ram's horn at the New Moon, and when the moon is full, on the day of our Feast." (NIV)

A Psalm For The “Day of Trumpets”?

Psalm 81:3 Blow up [*taqa*] the trumpet [*shofar*] in the new moon [*chodesh*], in the time appointed [*kece*], on our solemn feast [*chag*] day [*yom*].

"Tiku vachodesh shofar bakeseh lyom chageynu"

Psalm 81:3, full transliteration

"Blow in the shofar in
the month, at the full
moon, at the day of
our pilgrimage Feast"

Chaggim

Exodus 23:15-16 Thou shalt keep the Feast of Unleavened Bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:) And the Feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the Feast of Ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field.

Chaggim

Deuteronomy 16:16 Three times in a year shall all thy males appear before the LORD thy God in the place which He shall choose; in the Feast of Unleavened Bread, and in the Feast of Weeks, and in the Feast of Tabernacles: and they shall not appear before the LORD empty:

Chaggim

2 Chronicles 5:3 Wherefore all the men of Israel assembled themselves unto the king in the Feast which was in the seventh month.

2 Chronicles 7:8-10 Also at the same time Solomon kept the Feast seven days, and all Israel with him, a very great congregation, from the entering in of Hamath unto the river of Egypt. **And in the eighth day they made a solemn assembly:** for they kept the dedication of the altar seven days, and **the Feast seven days.** And **on the three and twentieth day of the seventh month** he sent the people away into their tents...

Psalm 81 in context

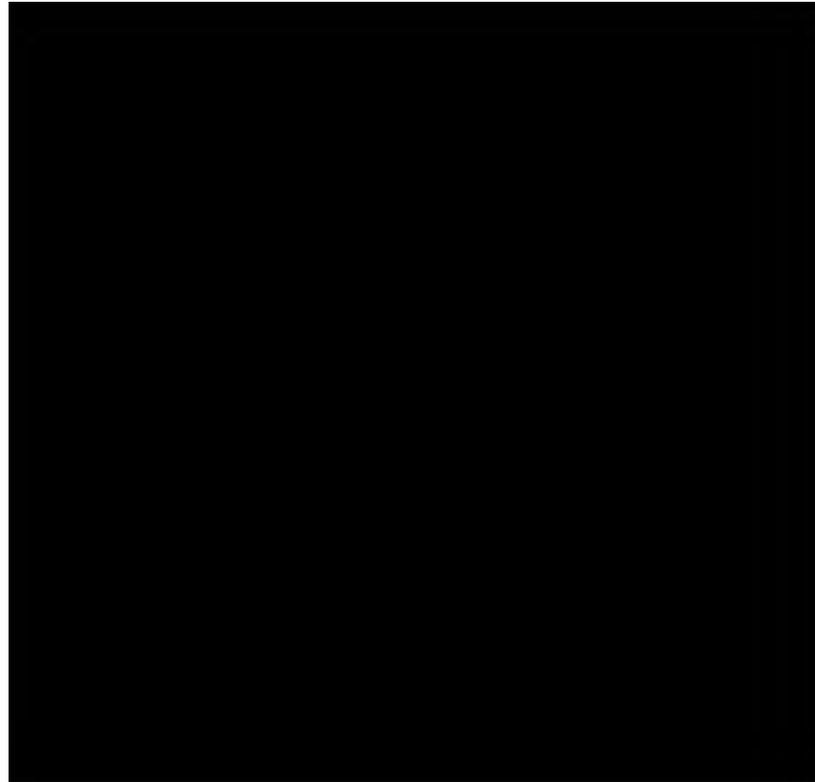
Psalms 81:1-7 Sing aloud unto God our strength: make a joyful noise unto the God of Jacob. Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery. Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day. For this was a statute for Israel, and a law of the God of Jacob. This he ordained in Joseph for a testimony, when he went out through the land of Egypt: where I heard a language that I understood not. I removed his shoulder from the burden: his hands were delivered from the pots. Thou calledst in trouble, and I delivered thee; I answered thee in the secret place of thunder: I proved thee at the waters of Meribah. Selah.

Philo

"XLI. . . . (224) Accordingly, in this month, about the fourteenth day of the month, when the orb of the moon is usually about to become full, the public universal feast of the Passover is celebrated, which in the Chaldaic language is called pascha;

The Special Laws, II

The Main Pretenders



Conjunction

Psalms 81:1-3 Sing aloud unto God our strength: make a joyful noise unto the God of Jacob. Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery. Blow up the trumpet in the new moon, **in the time appointed**, on our solemn Feast day.

Strong's Hebrew Dictionary

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apparently from 3680; properly, fulness or the full moon, i.e. its festival:—(time) appointed.

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a primitive root; properly, to plump, i.e. fill up hollows; by implication, to cover (for clothing or secrecy):—clad self, close, clothe, **conceal**, cover (self), (flee to) **hide**, overwhelm. Compare 3780.

Strong's Hebrew Dictionary

3780. כָּשָׁח kashah

a primitive root; to grow fat (i.e. be covered with flesh):—be covered.

Brown-Driver-Briggs

כֶּסֶלֶת Proverbs 7:20, כֶּסֶלֶת Psalm 81:4 noun [masculine] full moon (compare Aramaic ܩܫܠܬܐ; origin dubious, compare Lag^{Symn.} i. 93; perhaps Assyrian loan-word; compare Assyrian *kusêu*, *headdress* or *cap*, = *agû*, *id.*, and also *full moon* (as tiara of moon-god ?), DI^{HWB}, sub *kusêu*, *kubšû*, *agû*, yet see Brock) — לַיּוֹם הַכֶּסֶלֶת Proverbs 7:20; as a feast-day, בַּכֶּסֶלֶת Psalm 81:4 (opposed to בַּחֹדֶשׁ הַשֵּׁנִי, *at the new moon*).

Brown-Driver-Briggs Hebrew and English Lexicon, Unabridged, Electronic Database.

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Habakkuk 3:3-4 God came from Teman, and the Holy One from mount Paran. Selah. **His glory covered [keseh] the heavens**, and the earth was full of His praise. And *His* brightness was as the light...

Proverbs 7:20 He hath taken a bag of money with him, *and* will come home at the day appointed.

Proverbs 7:20 He hath taken a bag of **money** [*keceph*] with him, *and* will come home at **the day appointed** [*keseh*].

Strong's Hebrew Dictionary

3701. כֶּסֶף *keceph*

from 3700; silver (from its pale color); by implication, money:—money, price, silver(-ling).

Genesis 1:14-15

God said, Let there be lights in the dome of the heavens, to separate the day from the night, that they may be for signs--for set times, for days and years, and let them be for lights upon the earth! It was so

SIGNS in the Heavens

226 '*owth* probably from 225 (in the sense of appearing); a signal (literally or figuratively), as a flag, beacon, monument, omen, prodigy, evidence, etc

Examples of *owth*

- The mark upon Cain (Genesis 4:15)

Examples of *`owth*

- The mark upon Cain (Genesis 4:15)
- The rainbow of the covenant with Noah (Genesis 9:12,13,17)

Examples of *owth*

- The mark upon Cain (Genesis 4:15)
- The rainbow of the covenant with Noah (Genesis 9:12,13,17)
- Circumcision (Genesis 17:11)

Examples of *`owth*

- The mark upon Cain (Genesis 4:15)
- The rainbow of the covenant with Noah (Genesis 9:12,13,17)
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- Moses' rod becoming a serpent (Exodus 4:1-9,17,28,30)

Examples of *ʿowth*

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Examples of *`owth*

- The mark upon Cain (Genesis 4:15)
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- The plagues upon Egypt (Exodus 7:3; 8:23; 10:1,2)

Examples of *ʿowth*

- The mark upon Cain (Genesis 4:15)
- The rainbow of the covenant with Noah (Genesis 9:12,13,17)
- Circumcision (Genesis 17:11)
- Moses' rod becoming a serpent (Exodus 4:1-9,17,28,30)
- Moses' hand becoming leprous (Exodus 4:1-9,17,28,30)
- The plagues upon Egypt (Exodus 7:3; 8:23; 10:1,2)
- The blood of the Passover upon the door (Exodus 12:13)

The **SECOND WITNESS** of Visibility of the *growth*

Genesis 1:14-15 God said, Let there be **lights** in the dome of the heavens, to separate the day from the night, that they may be for signs--for set times, for days and years, and let them be for lights upon the earth! It was so.

Scripture bears witness here that it is the LIGHTS in the heaven that are the signs for the Appointed Times

Day of Trumpets

Leviticus 23:23-25 And the LORD spake unto Moses, saying, Speak unto the children of Israel, saying, In the seventh month, in **the first day of the month**, shall ye have a Sabbath, a memorial of blowing of trumpets, an holy convocation. Ye shall do no servile work therein: but ye shall offer an offering made by fire unto the LORD.

The Calendar Through The Lens Of History

Historical Confirmation from the Apocrypha

It is the moon that marks the changing seasons, governing the times, their everlasting sign.

From the moon comes the sign for festal days, a light that wanes when it completes its course. The new moon, as its name suggests, renews itself;

how marvelous it is in this change, a beacon to the hosts on high, shining in the vault of the heavens!

Sirach 43:6-8

NEW MOON Historical Confirmation

"The beginning of the months were determined by direct observation of the new moon. Then those beginning of months (Rosh Hodesh) were sanctified and announced by the Sanhedrin, the Supreme Court in Jerusalem, after witnesses testified that they had seen the new crescent and after their testimony had been thoroughly examined, confirmed by calculation and duly accepted."

(Arthur Spier, *The Comprehensive Hebrew Calendar*, p.1, section: HISTORICAL REMARKS ON THE JEWISH CALENDAR)

"The Mishnaic tractate *Rosh Hashanah* describes the way in which the calendar was determined in the days before there was a set, calculated calendar which we have today. Witnesses would appear before the Sanhedrin each month to testify that they had seen the 'new moon.' They were carefully cross-examined and, if the judges were satisfied, the Sanhedrin proclaimed the beginning of a new month."

(*Behold, A Moon is Born! How the Jewish Calendar Works*, Arnold A. Lasker and Daniel J. Lasker, *Conservative Judaism*, 41:4, Summer, 1989, p.8)

NEW MOON Historical Confirmation

“WHEN THE TEMPLE WAS STANDING THEY USED TO PROFANE SABBATH FOR ALL THE MONTHS, IN ORDER THAT THE SACRIFICE [OF NEW MOON] MIGHT BE OFFERED ON THE RIGHT DAY.... WHETHER [THE NEW MOON] HAS BEEN SEEN CLEARLY OR HAS NOT BEEN SEEN CLEARLY, SABBATH MAY BE PROFANED ON ACCOUNT OF IT.”

Mas. Rosh HaShana 21b

“IF ONE WHO HAS SEEN THE MOON IS NOT ABLE TO GO ON FOOT, HE MAY BE BROUGHT ON AN ASS OR EVEN IN A LITTER [ON SABBATH]. IF THEY [THE WITNESSES] ARE LIKELY TO BE WAYLAID, THEY MAY TAKE CUDGELS [TO DEFEND THEMSELVES].... ORIGINALLY TESTIMONY WITH REGARD TO [THE APPEARANCE OF] THE NEW MOON WAS RECEIVED FROM ANYONE. WHEN, HOWEVER, THE BOETHUSIANS ADOPTED EVIL COURSES, IT WAS ORDAINED THAT TESTIMONY SHOULD BE RECEIVED ONLY FROM PERSONS KNOWN [TO THE BETH DIN].”

Mas. Rosh HaShana 22a

NEW MOON Historical Confirmation

“WHEN THE TEMPLE WAS STANDING THEY USED TO PROFANE SABBATH FOR ALL THE MONTHS, IN ORDER THAT THE SACRIFICE [OF NEW MOON] MIGHT BE OFFERED ON THE RIGHT DAY.... WHETHER [THE NEW MOON] HAS BEEN SEEN CLEARLY OR HAS NOT BEEN SEEN CLEARLY, SABBATH MAY BE PROFANED ON ACCOUNT OF IT.”

Mas. Rosh HaShana 21b

“IF ONE WHO HAS SEEN THE MOON IS NOT ABLE TO GO ON FOOT, HE MAY BE BROUGHT ON AN ASS OR EVEN IN A LITTER [ON SABBATH]. IF THEY [THE WITNESSES] ARE LIKELY TO BE WAYLAID, THEY MAY TAKE CUDGELS [TO DEFEND THEMSELVES].... ORIGINALLY TESTIMONY WITH REGARD TO [THE APPEARANCE OF] THE NEW MOON WAS RECEIVED FROM ANYONE. WHEN, HOWEVER, THE BOETHUSIANS ADOPTED EVIL COURSES, IT WAS ORDAINED THAT TESTIMONY SHOULD BE RECEIVED ONLY FROM PERSONS KNOWN [TO THE BETH DIN].”

Mas. Rosh HaShana 22a

NEW MOON Historical Confirmation

HOW DO THEY TEST THE WITNESSES? THE PAIR WHO ARRIVE FIRST ARE TESTED FIRST. THE SENIOR OF THEM IS BROUGHT IN AND THEY SAY TO HIM, TELL US HOW YOU SAW THE MOON — IN FRONT OF THE SUN OR BEHIND THE SUN? TO THE NORTH OF IT OR THE SOUTH? HOW BIG WAS IT, AND IN WHICH DIRECTION WAS IT INCLINED? AND HOW BROAD WAS IT? IF HE SAYS [HE SAW IT] IN FRONT OF THE SUN, HIS EVIDENCE IS REJECTED. AFTER THAT THEY WOULD BRING IN THE SECOND AND TEST HIM. IF THEIR ACCOUNTS TALLIED, THEIR EVIDENCE WAS ACCEPTED, AND THE OTHER PAIRS WERE ONLY QUESTIONED BRIEFLY, NOT BECAUSE THEY WERE REQUIRED AT ALL, BUT SO THAT THEY SHOULD NOT BE DISAPPOINTED, [AND] SO THAT THEY SHOULD NOT BE DISSUADED FROM COMING.

Mas. Rosh HaShana 23b

“R. GAMALIEL USED TO HAVE A DIAGRAM OF PHASES OF THE MOON ON A TABLET [HUNG] ON THE WALL OF HIS UPPER CHAMBER, AND HE USED TO SHOW THEM TO THE UNLEARNED AND SAY, DID IT LOOK LIKE THIS OR THIS?

Mas. Rosh HaShana 24a

1st Century Testimony

"Now there are ten festivals in number, as the law sets them down....The third [festival] is that which comes after the conjunction, which [festival] happens on the day of the new moon in each month. ...(140) Following the order which we have adopted, we proceed to speak of the third festival, that of the new moon. First of all, because it is the beginning of the month, and the beginning, whether of number or of time, is honourable. Secondly, because at this time there is nothing in the whole of heaven destitute of light. (141) Thirdly, because at that period the more powerful and important body gives a portion of necessary assistance to the less important and weaker body; for, at the time of the new moon, the sun begins to illuminate the moon with a light which is visible to the outward senses, and then she displays her own beauty to the beholders."

Philo Judaeus, *The Special Laws*, II, XI. (41), XXVI. (140) & (141), as translated by C.D. Yonge in *The Works of Philo: New Updated Edition, Complete and Unabridged in One Volume*, Hendrickson Publishers, 1993, pp.572, 581

Philo VS Philo?

XXVI (140) Following the order which we have adopted, we proceed to speak of the third festival, that of the new moon. First of all, because it is the beginning of the month, and the beginning, whether of number or of time, is honourable.

XXVI (140) Following the order stated above, we record the third type of feast which we will proceed to explain. This is the New Moon, **or beginning of the lunar month, b namely the period between one conjunction and the next, the length of which has been accurately calculated in the astronomical schools. The new moon holds its place among the feasts for many reasons.** First, because it is the beginning of the month, and the beginning, both in number and in time, deserves honour.

Colson Comments

“*b . . .* Lit ‘it, the new-month-day, according to the moon, the time’ etc. *i.e.* the new moon is the time between the conjunctions. This, though unnoticed by Cohn and Heinemann, *cannot, as it seems to me, have been stated by Philo.*”

Philo Judaeus, *Philo in Ten Volumes, with an English Translation by F. H. Colson, M.A.; Volume VII, On the Special Laws, Book II, XXVI, (140); LOEB CLASSICAL LIBRARY; Harvard University Press; Cambridge, MA; 1937*

Hendrickson AND Loeb *Agree*

The third [festival] is that which comes after the conjunction, which [festival] happens on the day of the new moon in each month.

Secondly, because at this time there is nothing in the whole of heaven destitute of light

at the time of the new moon, the sun begins to illuminate the moon with a light which is visible to the outward senses, and then she displays her own beauty to the beholders."

The third is the new moon which follows the conjunction of the moon with the sun.

Secondly, because when it [i.e., the new moon] arrives, nothing in heaven is left without light,

For it is just then that the sun begins to illumine the moon with the light which we perceive and the moon reveals its own beauty to the eye.

Philo Judaeus—Loeb's Edition

XXVI (140) Following the order stated above, we record the third type of feast which we will proceed to explain. This is the New Moon, or beginning of the lunar month, namely the period between one conjunction and the next, the length of which has been accurately calculated in the astronomical schools. The new moon holds its place among the feasts for many reasons. First, because it is the beginning of the month, and the beginning, both in number and in time, deserves honour. Secondly, because when it arrives, nothing in heaven is left without light, for while at the conjunction, when the moon is lost to sight under the sun, the side which faces earth is darkened, when the new month begins, it resumes its natural brightness. (141) The third reason is, that the stronger or more powerful element at that time supplies the help which is needed to the smaller and weaker. For it is just then that the sun begins to illumine the moon with the light which we perceive and the moon reveals its own beauty to the eye.

The Month Marker

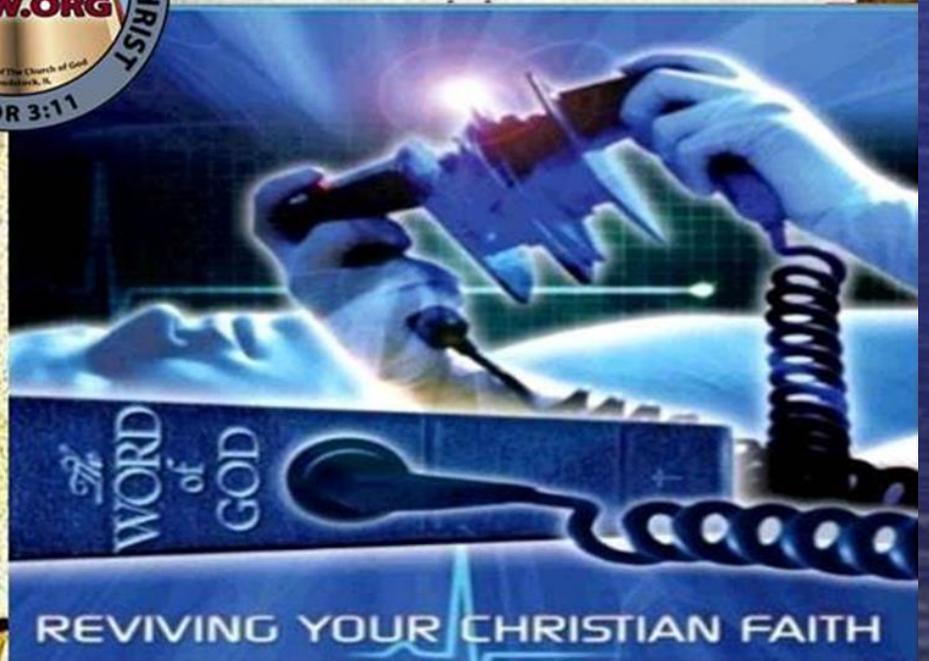
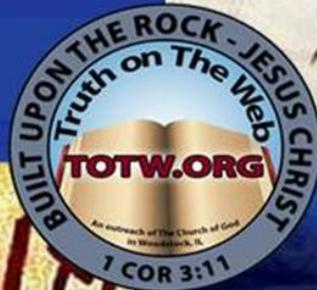
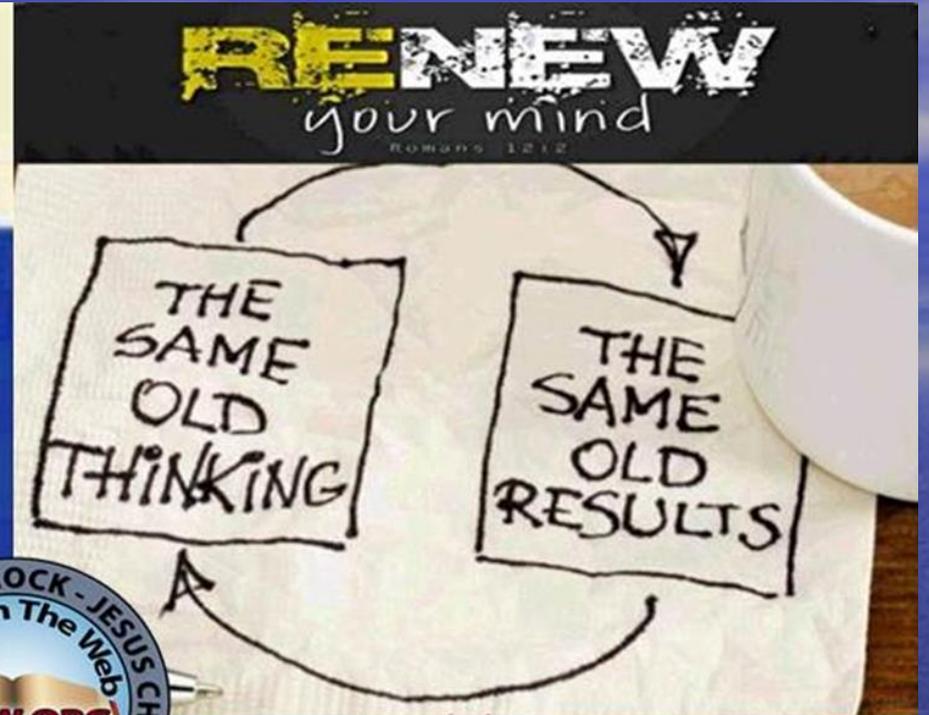


“when it arrives, nothing in heaven is left without light”

“for while at the conjunction, when the moon is lost to sight under the sun, the side which faces earth is darkened, when the new month begins, it resumes its natural brightness.”

“the stronger or more powerful element at that time supplies the help which is needed to the smaller and weaker. For it is just then that the sun begins to illumine the moon with the light which we perceive and the moon reveals its own beauty to the eye.”

Think BIBLICALLY



REVIVING YOUR CHRISTIAN FAITH