Month Vs Moon

The Difference It Makes in Scripture and Understanding Yahuah’s Feasts
You can find the PDF for this and all webinars at Yahuwahsoasis.com by subject.

Look under the “more” Tab for other pdfs and studies.

Under the More Tab-
Chanok/Enoch- The Prophet

Welcome to Yahuah's Oasis, where it's all things Yahuah !! You will find videos and praise music and all downloads are free. We hope you'll visit often and let us know what you think or any ideas to make this site better. Also if you send us your address, we'll send Yah's bracelet. Blessings!!!
First and foremost this is a study to help bring clarity to a very important issue that will determine how folks celebrate Yahuah’s feasts. Having said that, it is important that each and every one of us make the effort to prove to ourselves beyond a shadow of a doubt that the feasts of Yahuah that we keep are as accurate to how Yah wants us to as possible. That is what the word shama is all about. Closely and carefully consider with the expectation of giving an answer. If you do the research and can answer the red flag questions others may have, by making your own calendar for several years out, making sure it does no violence to the weekly consecutive 7th day Shabbat and lastly check for pagan origins, then you are on strong ground.

If not, then we need to keep looking for answers. That is what is required of us that we keep looking for truth and keep cleansing our relationship of known errors.

This is not a study to try and convince anyone to change to the Enoch calendar as we have come to understand it. We stand strong behind the research and will provide the witnesses that prove its accuracy. It is a study to shed light on some red flag issues that we saw on the lunar system of the Jewish Calendar of Feasts when we did our research. If it brings up questions, then research it yourself. You alone will decide with the Ruach Ha Qodesh’s wisdom which path you will follow. Just like the pronunciation of Yahuah’s name we will not create division over it- but will always provide information on what we have found to be true.
From what we can find, there are only 3 scriptures that most lunar feast folks use to confirm that the feasts are determined by the moon. We have taken a sample from several sites that support either the crescent, full or new moon observances. The problem is none of these specifically state this and when taken in context and looking at the Hebrew, does not mean it at all. Let us shama- closely and carefully consider the first.

**Gen 1:14** And Eternal 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 appointed times, and for days, and years:

**Gen 1:15** And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

**Gen 1:16** And Eternal made two great lights; the greater to rule the day, and the lesser to rule the night. he made the stars also.

Let us break it down.
Look closely. Yah is talking about luminaries. What are those exactly? Let us look at Strong's # H3974 and the root word H215.

**Lexicon :: Strong's H215 - 'ōwr**

<table>
<thead>
<tr>
<th>Transliteration</th>
<th>Pronunciation</th>
<th>Part of Speech</th>
<th>Root Word (Etymology)</th>
</tr>
</thead>
<tbody>
<tr>
<td>'ōwr</td>
<td>ḍā'ē (Key)</td>
<td>verb</td>
<td>A primitive root</td>
</tr>
</tbody>
</table>

**Dictionary Aids**

**TWOT Reference:** 52

**KJV Translation Count — Total:** 43x

*The KJV translates Strong's H215 in the following manner:* light (19x), shine (14x), enlighten (5x), break of day (1x), fire (1x), give (1x), glorious (1x), kindle (1x).

**Outline of Biblical Usage [?]**

1. to be or become light, shine
   A. (Qal)
      i. to become light (day)
      ii. to shine (of the sun)
      iii. to become bright
   B. (Niphal)
      i. to be illuminated
      ii. to become lighted up
   C. (Hiphil)
      i. to give light, shine (of sun, moon, and stars)
      ii. to illumine, light up, cause to shine, shine
      iii. to kindle, light (candle, wood)
      iv. lighten (of the eyes, his law, etc)
      v. to make shine (of the face)

**Gen 1:14** And Eternal said, `Let luminaries be in the expanse of the heavens, to make a separation between the day and the night
So the luminaries in Gen 1:14 speaks of things that give out light. That can only be the sun and stars as they are both fire balls of light. The moon is disqualified because it does not give off light - it REFLECTS light from the sun - our closest star. So you logically cannot use this verse to defend the use of the moon to determine the feasts since this verse has nothing to with the moon or feasts. Let's test it.
And Eternal said, ‘Let luminaries be in the expanse of the heavens, to make a separation **(hab-dil ) between the day and the night...

So Yah is speaking of things that give off light- for what reason? To make the separation between the day and the night. **The word translated “separation” hab-dil can also be translated *distinction*. Since the moon also shows up during the day, it is not an orb that can be counted on to prove that when its out its night. The moon has to be disqualified for this reason as well. The sun is never out at night and the stars are never seen during the day. The sun does bring in the day—stars are out at night. No matter what season, day of week or year, they are trustworthy and accurate. We can not say that for the moon can we? So Yah used the luminaries, the light sources, to indeed separate day and night—which cannot be the moon. So this verse is disqualified to be used as a proof text that the moon was made to tell when the feasts are- Yah so far is not even talking about the feasts!

It might be useful to think of the Sun as a large light bulb, and the moon as a large mirror. There are situations where we can't see the light bulb, but we can see the light from the bulb reflected in the mirror. This is the situation when the moon is out at night. We can't see the Sun directly because the earth is blocking our view of it, but we can see its light reflected from the moon. However, there are also situations where we can see both the light bulb and the mirror, and this is what is happening when we see the moon during the day. You can explore this for yourself with a light and a hand mirror. Depending on which way you face (away from the light or sideways to the light) you can see either just the mirror, or both the light and the mirror.

I hope this helps!

David Palmer and Tim Kallman
for the Ask an Astrophysicist team
After the Sun, the Moon is the brightest object in the sky. Of course, the light we see doesn't originate on the Moon -- the Moon (like the planets) shines by reflected sunlight. [Note in passing: the Moon's surface is actually quite black. Only about 3% of the Sun's light which hits the Moon is reflected. But that's enough to light up our night sky.] The most prominent feature of the Moon's appearance in the sky is the Moon's phase. The Sun, of course, only lights up 1/2 the Moon -- the half that is facing the Sun. This doesn't always correspond to the half that faces the earth. In fact, if the Moon is on the same side of the earth as the Sun, we won't see the Moon at all.

The difference between the moon and the stars is the fact that a star (our sun) is burning, putting off light. The moon and planets are objects, the only reason there is light is because (1) like the moon, it reflects the light from the sun or (2) light from the earth called earthlight or earthshine.
British Dictionary definitions for earthlight

earthlight
/əˈθaɪt/ noun
1. another name for earthshine

earthshine
/ˈəθərˌʃaɪn/ noun
1. the ashen light reflected from the earth, which illuminates the new moon when it is not receiving light directly from the sun

Cite This Source

Word Origin and History for earthlight
n.
1833, from earth + light (n.). Apparently coined by British astronomer John Herschel.
What Is Earthshine?

Earthshine is a soft, faint glow on the shadowed part of the moon caused by the reflection of sunlight from the Earth.

Specifically, Earthshine happens when the light from the sun is reflected from the Earth's surface, to the moon, and then back to our eyes. Because of this double reflection of light, Earthshine is many, many times dimmer than the direct light of the sun on the moon. Earthshine is even more faint because the moon's "albedo" (a specific kind of reflectivity) is less than Earth's. Even though this dim light is only a reflection it can still illuminate some features of the moon.

Earthshine can be best seen during the crescent phases (the 1-5 day period before or after a New Moon). During this time the sun is mostly behind the moon from our perspective and bathing the Earth in a lot of direct light that is reflected onto the shadowed parts of the moon.

Moons orbiting other planets can also experience this phenomenon, generally called "planetshine".

This is what Earthshine looks like to the International Space Station:
We’ve learned that the earth reflects light, so does that make earth another light?
Gen 1:14 and let them exist as signs (ôt H226), and for appointed times (mo-adim H4150), and for days and years,

Here is the phrase that is said to point to the moon for the appointed times. However since we have proved we have not been talking about the moon- lets see if this passes the test for just the Sun and stars.

Here Enoch confirms the reliability of the sun and the stars as the time pieces Yahuah created on day four and that they are the time pieces that set up the 364 days per year!

Enoch 74:12

And the sun and the stars bring in all the years exactly, so that they do not advance or delay their position by a single day to eternity; but complete the years with perfect justice in 364 days.

Note in this passage there is nothing said about the moon-but does speak to “exact” time keeping. The moon fluctuates too much to be a reliable time piece to start the year.
Job 38:32

Can you lead forth the constellations (mazzaroth) at their appointed time, or can you lead the Bear (Orion) with its children?

Here we have Yahuah talking to Job about His stars, His constellations.

Psalm 147:4

He counts, divides and appoints the number of the stars; He gives names to all of them.

Instead of using the term the Zodiac, we can use The Wheel of Stars — which are the constellations that line up with the 12 months of the year and we see by these Scriptures they all show up at their appointed times in a monthly order every year.
So the question is why do we think that Yahuah made the moon as one of His lights?

When he’s talking to Job about the stars coming out when he calls them, there is nothing said about the moon nor the earth for that matter.

The great light for our planet is our sun, which is still considered a star and the lesser light would be the rest of the stars that are so far away that they look like twinkling lights.

Due to the Scriptures confusing translations between month and moon, (which will be addressed in another study), “moon” has been added to prop up the idea that the moon is a light, to base a lunar calendar on when it is nothing more than earth’s satellite.
Lets check this list again of why there are lights in the firmament: Genesis 1:14, 17 and 18.

To divide the day from the night- Only the sun does this

- For Signs- There are 12 signs in constellations one for each month-3 for each season. The sun is not for signs. The stars were used as a sign for Yausha’s birth. Not the moon.

For seasons-The stars are used for seasons with three signs of the zodiacal belt designated for each season. You could look at the stars, identify the constellation, and know the current season. You can't look at the sun or moon and identify the current season.

For days-The sun can be used to count days, (the second time the sun came up is the second day) and the stars can be used to count days (the second time the stars came out is the second day) but the moon cannot be used to count days, because sometimes it is in the daytime sky, and sometimes it is in the nighttime sky.
For years, the sun can be used for years (from vernal equinox to vernal equinox, etc.), and the stars can be used for years (when a certain constellation returns to its present position in a year), but the moon cannot be used for years.

To give light upon the earth - The sun gives light upon the earth. The stars give light upon the earth. The moon does not give light upon the earth. The operative word here is "give." The sun and stars, being lights, can give light. The moon, not being a light, cannot give light, but can merely reflect light like all other planets and moons.

To rule over the day - The sun could be said to "rule" over the day since it is always present during the day. The stars could not be said to "rule" over the day since they are never visible during the day. The moon could not be said to "rule" over the day since it is only visible in the day time sky 50% of the time during its revolution.

To rule over the night - The stars could be said to "rule" over the night since they are always present during the night. The sun could not be said to "rule" over the night since it is never visible during the night. The moon could not be said to "rule" over the night since it is only visible in the night time sky 50% of the time during its revolution.
To divide the light from the darkness-The sun divides the light from the darkness since it is never visible during the darkness. The stars divides the light from the darkness since they are never visible during the light. The moon does not divide the light from the darkness since it is visible 50% during the light of the day and 50% during the darkness of the night in the course of its revolution. How can the moon rule the night if once every 29.53 days it is never in the night time sky? It is probably safe to say, that the moon, during its orbit around the earth, is (on average) in the day time sky approximately 50% of the time and in the nighttime sky (only) approximately 50% of the time.
From a lunar website: “Yahweh set them to be signs for "seasons". This word 'seasons' comes from the Hebrew word "Moed" (Strong's #4150). Which is translated "feast" 23 times in the King James version. It literally means "Appointed time". In the scriptures, it is obvious that the 'lesser light' is to be used to determine the feasts of Yahweh. All throughout scripture, Yahweh uses the word that is translated 'month' which literally means "new moon" in Hebrew to determine the times of His feasts.”

In the above statement we have an incorrect leap of logic as we have seen that the moon is not an a luminary that has led to an error in judgement. Second, the incorrect speculation that because moed #4150 means appointed times- that “it is obvious” that the moon is used to determine the feasts of Yahuah! That is not what the verse says at all!

**Gen 1:14** And Everlasting said, `Let luminaries be in the expanse of the heavens, to make a separation between the day and the night, then they have been for signs, and for seasons, and for days and years,

The foundation upon which he has laid his position is now unstable. Let us shama (closely consider) Moed Strongs 4150.
The root word is Ya-ad. Strongs H3259. All Hebrew root words are verbs and thus are action words. This root consistently points to an action of assembling together at set times. Checking the 29 times it was used, you will not find any verses about the feasts.

Strongs’s Definitions

יָּאָד, yaw-ad'; a primitive root; to fix upon (by agreement or appointment); by implication, to meet (at a stated time), to summon (to trial), to direct (in a certain quarter or position), to engage (for marriage).—agree, (maxke an) appoint(-ment, a time), assemble (selves), betroth, gather (selves, together), meet (together), set (a time).

Outline of Biblical Usage

I. to fix, appoint, assemble, meet, set, betroth
   A. (Qal) to appoint, assign, designate
   B. (Niphal)
      i. to meet
      ii. to meet by appointment
      iii. to gather, assemble by appointment
   C. (Hiphil) to cause to meet
   D. (Hophal) to be set, be placed before, be fixed

The KJV translates Strongs H3259 in the following manner: meet (7x),
together (5x), assemble (4x), appointed (3x), set (3x), time (2x), betrothed (2x),
agreed (1x), appointment (1x), gather (1x).
Mou-ed or Mo-ad continues this theme of a coming together at an appointed time. So while it is obvious that Yah has appointed times— to say that the moon governs the feasts has no basis in Hebrew and is a colossally incorrect assumption. Feasts are just one aspect of an appointed time. Think about it— Yahuah tells us to either use the specific day of the month or to specifically count a number of days with the exception of the first feast. Through Enoch, Yah tells us each quarter has 30-30-31 days. So there is no need to consult the sun or stars for any feast much less the moon. We find the new year by the equinox and then just count.

New moon/ month days were not appointed by Yah through Mosha! It was a later addition (1st Samuel) and as we read it pertained to the king only.

In the restoration of the law under Nehemiah the New Moons were re-instituted and kept from that time through to the destruction of the Temple in 70 CE. Josephus records that they were kept during the entire Temple period and the High Priest attended in the Temple on the New Moons and Sabbaths.

This is the same period of time that Yah was not happy with His people!
**Gen 1:15** and they have been for luminaries in the expanse of the heavens to give light upon the earth: 'and it is so.

The moon does not give light upon the earth it reflects the light of the sun and is also not a luminary. This is only speaking of the sun which by definition is a star.

**Gen 1:16** And Eternal makes the Alef-Tau two great luminaries, Alef-Tau the great luminary for the rule of the day, and the Alef Tau small luminary-for rule of the night, Alef - Tau the stars;

Notice no mention of the moon only the Luminaries and specifically now the stars for the night. Notice still no mention about the feasts! This is all about the perpetual calendar.
**But wait! There is something else “shady” about Gen 1:16!**

**Gen 1:16** And Alum $H_430$ made $H_6213$ Alph-Tau $H_853$ two $H_8147$ great lights; $H_3974 (H_853)$ the greater $H_1419$ light $H_3974$ to rule $H_4475$ the day, $H_3117$ and the lesser $H_6996$ light $H_3974$ to rule $H_4475$ the night. $H_3915$ he made the stars $H_3556$ also.

The words “he made” in italics were not in the original writings, but were added by the translators for clarification. In this case it does not clarify anything. It has only contributed to gross confusion.

In reading the instructional pages of Strong’s, it tells us when no number appears for a word, that word was not in the original writings! Why didn’t the translators put the word "also" in italics?

Something else isn’t right. Notice the KJV does not show an Alph Tau before “the stars”. Instead they threw in “he made”. Let’s look at the Hebrew.

**Genesis 1:16**

anut אֱלֹהִים אֶת-שֵׁן הָהָרָה הָגְדָלוֹת אֲתַּהַמֵּאָר הֶגְדָּו לְמָשְׂלָה חֹזֶה אֲתַהַמֵּאָר הֶקַּשׁ לְמָשְׂלָה הָלָלָה וַאֲתַהַמֵּאָר הָגְדָּו לְמָשְׂלָה הָלָלָה

LEB OT RI | LEB

And God made two great lights, the greater light to rule the day and the smaller light to rule the night, and the stars. | LEB
And God made two great lights: the greater to govern the day, and the lesser to govern the night.
The Hebrew-English Reverse Interlinear Old Testament Lexham English Bible Shows the Alph-Tau but ignores it and applies the “and” which is the Wah to Stars not the Alph-Tau. If it were suppose to be “and the stars” the wah would have been attached to the last word!

This is how it should be read:
And causing them to exist, by Alum, two covenant marks of light source great. The covenant mark light source greater (in size or older) to have authority of the day. And the covenant mark the lesser (smaller or younger) light source to have authority of the night, indeed the covenant mark, the stars.
So let us look at the Hebrew word for stars—ku-kab H3556. It not only perfectly describes the stars but also why they are the lights! They are burning balls of fire. Confirmation the moon does not have the power to be called an luminary.

Parkhurst page 223

With both the ק and ל radical, but the former mutable, and the latter mutable or omissible, as in שור.

I. To burn, scorch, as fire. It occurs in a Niph. sense, to be burned, Prov. vi. 28. Isa. xliii. 2. As Ns. ב י (formed as from י and ת ו or י) a burning, scorching, as by the sun, “a sun-burnt skin.” Bp. Lowth. occ. Isa. iii. 24. Michaelis (Supplement. ad Lex. p. 1226.) takes נ ב for a N. in the sense of a burning, conflagration. Num. xiv. 22, When there shall be ב ה a conflagration, (it shall be) to consume Kin, i.e. the Kenite. Fem. a burn, Exod. xxi. 25. and in reg. מחרת a burning, as of fire. Lev. xiii. 24, 25, 28; where it is applied to the leprosy.

II. As a N. כ ב for כ ב, as for כ ב. occ. Amos v. 26, But ye have borne the tabernacles of your Moloch, and the Chiun of your images, the star, shine or glory, of your Aleim, which ye made to yourselves. Here it is manifest that כ ב is equivalent to כ ב. Accordingly the LXX in their translation entirely omit כ ב, and only retain כ ב, which they render ἀστέρον the star. This therefore ought rather to be referred to this root כ ב to burn, than to כ ב to establish. But what does more distinctly signify? If we recollect that the cherubim were at their original institution, Gen. iii. 24, attended by...
Yahuah didn’t specifically appoint the moon over the moed’s-appointed times but does say the Luminaries do have a say in them. Why? Because they, the sun/stars are the time pieces in His calendar. You cannot make any appointment to meet without knowing the day or time! It is just that simple! Also notice Yah uses sunsets to start His days not moon rises!

There is no way you can make the connection that in Genesis 1:14-16 Yahuah is appointing the moon as the time piece for the feasts per the Hebrew definition and the confirmation by Enoch.

That is a man made addition made from pagan satanic sources. Yahuah is the source of light and uses His sources of light to illuminate the path home by using His luminaries to set up His perpetually accurate time piece-calendar.

Shatan can not create light so uses the orb – the satellite of earth-the moon to make a counterfeit calendar by mirroring Yahuah’s idea but uses the moon which just reflects the light of the sun. Shatan’s plan for a calendar is inaccurate and worse for some who use it, requires that they then change the Shabat as a 7 day consecutive count to line up by the moon!
Another verse that is used a lot is Psalms 104:19 for pointing to the moon as a determining factor for the feasts. Let us shama (closely consider )it.

Psa 104:19 He made the moon for appointed times, The sun has known his place of entrance. Psa 104:20 You set darkness, and it is night, In it does every beast of the forest creep. Psa 104:21 The young lions are roaring for prey, And to seek from Yah their food. Psa 104:22 The sun rises, they are gathered, And in their dens they crouch. Psa 104:23 Man goes forth to his work, And to his service--till evening. Psa 104:24 How many have been Thy works, O Yahuah, All of them in wisdom You have made, Full is the earth of Your possessions.

An unfortunate habit folks have is to take verses out of context using the ill advised (by Yahuah) precept upon precept. If you will remember that verse actually translates Yah as saying by doing this, you reduce His meanings to nothing more than blah blah blah.

Isa 28:13 And to whom a word of Yahuah has been, Rule on rule, rule on rule H46673, line on line, line on line, A little here, a little there, So that they go and have stumbled backward, And been broken, and snared, and captured.
Psa 104:19 He made the moon (H3394 Yarech) for appointed times, The sun has known his place of entrance. Psa 104:20 You set darkness, and it is night, In it does every beast of the forest creep. Psa 104:21 The young lions are roaring for prey, And to seek from Yah their food. Psa 104:22 The sun rises, they are gathered, And in their dens they crouch. Psa 104:23 Man goes forth to his work, And to his service--till evening. Psa 104:24 How many have been Thy works, O Yahuah, All of them in wisdom You have made, Full is the earth of Your possessions.

It is clear that Yahuah is speaking of the moon being appointed for watching over the night time as he is contrasting this thought with the sun over the day. There is nothing in here regarding the feasts! It is speaking of the rotation of Yah’s creatures, who if were out at the same time gathering food would be eating each other. But man is safe inside while the young lions look for prey. In the day the man goes to work and the lions sleep! These are the appointed times for man and beast to safe live together that these verses are talking about! The only ones feasting here are the lions by the moon!
If there are any examples in scripture where the moon is not used to determine a "moedim," then their entire argument will fall to the ground. Why? Because if we have examples in scripture where the moon is not involved in setting some "moedim," it proves that the moon doesn't necessarily need to be involved in finding the new months or feasts and certainly not the new year.

http://www.eliyah.com/lunarsabbath.html

The Sun/Stars do pass this test!
What makes it really confusing is that when you look up this word in Hebrew it will give you both moon and month because that is how it has been translated in our modern English Scriptures. That is why there are some tests to help clarify what was written in the Torah and Yah’s intent.

1. Scholars contend that the first usage is usually the best definition of that word.
2. Can “month” be inserted into the verse and will it still make sense?
3. What does the older lexicons give as definitions?
4. When do we detect a shift of meaning?
One of the oldest non pointed Lexicons has this to say about chodesh.

I. To renew, restore to a former state. 1 Sam. xi. 14. 2 Chron. xxiv. 4, & al. In Hith. to renew itself; or be renewed. Psal. ciii. 5. As a new, fresh. Exod. i. 8. Lev. xxvi. 10. Deut. xx. 5.

II. As a new or renewed period of days nearly equal to a synodical month, and thence by the translators in general rendered a month, though strictly speaking the term has no more relation to the moon than to the sun. It has been supposed to denote the new moon, reckoned at the evening of its visibility, and thence a synodical month, from the renovation of the lunar light. But though I do not pretend to settle chronological niceties as dependent on astronomical observations, yet I shall show from scripture, 1st, That the Jewish were not synodical months; and 2dly, That in the passages where is supposed to denote the visible new moon, it hath another meaning.

As to the first particular, it is plain that the Jewish year was nearly the solar tropical year or about 365½ days; because by

Exod. xxiii. 16, they were to keep the feast of ingathering of the fruits of the earth at the going out or end of the year, which they could not have done for a series of years, had they computed by any other than a year nearly equal to the solar tropical one.* Now from 1 Kings iv. 7. 1 Chron. xxvii. 1—15, it appears that there were twelve in the ancient Jewish year, and no more. But twelve synodical months, consisting each of about 29½ days, are far from equal to the solar tropical year; for 29½ days, multiplied by 12, equal only 354 days, whereas the solar tropical year consists of about 365½ days. It is evident, therefore, that by the Hebrew term cannot be meant a synodical month measured by the lunar conjunctions or the periodical renovation of the lunar light.

* For instance, let us for a moment suppose them to have reckoned by the lunar year of twelve synodical months, or somewhat more than 354 days; in this case the fruits would not have been regularly ripe at the end of the year, but the ingathering must have been continually encroaching on the succeeding lunar years, till in about thirty-three such years it would have passed forward through every month of this kind of year.
The same conclusion may be clearly deduced from the Mosaic canon, Lev. xxiii. 39 (which see), by which the first day of the feast of ingathering was always to be on the 15th day of the 7th month, computed from the month Abib, according to Exod. xii. 2. The month here intended must have been not a synodical but an artificial one; otherwise the fruits of the earth could not have been constantly gathered in (as the text imports) by the day prescribed. It moreover appears from Exod. xii. 2, compared with Exod. xiii. 4, that the Israelites reckoned by such artificial months in Egypt; for with what propriety could any month which was not nearly adjusted to the solar tropical year, be called Abib, i.e. the month of new fruits? since a month not thus settled must be continually varying through every season.

Again, since the paschal solemnity always began on the 14th day of the month Abib, (see Exod. xii. 6, 14. Lev. xxiii. 5.) and it was commanded that a wave-sheaf of the first fruits (of barley namely) should be presented to Jehovah on the morrow after the Sabbath in the paschal week, (Lev. xxiii. 10, 11.) we may be sure that the month Abib was not erratic, but fixed to a certain season of the solar tropical year; especially since the Jews were commanded to compute their feast of harvest from the day that the wave-sheaf was presented. See Exod. xxiii. 16. Lev. xxiii. 15, 16. Deut. xvi. 9, 13. The ancient Jewish therefore were not synodical but artificial or technical months, adjusted in such a manner that twelve of them were nearly equal to the solar tropical year, as our twelve calendar months are. I shall now

In the second place show briefly, that in the texts where Hàng has been supposed to denote the visible new moon, it hath another meaning. The first and principal of these passages, and which clears all the rest, is Num. xxviii. 14.

For unless it be taken for granted that signifies the visible new moon, there is no precept in scripture for any particular solemnities on such visible new moon; but in Num. xxviii. 11. it is commanded, In the beginnings of YOUR (N. B.) months ye shall offer a burnt-offering unto the Lord—ver. 14. This is the burnt-offering of the month in its month throughout the months of the year. Hang in this latter verse is plainly equivalent to the beginning of the Jewish month in the former, and therefore cannot denote the visible new moon; because, as above shown, their months were not synodical. And this context explains 1 Sam. xx. 5. 2 Kings iv. 23. Isa. i. 13. lxvi. 23. Ezek. xlvi. 3, 6, and all the other texts where Hàng is in our translation improperly rendered new moon, instead of month-day, or first day of the month. So Psal. lxxxi. 4, Blow the trumpet upon the first day of the month, in the time numbered or computed for our perpetually returning feast-day, as Num. x. 10, which see
As a noun between Month and Moon which has the greater number of uses?

We will explore these 20 verses a bit later.
The newer lexicons reflect the Babylonian concept of new moon first even though we saw that month was clearly used more times than moon.

<table>
<thead>
<tr>
<th>נַחֲמָה (280 x): sf.</th>
<th>הָעָשָׁת</th>
<th>הָעָשָׁת</th>
<th>הָעָשָׁת</th>
<th>הָעָשָׁת</th>
<th>הָעָשָׁת</th>
</tr>
</thead>
<tbody>
<tr>
<td>נַחֲמָה</td>
<td>הָעָשָׁת</td>
<td>הָעָשָׁת</td>
<td>הָעָשָׁת</td>
<td>הָעָשָׁת</td>
<td>הָעָשָׁת</td>
</tr>
</tbody>
</table>

newness; new moon, month
the new moon, the day of the new moo...
new moon; month; heat
month; New Moon Festival; New Moon...
new
new moon; month (; 200–299

2542 שָׁבַת (šāḇaḥ): v.; = Str 2318; TWOT 613–1. LN 13.1-13.47 (piel)
renew, restore, i.e., place in a state or condition identical or nearly the same as a prior state (2Ch 15:8; 24:4, 12; Ps 51:12[EB 10]; 104:30; Isa 61:4; La 5:21+); (http) renew oneself (Ps 103:5+); 2. LN 34.42–34.49 reaffirm, i.e., confirm a prior relationship or association (1Sa 11:14+); 3. LN 58.70–58.75 new, i.e., to be different and so not the same as a prior object (Job 10:17+), see also domain LN 13.1-13.47

Je 2:24.
2543 שְׁנֵה (hā·dāš): adj.; = Str 2319; TWOT 613a—1. LN 58.70–58.75 new, i.e., pertaining to that which is recent, new, not old (Ex 1:8; Lev 23:16; Jos 9:13; Dt 20:5; Jdg 5:8; SS 7:14), note: Isa 66:22 NIV text as 2544; 2. LN 28.28–28.56 new, i.e., pertaining to something not previously known (Ps 40:4[EB 3]; Ecc 1:9); 3. LN 10.53–10.61 unit: שְׁנֵה נַעַשָּׁה (‘iš·šā’h) hā·dāš bride, formally, new woman, i.e., a woman recently married (Dt 24:5).

**hadaš new**

S 2319; BDB 2943; HALOT 1:2943; TDOT 4:225–44; TWOT 613a; NIDOTTE 2543

1. The root *ḥdš* occurs in all Sem. languages with the same meaning (Berg., Intro. 220).

Hebr. has ḥdš pi. “to renew,” ḥdpb “to renew oneself,” and the nomis. hādāš “new” (in the place-names ḥādāša Josh 15:37; and Aram, ḥšōr ḥdattā Josh 15:25; cf. Wagner no. 88) and ḥōdeš “new moon, month” (on the fem. PN ḥōdeš in 1 Chron 8:9, see J. J. Stamm, FS Baumgartner 322).

Hebr. ḥādāš corresponds to Akk. eššu (cf. eddēšu “being ever renewed”), Ug. ḥdí (WUS no. 908; UT no. 843), Phoen.-Pun. ḥdš (in the name of the city Carthage, qrtḥdšīt = “new city”), and Aram. ḥēdat (DISO 83; KBL 1074a), which occurs once in Ezra 6:4 as a textual error.

2318. לְשׁוֹנַה chadash (293d); a prim. root; to renew, repair:—renew(5), renewed(1), repair(1), restore(3), restored(5).

2319. לְשׁוֹנַה chadash (294a); from 2318; new:—new(47), New(2), new thing(1), new things(2), something new(1).

2330. לְשׁוֹנַה chodesh (294b); from 2318; new moon, a month:—month(204), month and months(1), month throughout the months(2), months(33), new moon(17), new moons(9).

2321. לְשׁוֹנַה Chodesh (295a); from 2318; an Isr. woman:—Hodesh(1).
One interesting study I found was this by Samuel Thompson called “Chodesh means Month Not Moon”

I liked this first and foremost because he starts where we all should and that is the Torah.

The Hebrew Word “Chodesh” As Defined In Torah

<table>
<thead>
<tr>
<th>Gen 7:11</th>
<th>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.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen 8:4</td>
<td>And the ark rested in the seventh month on the seventeenth day of the month, upon the mountains of Ararat.</td>
</tr>
</tbody>
</table>

One interesting study I found was this by Samuel Thompson called “Chodesh means Month Not Moon”

I liked this first and foremost because he starts where we all should and that is the Torah.

The Hebrew Word “Chodesh” As Defined In Torah

<table>
<thead>
<tr>
<th>Gen 7:11</th>
<th>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.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen 8:4</td>
<td>And the ark rested in the seventh month on the seventeenth day of the month, upon the mountains of Ararat.</td>
</tr>
</tbody>
</table>
In the second month of Noah's life, on the seventh day of the month, all the fountains of the earth burst open, and all the springs of the mighty deep were opened. And all the springs of the great deep burst forth, and the windows of heaven were opened. And the rain fell upon the earth 40 days and 40 nights.
Genesis 8 Interlinear

4 Then the mountains were on the tenth day of the first month. And the ark rested.
There are three instances, where in the translation to the KJV the word “month” has been added into the English translation where it does not actually exist in the Hebrew text of the Torah (Genesis 8:5; 8:13) but has been inferred.
In the Torah the moon is only mentioned four times. Once in connection with the prophetic sign of Joseph’s dream (Genesis 37:9), once in Deuteronomy 33:14 concerning the growth of fruits and vegetables.

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

Deu 33:14  And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon,
And Yah spoke to you out of the midst of the fire. You heard a voice of words, but saw no form, you only heard a voice.

And He made known to you His covenant which He commanded you to do, the Ten Words, and He wrote them on two tablets of stone.

And commanded me at that time to teach you laws and right-rulings, for you to do them in the land which you pass over to possess.

Therefore, diligently guard yourselves, for you saw no form when Yah spoke to you at Ḥorĕḇ out of the midst of the fire,

lest you should do corruptly and shall make for yourselves a carved image in the form of any figure – the likeness of male or female,

the likeness of any beast that is on the earth or the likeness of any winged bird that flies in the heavens,

the likeness of any creature that creeps on the ground or the likeness of any fish that is in the water under the earth;

and lest you lift up your eyes to the heavens, and shall see the sun, and the moon, and the stars – all the host of the heavens – and you be drawn away into bowing down to them and serving them, which Elohim has allotted to all the peoples under all the heavens.
Deu 17:2 “When there is found in your midst, in any of your cities which יוהו your Eternal is giving you, a man or a woman who does what is evil in the eyes of יהוה your Eternal, in transgressing His covenant,
3 and has gone and served other mighty ones and bowed down to them, or to the sun or to the moon or to any of the host of the heavens, which I have not instructed,
4 and it has been made known to you and you have heard, and has searched diligently. Then see, if true: the matter is confirmed that such an abomination has been done in Yisra’ĕl,…. (The consequence is grave – read for yourselves).

Mashah (Moses) does not teach anything at all concerning the moon and being in association with the calendar! At this point we must stop and consider Yahuah’s warnings through Mashah’s (Moses’s) of curses that will be placed on the practice of adding to or taking away from His instructions. (Deuteronomy 4:2)
As we saw this verse is speaking of night shade foods.

Deu 33:14 And for the precious $H_{4480}\ H_{4022}$ fruits $H_{8393}$ brought forth by the sun, $H_{8121}$ and for the precious things $H_{4480}\ H_{4022}$ put forth $H_{1645}$ by the moon, $H_{3391}$ KJV

The context of Deuteronomy 21:13 is quite significant to the translation since contextually it refers to the period that a Hebrew male is required to wait until he can marry a captive slave woman of the nations.

Deu 21:13 And she shall put $H_{5493}\ (H_{853})$ the raiment $H_{8071}$ of her captivity from off $H_{4480}\ H_{5921}$ her, and shall remain $H_{3427}$ in thine house, $H_{1004}$ and bewail $H_{1058}\ (H_{853})$ her father $H_{1}$ and her mother $H_{517}$ a full $H_{3117}$ month: $H_{3391}$ and after $H_{310}$ that $H_{3651}$ thou shalt go in $H_{935}$ unto $H_{413}$ her, and be her husband, $H_{1167}$ and she shall be $H_{1961}$ thy wife. $H_{802}$
Num 10:8 And the sons$^\text{H1121}$ of Aaron, $^\text{H175}$ the priests, $^\text{H3548}$ shall blow$^\text{H8628}$ with the trumpets,$^\text{H2689}$ and they shall be$^\text{H1961}$ to you for an ordinance$^\text{H2708}$ for ever$^\text{H5769}$ throughout your generations. $^\text{H1755}$

In Numbers 10:10 it is written that first day of the month offerings were heralded by the blowing of the twin silver trumpets by the priests.

Given that as all the surrounding religions of the pagan nations, in accord with the Egyptians observed lunar months for their religious festivals and worshipped the moon.

Here the word “Yerach” being translated as “month” appears appropriate to denote the time given to the pagan captive woman for her period of grieving before her marriage to an Israeliite as well as pointing to her leaving behind pagan moon worship religion of her ancestors and becoming part of Israel.
If we read **Sefer Yashar Chapter 9:8-10** we can see that even Abraham’s father Terach worshipped elohim for every month of the year.

8 And Terach had twelve elohim of large size, made of wood and stone, after the twelve months of the year, and he served each one monthly, and every month Terach would bring his meat offering and drink offering to his elohim; this did Terach all the days.

9 And all that generation were wicked in the sight of *ayaz*, and they made every man his elohim, but they forsook *ayaz* who had created them.

10 And there was not a man found in those days in the whole earth, who knew *ayaz* (for they served each man his own elohim) except Noach and his household, and all those who were under his counsel knew *ayaz* in those days.

**Deu 17:3** And hath gone and served other gods, and worshipped them, either the sun, or moon, *H3394* or any of the host of heaven, which I have not commanded;

Since we are also not to serve Yahuah the same as the pagan’s did their pieces of stone and wood- celebrating a new moon or new month day to Yah would not seem appropriate and something incorporated from other religions.
From the above verses we are given evidence that:

1. The Pagan Nations worshipped pagan elohim each month.
2. That each of the months started on a day where offerings were made to these elohim.
3. That the Scriptural Months observed at that time were 12.
4. That Noach and Abraham did not do what Terach did, in other words they would not have celebrated a so called “New Moon Day” each and every month as it simply is not commanded or instructed by Yahuah.

The word “Yareach” (H#3394) (a derivative of H#3391 ‘Yerach”) is translated as “moon” and is found only three times in the Torah, and twice in the Book Of Joshua.

Josh 10:12 Then Yehoshua spoke to יהוה the day when gave the Amorites over to the children of Yisra’ël, and he said before the eyes of Yisra’ël, “Sun, stand still over Gib‘on; and moon, in the Valley of Ayalon.”

Josh 10:13 So the sun stood still, and the moon stopped, till the nation avenged itself upon their enemies. Is this not written in the Book of Yashar? Thus the sun stopped in the midst of the heavens, and did not hasten to go down for an entire day.
In Joshua “Chodesh” (H#2320) is translated as “month” and is found twice Joshua 4:19 and 5:10.

Jos 4:19 And the people came up out of Jordan on the tenth day of the first month, and encamped in Gilgal, in the east border of Jericho.

Jos 5:10 And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even in the plains of Jericho.

Book of Judges: Neither the word moon or month is found.
Samuel: The word “Chodesh” (H#2320) is translated as “month” (1 Samuel 20:27; 20:37) but in 1 Samuel 20:5, 18 and 20 it is translated as “New Moon”, in the conversation between David and Jonathan saying "tomorrow is the New Moon". The word should be translated for the word “Month” in each case without altering the context and thereby making it compliant with Torah.

The actual reading should be: "tomorrow is the Rosh (Head or First) Chodesh (Month)".

There are also two other words used within Torah for the English word “Moon” they are:

1. “Yareach” (H#3394)
2. “Ibanah” (H#3842)
Here is the third verse that is used to “prove” the moon is suppose to be used to determine the feasts. This also crashes and burns under scrutiny as many words are added that are not in the Hebrew.

Psa 81:3  Blow up\textsuperscript{H8628} the trumpet\textsuperscript{H7782} in the new moon,\textsuperscript{H2320} in the time appointed,\textsuperscript{H3677} on our solemn feast\textsuperscript{H2282} day. \textsuperscript{H3117}

\textbf{Psalms:} The English translation “moon” is found 9 times only. In Psalms 81 the word \textit{Chodesh} (H\#2320) is translated as “new moon” which would make more sense if it were translated into English as Month and it would be more compliant with Torah. The other 8 times of the occurrence of “moon” it is translated from the word “Yareach”.

\textbf{Psalms 81:} Nowhere in the Torah is it commanded as a statute for Israel to blow the trumpet on the new moon. This was not a statute for Israel. So either there is a mistranslation here or the psalmist is adding to the Torah which Yahuah forbids. In verse 3 the translation “new moon” the Hebrew word is Chodesh and should be translated as “month” and it becomes compliant with Torah and in so doing also clearly indicates that the verse can ONLY be referring to the Feast of Trumpets on the scriptural calendar!
Let’s have a look at these verses:

**Psalms 81:3** Blow up **H8628** the trumpet **H7782** in the new moon, **H2320** in the time appointed, **H3677** on our solemn feast **H2282** day.

<table>
<thead>
<tr>
<th>H2320 שָׁרוֹן</th>
<th>chôdesh</th>
<th>kho'-desh</th>
</tr>
</thead>
<tbody>
<tr>
<td>From <strong>H2318</strong>; the <strong>new</strong> moon; by implication a <strong>month</strong>: - month (-ly), new moon.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>H2318 שָׁרוֹן</th>
<th>châdash</th>
<th>khaw-dash'</th>
</tr>
</thead>
<tbody>
<tr>
<td>A primitive root; to <strong>be new</strong>; causatively to <strong>rebuild</strong>: - renew, repair.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

So the correct translation should be:

**Psalms 81:3** Blow up **H8628** the trumpet **H7782** in the month, **H2320** in the time appointed, **H3677** on our solemn feast **H2282** day.
There is also a bit of a problem with the translation of this verse. Yah’s feasts are not solemn! Also, with the word H3677 as “in the time appointed”. Modern Lexicons will point to Ke-sa as a full moon however the word does not mean moon. To get that meaning you would have to add the word Yerach for moon. It means to be covered as we will see. So they have also added to this definition a word that is not there. It also means a throne or seat of honor.

Psa 81:3  Blow up H8628 the trumpet H7782 in the new moon, H2320 in the time appointed, H3677 on our solemn feast H2282 day. H3117
4057 נֵבָּה (kê-sê(h)): n. [masc.]; = Str 3677; TWOT 1006—1. LN 1.26–1.33 full moon, i.e., a heavenly body that gives light at night (Pr 7:20+), note: for another interp, see next; 2. LN 67.163–67.200 first of the month, formally, full moon, i.e., the appearance of a phase of the moon as a full orb, as a definite point in time to mark a new month (Pr 7:20+), see also 4060, note: for MT text in Job 26:9, see 4061

4058 קִסָּה (kis-sê(h)): n. masc.; = Str 3676, 3678; TWOT 1007—1. LN 6.106–6.117 throne, i.e., an ornate chair, a piece of furniture in which the ruler sat (1Ki 10:18), see also 4061; 2. LN 37.48–37.95 rule, formally, throne, i.e., the authority and rulership of a leader over a people as a figurative extension of a throne as a piece of furniture (Dt 17:18; Ne 3:7), see also domain LN 37.35–37.47; 3. LN 6.106–6.117 chair, i.e., a common piece of furniture to sit in (1Sa 19:4; 13:18; 2Ki 4:10); 4. LN 87.19–87.57 place of honor, i.e., a place in a social arrangement marking a relative high status (2Ki 25:28), see also domain LN 17.23–17.25; 5. LN 7.2–7.25 unit: (‘ê-lâm kis-sê(h)) throne hall, i.e., a building in the palace complex (1Ki 7:7)

4059 נָבַּה (kâ-sâ(h)): v.; = Str 3680; TWOT 1008—1. LN 28.68–28.83 (qal) keeps hidden, keep to oneself, not respond with knowledge, i.e., keep information from others, though known and understood by oneself (Pr 12:16, 23+); (piel) hide from (Ge 18:17); 2. LN 40.8–40.13 (qal pass.) be covered, be forgiven, i.e., remove guilt of a wrongdoing, as an extension of hiding or covering an object (Ps 32:1+); (piel) forgive, cover over (Ne 3:37); 3. LN 79.114–79.117 (nif) be covered, i.e., place one object (often the top object covering a relatively large area) over another so the lower object cannot be seen or attacked (Jer 51:42; Eze 24:8+); (piel) cover (Ex 10:5); (pual) be covered, shrouded (Ge 7:19, 20; Ps 80:11[EB 10]; Pr 24:31; Ecc 6:4; Eze 41:16+); (hitp) concealed (Pr 26:26+); 4. LN 49 (pual) be clothed, i.e., wear clothing as an extension of covering an object with another object (1Ch 21:16+); (piel) clothe (Dt 22:12); (hitp) cover oneself, put on clothing (Ge 24:65; 1Ki 11:29; 2Ki 19:1, 2; Isa 37:1, 2; 59:6; Jnh 3:8+); 5. LN 79.9–79.17 (piel) decorate, i.e., make an object beautiful by covering with an adorning object (1Ki 7:18); 6. LN 25.223–25.250 (piel) overwhelm, formally, cover, i.e., have feelings or attitude of worry and concern as an extension of being completely covered over by an oppressive object (Ps 55:6[EB 5])
4060 כֶּסֶם (kē-sē(h)): n. [masc.]; = Str 3677; TWOT 1006 — 1. LN 1.26-1.33 **full moon**, i.e., a heavenly body that gives light at night (Ps 81:4[EB 3]+), see also 4057; note: for another interp, see next; 2. LN 67.163-67.200 **first of the month**, formally, full moon, i.e., the appearance of a phase of the moon as a full orb, as a definite point in time to mark a new month (Ps 81:4[EB 3]+)

4061 כֵּסֶם (kis·sē(h)): n. masc.; = Str 3678; TWOT 1007 — LN 6.106-6.117 **throne**, i.e., an ornate chair, a piece of furniture in which the ruler sat (1Ki 10:19(2×)+), note: NIV text in Job 26:9, see also 4058
To set, settle. It occurs not, however, as a V. in Heb. but hence
I. As a N. כשת a seat. 1 Sa. i. 9. iv. 13, 18.
2 Ki. iv. 10. Prov. ix. 14. In all which passages the LXX accordingly render it ἐδίψασσος, and Vulg. sella. And observe that the LXX once translate it, when meaning a royal throne, by ἐδίψασσος, Deut. xvii. 18. It is remarked by Mr Harmer, Observations, vol. iii. p. 338, &c. that though the sitting on mats and carpets be now almost the universal usage of the East, yet that anciently not only kings and supreme magistrates, (see 1 Sam. i. 9. iv. 13, 18.) but sometimes inferior magistrates, (see Neh. iii. 7, and Harmer, vol. iii. p. 304.) in those countries sat upon a כשת throne or raised seat, and that this was considered as a piece of splendour, and offered as a mark of particular respect. “It was doubtless for this reason,” he adds, “that a seat of this kind was placed, along with some other furniture, in the chamber the devout Shunamitess prepared for the prophet Elisha, 2 Ki. iv. 18, which our version has very unhappily translated a stool, by which we mean the least honourable kind of seat in an apartment; whereas the original word [כשת]...
So with or upon, following Num. xvi. 33. Job xxi. 26. xxxvi. 32. God spreads the light (lightning) over the vaults (of heaven) or vaulted skies, and he gives a commandment to it concerning him that prayeth, i.e. not to hurt him. So Mal. ii. 16, For Jehovah the Aleim of Israel saith he hateth him who putteth away (the divorcer), and him who spreads violence (i.e. the blood of violence used against his wife, comp. Isa. lxi. 3.) upon his garment. This is a strong instance of the Jewish hard-heartedness mentioned by our Saviour, Mat. xix. 8. Comp. the use of Ezek. xxiv. 7. In Niph. to be covered, overspread. Gen. vii. 19, 20. Jer. li. 42. In Hith. to cover, veil, or clothe oneself; Gen. xxiv. 65. 1 K. xi. 29. 2 K. xix. 1, 2. As a participial N. what is overspread, a covering. occ. Num. iv. 6, 14. As a N. fem. a covering, raiment. Gen. xx. 16. Exod. xxii. 26. Job xxiv. 7. As a N. a covering. Gen. viii. 13. Exod. xxvi. 14, & al. freq.

II. In Kal and Hiph. to cover, hide, conceal. See Gen. xviii. 17. xxxvii. 26. Prov. x. 18. xii. 16, 23. Job xxiii. 17. Covering of sin is spoken in several senses. God covers sin when he hides it, as it were, from his sight, and will not observe it. Neh. iv. 5, or iii. 37. Ps. lxxxv. 3. Comp. Ps. xxxii. 1; man covers his own sin, when he cloaks or palliates it, Job xxxi. 33. Ps. xxxii. 5. Prov. xxviii. 13; that of another when he conceals or says nothing of it. Prov. xvii. 9. Comp. Prov. x. 12. Hence Gr. κρίνω, Lat. cista, Eng. a chest. Lat. cassis a helmet, casa a house. Also Eng. to case, a case. French cacher to hide. Une caisse, a chest, whence Eng. cash, money at hand. Nummus in area.

III. As a N. the covered or canopied part of a throne. occ. 1 K. x. 19, twice. But observe that for the former fifteen of Dr Kennicott's codices, and for the latter thirteen, read לכסמה, and that in four other codices the in both words is written on a rasure. In Job xxvi. 9, the covering seems to be the same as the circumferential density of the universe; seizing or taking posses-
Since they are saying it is a masculine noun we have a choice of new month, which is not this word- it would be rosh chodesh or new moon, which is not this word- that would be rosh yareck or Ibanah. Or the covering of the throne. This is in alignment with the root word- a covering!

Psalm 81:3

חכש בתרשיש שופר בפסח ליום חג

Blow the horn at new moon, at full moon, for our feast day, | LEB

Or for our English ear- Blow in the month (of) trumpet toward the covering of the throne for our feast day.

We have not added any words that are not there and please note this is a specific feast day as none of this verse is plural. Since the feast of Trumpets is when Yahusha comes back as our King- It would make sense to blow the shofar in the direction of the throne.
The imprecise method using the moon for a calendar is also a problem—Yahuah is very precise and does not advocate confusion.

The meaning of renewed or new cannot be applied to a crescent moon or the time when the moon cannot be seen—it can only be used to mean full moon when the moon is fully restored to a renewed status—and that is a problem for those applying these moon phases to this word. However a new month starts on the first day so that can not be on a full moon. With Enoch’s calendar each month in a quarter is precisely counted 30-30-31 days. No guess work. Everyone would know.
That month we know to be the seventh month.

- **Song of Solomon**: The word “Ibanah” (H#3842) is used once for “moon”, The word “month” is not used.

- **Ezra**: The word “Chodesh” is used as month 12 times, and on one occasion the word “Yerach” is used as month (6:15). Ezra does not use the word moon.

- **Nehemiah**: The word “Chodesh” is translated as month 6 times, and once it is added into the text by the translator (It does not exist in the Hebrew text). The translation of “new moon” is not used.

- **Esther**: The word “Chodesh” is used as month 21 times with one occasion where “Month” is added by the translator. Moon is not used.

- **Isaiah**: the word “Moon” is found 7 times, once without a number, because it was added by the translator in Isaiah 3:18. The two different forms of “Yareach” (H#3394) and (H#3391) are used three times, and “Ibanah” (H#3842) is found twice translated as moon.
In Isaiah 66:23 the word “Chodesh” is translated as “new moon” but to be compliant with Torah and particularly with Numbers 10:10, it must be translated "from one month to another."

**Isaiah 66:23** And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come before me, saith Yahuah.

**H2320** וֹדֶשׁ chôdesh *kho‘-desh*
From **H2318**; the *new* moon; by implication a *month* - month (-ly), new moon.

**Isaiah 66:23** And it shall come to pass, that from one new month to another new month, and from one sabbath to another sabbath, shall all flesh come before me, saith Yahuah.

**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 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 Eloah: I am Yahuah your Eloah.

As we can see in **Numbers 10:10** the word Chodesh (H#2320) has been translated correctly as “New Month” and NOT NEW MOON.
• Jeremiah: uses the word Yareach twice as “moon”, **Chodesh (H#2320)** 18 times as month.

• Ezekiel: the word **Chodesh (H#2320)** is translated 19 times as “month” but the word month appears added by the Translators many more times.

In Ezekiel the word **“Chodesh” (H#2320)** is translated twice as “new moon” which again should be properly translated as month without changing the context. In both of these occasions the Hebrew text is not “Rosh Chodesh”, but “Yom Chodesh”, **(Ezekiel 46:1 & 6)** which should be translated as the **first day of the month** to be Torah compliant rather than “the day of the new moon”.

**Incorrect Translation Ezekiel 46:1** Thus H3541 saith H559 Yahuah H136 Eloah; H3069 The gate H8179 of the inner court H642 that looketh toward the east H6437 shall be shut H5462 the six H337 working H4639 days; H3117 **but on the sabbath** H317 H7676 it shall be opened, H6605 and in the day H3117 of the new moon H2320 it shall be opened.

**Incorrect Translation Ezekiel 46:3** Likewise the people H5971 of the land H776 shall worship H7812 at the door H6607 of this gate H1931 before H6440 the LORD H3068 in the sabbaths H7676 and in the new moons. H2320
**H2320 שׁוֹם chôdesh kho'-desh**
From H2318; the *new* moon; by implication a *month* - month (-ly), new moon.

**Correct Translation Ezekiel 46:1** Thus H3541 saith H559 Yahuah H136 Eloah, H3069 The gate H8179 of the inner court H6442 that looketh toward the east H6921 shall be shut H5462, the six working days; H3117 but on the Sabbath Day H3117 H3117 H7676 it shall be opened, H6605 and in the day H3117 of the new month H2320 it shall be opened.

**Correct Translation Ezekiel 46:3** Likewise the people H5971 of the land H776 shall worship H7812 at the door H6607 of this gate H8179 before H6440 Yahuah H3068 in the sabbaths H7676 and in the new months H2320.
• **Joel:** The Moon occurs three times and each time it is “Yareach”, the word month is found once in translation but not in the Hebrew Text.

• **Hosea:** uses the word Chodesh (**H#2320**) as Month once, and does not use the word moon at all.

• **Amos 8:5** uses the word Chodesh (**H#2320**) as “Moon” once.

• **Habakkuk:** uses the word “Yareach” as moon once.

• **Haggai:** uses the word Chodesh (**H#2320**) four times as month.

• **Zechariah:** uses the word Chodesh (**H#2320**) 5 times as month and once the word “Yareach” is translated as “month” (**Zechariah 11:8**). Twice the word “month” was added by translators.

• **1st Kings:** Chodesh (**H#2320**) is translated as “Month” eleven times with three times the word month is Yareach.
2nd Kings: Chodesh (H#2320) translated as “Month” 8 times with “Yareach” being translated as month one time. Chodesh is translated as “Moon” one time and “Yareach” as moon one time.

1st Chronicles: Chodesh (H#2320) is translated sixteen times as “Month” and the word “Moon” is not found in the book 2nd Chronicles: Chodesh (H#2320) is translated fourteen times as “Month” and the word “Moon” is not found.

The Hebrew word for Month H#2320 is used 256 times for “Month” it is only used 20 times for the word “Moon” which in my opinion is just a mistranslation of that word.

The weight of evidence however points to the Hebrew word #2320 to mean “Month” and NOT Moon.

However in all other instances of the Tanach (“First Covenant”) the translation of “moon” is not “Chodesh” but either “Yareach” or “Ibanah”.
To conclude this section, we have identified the following precepts:

1. From Torah (meaning “the instructions”) the” Word “Chodesh” ONLY means “Month” and never “moon”.

2. In the Torah, Mashah (Moses) does not give any instructions that associate a new moon or the moon in any of its phases with the scriptural calendar. (However, from archaeological evidence of the practices of the ancient Egyptian and Babylonian civilisations it is readily seen that all dominant ancient Middle East pagan nations kept their religious festivals in association with lunar month calendars.

3. Except for a few specific instances, the word “Chodesh” in the Hebrew text of the Tanach (Books of the “First Covenant”) it is translated as “Month”.

4. On the few occasions where ”Chodesh” is translated as “New Moon”, it can readily be replaced by the translation “Month” to be compliant with the Torah of Yahuah without changing the contextual meaning of the scripture.
There is **zero scriptural evidence** for sighting new moons to determine the beginning of new months. It is 100% based on teachings within the Talmud. Listed are inspired and direct quotations:

~ **[T]**he new moon began when the thin crescent of the new moon was first visible at sunset. (Theological Wordbook of the Old Testament, vol 1, p. 266) **this puts at odds as we will see the translation of Ke-sa for full moon for the first of the month in the errant translation of Psalms 81:3**.

~ The ancient [pagan] Greeks recognized the visible new moon as the beginning of the month when they celebrated the “sickle of the new moon” with offerings and meals. This was also the case with the ancient Babylonians who worshipped the new moon as the goddess Isis, and had her wearing horns, which resembled the new moon.” (TDNT, vol. 4, p. 639.)

~ Until Hillel II instituted a permanent calendar based on calculations (ca. 360), the fixing of the new moon was determined by observation and the evidence of witnesses. During the earlier period, the practice of adding a second day to festivals … was introduced for communities lying at a distance from Palestine, because it was doubtful on precisely which of the two days the new moon occurred.” (Encyclopedia of the Jewish Religion, p. 78; Massada-P.E.C. Press Ltd, 1965., based on talmudic tradition)
~ In old Israel the new moon—the day after the crescent was first sighted in the sky—was celebrated by sacrifices and feasting…” (Judaism, by George Foot Moore, professor of the history of religion, Harvard, vol 2, p. 22, based on talmudic literature)

Specific Quotes from Talmud: This should be huge red flags
~ “The Sanhedrin was assembled in the courtyard (“bet ya’azek”) of Jerusalem on the 30th of each month from morning to evening, waiting for the reports of those appointed to observe the new moon; and after the examination of these reports the president of the Sanhedrin, in the presence of at least three members, called out: “The New Moon is consecrated”; whereupon the whole assembly of people twice repeated the words: “It is consecrated” (R. H. ii. 5-7; Sanh. 102)

• “In the times of the Second Temple it appears from the Mishnah (R. H. i. 7) that the priests had a court to which witnesses came and reported. This function was afterward taken over by the civil court (see B. Zuckermann, “Materialien zur Entwicklung der Altjüdischen Zeitrechnung im Talmud, “Breslau, 1882). The fixing of the lengths of the months and the intercalation of months was the prerogative of the Sanhedrin, at whose head there was a patriarch or THÑb. The entire Sanhedrin was not called upon to act in this matter, the decision being left to a special court of three. The Sanhedrin met on the 29th of each month to await the report of the witnesses.
Neh 10:32 And we have appointed for ourselves commands, to put on ourselves the third of a shekel in a year, for the service of the house of our Eternal,
Neh 10:33 for bread of the arrangement, and the continual present, and the continual burnt-offering of the sabbaths, of the new moons, for appointed seasons, and for holy things, and for sin-offerings, to make atonement for Israel, even all the work of the house of our Eternal.

Jer 7:21 Thus said Yahuah of Hosts, Eternal of Israel, Your burnt-offerings add to your sacrifices, And eat ye flesh. Jer 7:22 For I did not speak with your fathers, Nor did I instruct them in the day of My bringing them out of the land of Egypt, Concerning the matters of burnt-offering and sacrifice, Jer 7:23 But this thing I instructed them, saying: Hearken to My voice, And I have been to you for Eternally, And ye--ye are to Me for a people, And have walked in all the way that I instruct you, So that it is well for you. Jer 7:24 And they have not hearkened, nor inclined their ear, And they walk in the counsels, In the stubbornness, of their evil heart, And are for backward, and not for forward. Jer 7:25 Even from the day when your fathers Went out of the land of Egypt till this day, I send to you all my servants the prophets, Daily rising early and sending, Jer 7:26 And they have not hearkened unto Me, Nor inclined their ear, and harden their neck, They have done evil above their fathers. Jer 7:27 And you have spoken to them all these words, And they do not hearken to thee, And you have called to them, And they do not answer you. Jer 7:28 And you have said to them: This is the nation that has not hearkened, To the voice of Yahuah its Eternal, Nor have they accepted instruction, Perished has stedfastness, Yea, it hath been cut off from their mouth.
What about the pagan background? Is Yah's ways the same as the pagans? Or are we instructed to leave them behind?

Because of people going after other deities and ways of Babylon, Yah blocks the correct path back to Him. His feasts.

Hos 2:4  **And her sons I do not pity**, For sons of whoredoms are they,
Hos 2:5  For gone a-whoring has their mother, Acted shamefully has their conceiver, For she has said, I go after my lovers, Those giving my bread and my water, My wool and my flax, my oil and my drink. **Hos 2:6** Therefore, lo, I am hedging up your way with thorns, **And I have made for her a wall, And her paths she doth not find.** *(The correct feasts)*
Hos 2:7  And she has pursued her lovers, And she does not overtake them, And has sought them, and does not find, And she has said: I go, and I turn back to My first husband, For--better to me then than now. **Hos 2:8** And she knew not that I had given to her, The corn, and the new wine, and the oil. Yea, silver I did multiply to her, And the gold they prepared for Baal. **Hos 2:9** Therefore do I turn back, And I have taken My corn in its season, And My new wine in its **appointed time-moed**, And I have taken away My wool and My flax, covering her nakedness. **Hos 2:10** And now do I reveal her dishonor before the eyes of her lovers, And none does deliver her out of My hand. **Hos 2:11** And I have caused to cease all her joy, Her festival, her new moon, and her sabbath, Even all her appointed times-moed, **Hos 2:12** And made desolate her vine and her fig-tree, Of which she said, A gift they are to me, That my lovers have given to me, And I have made them for a forest, And consumed them hath a beast of the field. **Hos 2:13** And I have charged on her the days of the Baalim, To whom she makes perfume, And puts on her ring and her ornament, And goes after her lovers, And Me forget--an affirmation of Yahuah.
Most encyclopedias will inform you that the lunar calendar is of Babylonian origin. The Jews of today are one of only a few people (including some mislead Israelites) who still use this outdated anti-Scriptural Babylonian lunar calendar.

Those few people who still use the moon to determine time (i.e., lunar month, lunar year) will admit that a 13th lunar month must be added to their calendar seven times in each 19 year cycle, in order to balance with the solar calendar. Why would anyone using a lunar timetable, want to balance to the solar calendar? If the solar calendar is important enough to balance with, why not just use it?


"In the Babylonian 19 year cycle the year, following the example of many more primitive calendars, began with the first new moon after the vernal equinox. After the partition of Alexander's Asiatic empire, this cycle was adopted, in 312 B.C., as the basis of the official calendar of the Seleucid empire in Mesopotamia and Syria, the only significant difference being that the Seleucid year, following the precedent of the old Macedonian calendar, began in the fall, with the new moon following the autumnal equinox."
There is evidence that in the 3d century B.C. this cycle was adopted by the Parthian dynasty in Persia, and that from Persia it reached China during the Han dynasty, where it continues as the basis of the Chinese calendar, the Moon Year. In Palestine, the 19 year cycle was adopted by the Jews for their religious calendar, and *with slight modification* it still continues in use among them. (See Jewish Calendar.) From the Jews it passed to the Christians, who have continued from that day to this to use it to determine the date of Easter.
"We hear of an Athenian scientist named **Meton**, who is said to have presented a 19 year cycle corresponding to this description, in 432 B.C., and in consequence it is sometimes referred to as the Metonic cycle; but there is no proof that it was independently devised by him, or that he had in his possession the data of observations sufficiently numerous or exact to make possible the computation, the inference being that his contribution was to introduce to the Greek world the results of computations already perfected in **Babylonia**." (Emphasis added.)
And then, in vol XIX, p 410, ibid, we find:

"The lunar month was used by the Chaldeans and Egyptians, and is still by the Jews, Turks, and some uncivilized nations." (Emphasis added.)

The Jewish People's Almanac, 1988 ed., p 403

"All Jews on earth must 'Sanctify the Moon' (Kiddush Levana) when a new moon shows itself at the beginning of each Jewish month." (Emphasis added.)

Is there any scripture proof that we are to add a 13\textsuperscript{th} month?
Witness # 1 - Esther 2:12
Now when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months according to the manner of the women, (for so were the days of their purifications accomplished, to wit, six months with oil of myrrh, and six months with sweet odours, and with other things for the purifying of the women;)

Commenting on Esther 2:12, The Wycliff Bible Commentary, 1962 ed., p 450,
"After an entire year of preparation, the turn of each maiden came to go to the king."

In Adam Clarke's Commentary on the Holy Bible, 1967 abridged ed., p 427
"She (Esther) is chosen among the young women, and is placed under the care of Hegai, the king's chamberlain, to go through a year's purification."
Enoch 25:4-6
And as for this fragrant tree, no mortal is permitted to touch it until the great judgment when He shall take vengeance on all and bring everything to its completion forever. It shall then be given to the righteous and qodesh. Its fruit shall be for food for the elect; it shall be transplanted to the qodesh place to the temple of the Eternal king. Then they shall rejoice and be glad and enter into the qodesh place; and its fragrance shall enter into their bones, and they shall live a long life on earth, as your fathers lived. And in their day there will be no sorrow or pain or torment or toil.
And Solomon had twelve officers over all Israel, which provided victuals for the king and his household: each man his month in a year made provision.

And for the 4th witness, as to the number of months in a Scriptural year, 1 Chronicles 27:1-15 provides the army duty assignment.

1Ch 27:1 Now the children of Israel after their number, to wit, the chief fathers and captains of thousands and hundreds, and their officers that served the king in any matter of the courses, which came in and went out month by month throughout all the months of the year, of every course were twenty and four thousand.

1Ch 27:15 The twelfth captain for the twelfth month was Heldai the Netophathite, of Othniel. and in his course were twenty and four thousand.
CONCLUSION

We find four Scriptural witnesses that indicate that a Scriptural year has 12 months, and no Scriptural witnesses that indicate a Scriptural year has 13 months in it. Or an exception, like when they added a week to the feasts in Jeremiah.

And remember, if you use the lunar calendar, you must add a 13th month **7 times every 19 years cycle**. The phrase "13th month" does not appear in The Scriptures.

We not only have a preponderance of evidence--but evidence beyond any reasonable doubt, that a Scriptural year has twelve months. It follows then, that *any* year with more, or less, than twelve months is unscriptural.

The Metonic Cycle (a.k.a., the Babylonian Calendar) is unscriptural! If you reckon time by the lunar cycles, out of necessity, seven times in every 19 year cycle (37%) must have 13 months, and is therefore unscriptural.
Mosha and Enoch are in complete agreement! Man has changed what was said and added to the instructions to go by a different timepiece. Yah is not pleased. He has told them repeatedly but they will not listen and they still are not listening.

Amo 5:21 I have hated--I have loathed your festivals, And I am not refreshed by your restraints.
Amo 5:22 For you cause burnt-offerings and your presents to ascend to Me, I am not pleased, And the peace-offering of your fatlings I behold not.
Amo 5:23 Turn aside from Me the noise of thy songs, Yea, the praise of thy psaltery I hear not.
Amo 5:24 And roll on as waters doth judgment, And righteousness as a perennial stream.
Amo 5:25 Sacrifices and offering did you bring not to Me, In a wilderness forty years, O house of Israel?
Amo 5:26 And you bare Succoth your king, and Chiun your images, The star of your god, that ye made for yourselves.
Amo 5:27 And I removed you beyond Damascus, Said Yahuah, Eternal of Hosts is His name.
Gideon and the Crescent Symbol
The story of Gideon illustrates the danger of the crescent moon fallacy. This is not a minor difference of opinion. (Judges 8:21-28) The Midianites wore gold crescent moon symbols. Gideon took those symbols and melted them down to make an ephod of gold turning those pagan symbols into a symbol on the outer garment of the High Priest. *Even using the gold of the crescent moon idols to make an ephod became a snare to Gideon because all Israel played the harlot with it and after he died they turned away from Yah*. It was a portal for evil. This shows that ETERNAL not only detests using the crescent moon to determine dates He also detests these pagan symbols even if they are made into a righteous symbol.

*Jdg 8:27* and Gideon makes it into an ephod, and set it up in his city, in Ophrah, and all Israel go a-whoring after it there, and it is to Gideon and to his house for a snare.

Looking to the moon every month or for setting the feasts can also be a snare. Let us shamar the other folks that use it still besides the Jews. Do we really want to be in agreement with them?
The fact that this particular gathering, mentioned in the Talmud, is held in an attic (*aliyat gag*) might suggest to a modern reader that there is something clandestine about it, perhaps a desire to take distance from Roman ears or even from the surrounding Jewish population.

Clandestine or not, this meeting, and all the similar gatherings that preceded and followed, contained the seeds of revolution – the radical restructuring of Jewish religious thought and practice that followed the destruction of the Temple in 70 CE.

According to Prof. Rachel Elior of the Hebrew University of Jerusalem, the rabbis were involved in nothing less than “a reinvention of Judaism... They were closing an old world based on prophecy and angelic revelation and opening the sacred canon to human reinterpretation.”

The short reason for the canon/Apocrypha divide, she suggests, was a dispute over the calendar. The more profound explanation involves a power struggle between the old priestly order that believed its rulings to be divinely inspired and an emerging class of rabbis espousing a different narrative, one which gave human reason and laws a role in shaping the religion. Elior demonstrates how mystic notions like cosmic calendars and heavenly chariots were part of a power struggle whose outcome would affect how Judaism is practiced to the present day. For centuries the Israelites had marked time according to a solar calendar drawn up by the priestly caste but regarded as divinely inspired.
Elior terms the priestly calendar an exceptional mathematical construct that reflected a presumed cosmic order revealed to Enoch (Hanoch, in Hebrew), an intriguing biblical figure central to the priestly narrative but shunted aside by the rabbis. In Genesis (5:18), he is mentioned briefly in the long list of descendents of Adam – the seventh generation of the patriarchs of mankind, marked the earliest generations – but his listing is unique. As with all the others, it gives the number of years he lived – 365 in his case, not coincidentally the number of days of the year – and tells whom he begot – Methuselah, who lived 969 years and who in turn begat Noah.

THE MOST tangible earthly manifestation of the solar calendar was the priestly work roster on the Temple Mount. Twenty-four priestly families, the same number as the number of hours in a day, took weekly turns attending to animal sacrifices and other Temple rituals. Like army reservists today, members of one of these families would go up to the Mount on Sunday morning and officiate until relieved by the next family a week later.
From Prof. Elior’s book: The Three Temples she explains that each priestly family served 2 weeks a year with 4 of the families doing 3 weeks – completing a 52 week year. All the priests were required to be at the temple for the week of Pesach and Tabernacles.

These scholars, who would become known as rabbis or sages, were unhappy about the exclusiveness of the priests and the power they had accrued through their claims to esoteric knowledge as confidants of angels. In a game-changing move, the rabbis declared that the age of prophecy had long since ended and that the priesthood had been severed from ongoing access to higher authority. According to one rabbinic tradition, prophecy had ended with the destruction of the First Temple in the sixth century BCE. According to another, it ended when Alexander the Great and the Hellenizers arrived two centuries later. The priests vigorously rejected this downsizing. The rabbis favored a lunar calendar, says Elior, because they saw it symbolically freeing the nation from dependence on a closed priestly caste locked into the solar calendar and claiming divine authority. They wanted to symbolize instead man’s share in the determination of time and of his own fate. “They declared that human understanding of sacred writings was a legitimate source of authority.” The month would now not commence according to a solar calendar pre-calculated for eternity but by mortals scanning the sky for the new moon, perhaps disagreeing about the sighting among themselves, perhaps even erring.
A MODERN-DAY reminder of the rabbinic victory in their epic struggle with the priests can be witnessed outside Orthodox synagogues one night a month, when the congregation emerges to pronounce the prayer for the new moon. In choosing the works that would comprise the biblical canon, says Elior, the principle criteria of the rabbis was to exclude those which invoked the solar calendar and endowed the priests with ongoing divine authority. “They were saying by this, ‘The old age has ended and a new age has begun.’”

Following the destruction of the Temple, the priestly order was shattered and the rabbis were free to reconfigure the playing field. They not only discarded the apocryphal texts but, according to Elior, probably amended some passages in the books they would include in the Bible to minimize references to the solar calendar, to angels and to the story of Enoch. By doing so, the sages prepared the Jewish people for the long haul through the ages.

Interesting, not only has the RCC hidden Enoch, but so have the Rabbis - let's take time out of Yahuah's hands and put it in human hands - because humankind has always done so well.

The Adversary is 'expert' at preying on the vanity of men, and because he wants to be like Yahuah, he counterfeits time, but he has only succeeded in leading man to 'worship' idols, of which the moon is one of them.
The folks at Qumran did not go by the days of the Temple in Yahrushalom. They did not go by the moon. John the Baptist was a follower of these folks and was a precursor to Yahusha—Did Yahusha say John was wrong in anything? If so why did he let him immerse him? They had a copy of Enoch's calendar! Interesting isn't it?

Speaking of Yahusha he did condemn the scribes and Pharisees for shutting the door to Yah and not going in themselves and would not let anyone else in! What is the door/path? The feasts! They were doing it wrong and he told them so!

Matthew 23:13
Οὐαὶ δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαίοι ὑποκρίται, ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων ὑμείς γὰρ οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν. | LEB NT

“But woe to you, scribes and Pharisees—hypocrites!—because you shut the kingdom of heaven before people! For you do not enter, nor permit those wanting to go in to enter.” | LEB
Matthew 7:13

"Enter through the narrow gate, because broad is the gate and spacious is the road that leads to destruction, and there are many who enter through it."

στενὸς, stênòs, sten-os'; prob. from the base of 2476; narrow (from obstacles standing close about): — strait.

στενοχώρεω, stênōchóreō, sten-okh-o-reh'-o; from the same as 4730; to hem in closely, i.e. (fig.) cramp: — distress, straiten.

στενοχορία, stênōchoriá, sten-okh-o-ree'-ah; from a comp. of 4728 and 5561; narrowness of room, i.e. (fig.) calamity: — anguish, distress.
Luke 11:52
οὐδὲν ὑμῖν τοῖς νομικοῖς, ὅτι ἤρατε τὴν κλείδα τῆς γνώσεως· αὐτοὶ ούκ εἰσήλθατε καὶ τοὺς εἰσερχομένους ἐκωλύσατε. | LEB NT RI
Woe to you, legal experts, because you have taken away the key to knowledge! You did not enter yourselves, and you hindered those who were entering!” | LEB

κωλύων

Gn 23,6; Ex 36,6; Nm 11,28; 1 Sm 25,26; 2 Sm 13,13
A to hinder [abs.] Tob 8,3; to withhold, to prevent [τι] Jb 12,15; to withhold from [τι ἀπὸ τινος] Gn 23,6; to hinder, to forbid [τινα] Nm 11,28; to hinder [+inf.] Is 28,6
P to be hindered from, to be restrained from [+inf.] Ex 36,6; id. [τινος] 1 Ezr 6,6; id. [ἀπὸ τινος] Sir 20,3

V 3-2-4-4-20=33

Luke 12:1
Ἐν οἷς ἐπισυναχθείσιν τῶν μυριάδων τοῦ ὄχλου, ὡστε καταπατεῖν ἀλλήλους, ἢρετο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶτον Ἰπποτῇ ἐαυτοὶς ἀπὸ τῆς ζύμης, ἢτις ἐστὶν ὑπόκρισις, τῶν Φαρισαίων. | LEB NT RI
During this time when a crowd of many thousands had gathered together, so that they were trampling one another, he began to say to his disciples first, “Beware for yourselves of the leaven of the Pharisees, which is hypocrisy. | LEB

Luke 12:2
οὐδὲν δὲ συγκεκαλυμμένον ἐστὶν ὁ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτὸν ὁ οὐ γνωσθήσεται. | LEB NT RI
But nothing is concealed that will not be revealed, and secret that will not be made known. | LEB
Is Enoch reliable? Yahuah and Yahusha think so!

His Name-H2585 means dedicated or initiated. Gesenius says:

(Gen. 5:18—24). From the etymology of his name the later Jews have not only conjectured him to have been a most distinguished antediluvian prophet, but they have also imagined him to have been the inventor of letters and learning; and thus books have been ascribed to him (see the Epistle of Jude, ver. 12).
When you look at this you will see not only was Enoch the great-great grandfather of Noah but all the sons in the first 10 generations were alive at the same time Enoch was except Noah.

Dates are AA = After Adam — Methuselah means “it will come when he is dead” —4000 BC by most scholars. The Flood was in 1656, the year Methuselah died.
What does his genealogy tell us?

- Noah was the only one who did not get the pleasure of knowing Adam in the first 10 Generations!

- Enoch would have received information first hand from Adam, Seth, Enos, Cannan, Mahaleel and Yared!

- Adam was his Great-Great-Great-Great Grandfather. Adam having died at 930 was in his prime at 308 years old when Enoch was born.

- He had 622 years to teach him what he knew and what he saw. This alone makes Enoch a very special witness.
Noah may have missed out on knowing Adam and Seth, but he had the books that Enoch wrote to take with him on the Ark.

In fact Enoch only lived 57 more years after Adams death!

Cainan, Mahalaleel, Yahred, Methuselah, and Lamech could verify first hand Adam’s and Enoch’s accounts to Noah.

That is a lot of witnesses in both directions.
4 CREDITABLE WITNESSES TO HIS GENEALOGY

- Genesis Chapter 5
- Luke Chapter 3
  - Jude
- Yubalees Chapter 4
- Yahshher Chapter 2
When we are looking at a book that deal with Scripture there needs to be a vetting process to be sure the person and their writings can be reasonably trusted. We must look at the character of the person and also if the writings contradict the character of Yah.

From the Fenton translation: Gen 5:22-24

“And Hanok walked with

Yah, after Methuselah had been born to him, three hundred years, and sons and daughters were born to him. And Hanok walked with

Yah and he did not die, Yah having taken him to Himself.”

(YLT) And Enoch walketh habitually with Yah, and he is not, for Yah hath taken him.
WHAT DID IT MEAN TO “WALK” WITH YAH?

**Walked** הָלָּк (hā lāk): v.; ≡ Str 1980, 3212; 1. (http) go about, ; 2.; (http) walk about, walk without particular goal; 3. (http) lived for, formally, walked (Ge 5:22); 6. (http) flash back and forth ; 17. (http) swallow down, formally, walk down, i.e., the movement of a mass through the mouth and down the alimentary (digestive) canal; (http) formally, walk before, i.e., give religious worship and service to deity, apparently as a figurative extension of walking in procession before a king or sacred representative

**לָק (hē lēk): n.masc.; ≡ Str 1982;1. flowing, oozing, i.e., the slow gravitational motion of a thick, viscid liquid 2. visitor, i.e., one who goes to another place where he is not familiar to the locals

WHAT DOES IT MEAN THAT YAH “TOOK” HIM?

The verb לֶקֶח (lā qēḥ): v.; ฯ; ñ Str 3947; 1. (qal) grasp, take hold of, i.e., grasp an object with the hand; 2. (qal) obtain, gain, i.e., bring an object into one’s possession, either with or without permission of the owner (qal) receive, i.e., accept an object or benefit for which the initiative resides with the giver, and a focus on the transfer to the recipient; 4. (qal) collect, i.e., receive what is due from a giver, usually as an obligation, which may be a proper or improper goal 5. (qal) select, choose, i.e., prefer one object over another, and then grab, possess, or use for a purpose; 6. (qal) accept, i.e., come to believe something and so act. upon it; 7. (qal) suffer, i.e., experience some event or state, as an extension of receiving an object; 8. (qal) send, i.e., cause one to make linear movement 9. (qal) lead away, i.e., cause an object to move to another place; (qal pass.) be led away.

The noun לֶלֹא (lē qēḥ): n.masc.; ฯ Str 3948; 1. teaching, instruction, i.e., information conveyed to a student; 2. learning, i.e., information that is apprehended and incorporated in the life; 3. belief, i.e., that content of what one believes to be true; 4. persuasive words, i.e., words that hold power to persuade and change a behavior.

And Enoch walked with God, and he was no more, for God took him. | LEB
We found that he was taken back and forth to Yah just in word meanings of to walk.

~*~ Jasher 3:2 ~*~
“And the soul of Enoch was wrapped up in the instruction of the *YHWH*, in knowledge and in understanding; and he wisely retired from the sons of men, and secreted from them for many days.”

The most important, strongest and absolute character witness of someone we have is *YHWH*. Yah should be our first stop at verifying something. If a person is deemed special and reliable by Yah, who are we to second guess that?
CHARACTER RECAP THAT CHANOK IS WORTHY

• We have 5 witnesses in Genesis 5:19, Luke 3:37, Jude 1:14, Yubilees chapter 4 and Yasher chapters 2&3 all confirming his genealogy.

• His Name means to teach and instruct and being dedicated and consecrated (dedicating your life to) Yah-being set apart for Qodesh work. This is confirmed in Genesis 5:24, Hebrews 11:5, Yahsher and Yubilees.

• Enoch would have been taught by Adam, and so would have knowledge of creation and forward. Adam was a prophet as well.

• Enoch was so special- Yah took him back and forth to be with Him for teaching and then ultimately kept him. This is confirmed by witnesses in Genesis, Hebrews, Yubilees and Yasher. He has a specific purpose for him to accomplish still.
Is Chanok’s Book Worthy of Being Scripture?

Chanok has become quite famous for his writings regarding the Nephilim. His writings confirm and fills in the story from Genesis which as we have discovered would have been easy for him sitting at Adam’s feet for 600+ years and living in the very time it was taking place “in the days of Yared”.

Jubilees gives us this account of his writing and his purpose that is a witness to what we have already learned about him.
16 And in the eleventh jubilee [512-18 A.M.] in the fifth week, in the fourth year of the jubilee, ...
17 he called his name Enoch. And he was the first among men that are born on earth who learnt
writing and knowledge and wisdom and who wrote down the signs of heaven according to the order
of their months in a book, that men might know the seasons of the years according to the order
of 18 their separate months. And he was the first to write a testimony and he testified to the sons of
men among the generations of the earth, and recounted the weeks of the jubilees, and made
known to them the days of the years, and set in order the months and recounted the Sabbaths of
the years 19 as we made (them), known to him. And what was and what will be he saw in a
vision of his sleep, as it will happen to the children of men throughout their generations until the
day of judgment; he saw and understood everything, and wrote his testimony, and placed the testimony
on earth for all 20 the children of men and for their generations. And in the twelfth jubilee, [582-88]
21 ... And he was moreover with the angels of Yah these six jubilees of years, and they
showed him everything which is on earth and in the heavens, the rule of the sun, and he wrote
down 22 everything. And he testified to the Watchers, who had sinned with the daughters of men;
for these had begun to unite themselves, so as to be defiled, with the daughters of men, and
Enoch 23 testified against (them) all. And he was taken from amongst the children of men, and
we conducted him into the Garden of Eden in majesty and honor, and behold there he writes down the con-
demnation and judgment of the world, and all the wickedness of the children of men. And on account
of it (Yah) brought the waters of the flood upon all the land of Eden; for there he was set as a sign
and that he should testify against all the children of men, that he should recount all the 25 deeds of the
generations until the day of condemnation. And he burnt the incense of the sanctuary,26 (even)
sweet spices acceptable before אב of on the Mount. For אב has four places on the earth, the
Garden of Eden, and the Mount of the East, and this mountain on which thou art this day,
Mount Sinai, and Mount Zion (which) will be sanctified in the new creation for a sanctification of
the earth; through it will the earth be sanctified from all (its) guilt and its uncleanness through-27
out the generations of the world.
Jubilees testifies that he is so Qodosh, he was let back into the Garden of Eden. This makes sense because this is where the “tree of life” is. If indeed he is the other “witness” (as it states here since he is witnessing all that is transpiring from the garden) at the end of the tribulation, then it would make sense that he and Elijah would be put in the Garden to be kept alive until that day in the future. It also tells us he is the one that was taken for a specific purpose: And he was taken from amongst the children of men, and we conducted him into the Garden of Eden in majesty and honor, and behold there he writes down the condemnation and judgment of the world, and all the wickedness of the children of men. Yah thinks so much of him it says And on account of it (his accounts of mans wickedness), (Yah) brought the waters of the flood upon all the land of Eden; for there he was set as a sign and that he should testify against all the children of men, that he should recount all the deeds of the generations until the day of condemnation.

This speaks not only to his character but to the validity Yah holds in his writings.
The third-century BC translators who produced the Greek Septuagint rendered the phrase "God took him" with the Greek verb metatithemi (μετατίθημι) meaning moving from one place to another. Sirach 44:16, from about the same period, states that "Enoch pleased God and was translated into paradise that he may give repentance to the nations." The Greek word used here for paradise, 'paradeisos' (παραδείσος), was derived from an ancient Persian word meaning "enclosed garden", and was used in the Septuagint to describe the Garden of Eden. Later, however, the term became synonymous for heaven, as is the case here.
The Book of Parables uses the expression "Son of Man" for the eschatological protagonist, who is also called “Righteous One,” “Chosen One,” and “Messiah”, and his sitting on the throne of esteem in the final judgment. A Messiah called "Son of Man", with divine attributes, generated before the creation, who will act directly in the final judgment and sit on a throne of esteem (1 Enoch 46:1–4, 48:2–7, 69:26–29).\textsuperscript{562-563} The sinners usually seen as the wealthy ones and the just as the oppressed (a theme we find also in the Psalms of Solomon).

There is little doubt that 1 Enoch was influential in molding New Testament doctrines about the Messiah, the Son of Man, the messianic kingdom, demonology, the resurrection, and eschatology (broadly speaking, Christian eschatology is the study of the destiny of humankind as it is revealed by the Scripture). The limits of the influence of 1 Enoch are discussed at length by R.H. Charles, E Isaac, and G.W. Nickelsburg in their respective translations and commentaries.
"The Aramaic Book of Enoch...very considerably influenced the idiom of the New Testament and patristic literature, more so in fact than any other writing of the Apocrypha and Pseudepigrapha."


Two of these phrase are in the *Book of Jude* tells us in vs. 14 that "Enoch, the seventh from Adam, prophesied..." Jude also, in vs. 15, makes a direct reference to the *Book of Enoch* (2:1), where he writes, "to execute judgment on all, to convict all who are ungodly..." The time difference between Enoch and Jude is approximately 3400 years. Therefore, Jude's reference to the Enochian prophesies strongly leans toward the conclusion that these written prophecies were available to him at that time.

Also *II Peter* 2:4–5 and *I Peter* 3:19–20 made reference to some Enochian material
The visions found within are very similar in many aspects to John's vision in Revelation, and Ezekiel's in Ezekiel 10. The similarities are such as to raise the question as to why John and Ezekiel's visions were considered worthy of the Scripture, and Enoch's were not.

8. And the vision was shown to me thus: Behold, in the vision clouds invited me and a mist summoned me, and the course of the stars and the lightnings sped and hastened me, and the winds in the vision caused me to fly and lifted me upward, and bore me into heaven."

Yah's prophet then began to relate the vision of Heaven which he was granted to see by Yah Almighty. In it he describes a house, made up of crystals. The ceiling was "like the path of the stars and the lightning's, and between them were fiery cherubim, and their heaven was (clear as) water" (vs. 11). I Enoch describes the walls of this house as being surrounded by fire, and the room was "as hot as fire and cold as ice".
The narrative describes him becoming terrified, "and trembling got hold of me". As dreadful and magnificent as this house was, a second house was revealed, "greater than the former".

"...and the entire portal stood open before me, and it was built of flames of fire. 16. And in every respect it so excelled in splendour and magnificence and extent that I cannot describe to you its splendour and its extent. 17. And its floor was of fire, and above it were lightning's and the path of the stars, and its ceiling also was flaming fire. 18. And I looked and saw therein a lofty throne: its appearance was as crystal, and the wheels thereof as the shining sun, and there was the vision of cherubim. 19. And from underneath the throne came streams of flaming fire so that I could not look thereon."

I Enoch's use of a cherubim near the throne is in accordance with the Scripture. It was a cherub which stood over the Mercy Seat of the Ark of the Covenant. It was a cherub Yah placed to guard the Tree of Life in Eden, after Adam and Eve had been expelled.

Cherubim always appear next to the Throne of הַיָּהָוֶה in Scripture, continually praising Him and serving Him day and night. Thus, there is little doubt as to where Enoch is when he enters this second house.
THE VISIONS OF EZEKIEL & JOHN

Ezekiel 10:2
"And He spoke to the man clothed in linen and said, 'Enter between the whirling wheels under the cherubim, and fill your hands with coals of fire from between the cherubim, and scatter them over the city'. And he entered in my (Ezekiel) sight."

John 4:5-6
"And from the throne proceed flashes of lightning and sound and peals of thunder. And there were seven lamps of fire burning before the throne, which are the seven spirits of Yah; and before the throne there was it were, a sea of glass like crystal; and in the center and around the throne, four living creatures full of eyes in front and behind."

John and Ezekiel were both in exile when they recorded their visions. Ezekiel was part of the Babylonian Exile, John was imprisoned on the island Patmos. It is safe to assume with certainty that neither man had access to a copy of Enoch I in order to copy their descriptions.

The descriptions are almost identical, in the respect of lightning, crystals, fire, cherubim, and with Ezekiel, wheels of a chariot!
If there was any doubt as to who the throne belonged to, Enoch I erases all doubt in verse 20.

"20. And the Great Esteemed sat thereon, and His raiment shone more brightly than the sun and was whiter than any snow. 21. None of the angels could enter and could behold His face by reason of the magnificence and esteem and no flesh could behold Him. 22. The flaming fire was round about Him, and a great fire stood before Him, and none around could draw nigh Him: ten thousand times ten thousand (stood) before Him, yet He needed no counselor."

We do see a bias against Chanok
If Enoch was a false prophet - for example his calendar was incorrect, then Yahusha nor anyone else under Torah would be able to quote him.
Blessed are the meek, for they shall inherit the earth. (Mat 5:5)
The elect shall possess light, joy and peace, and they shall inherit the earth. (Enoch 5:7 {6:9})

the Father judges no man, but hath committed all judgment unto the son (John 5:22)
the principal part of the judgment was assigned to him, the Son of man. (Enoch 69:27 {68:39})

shall inherit everlasting life (Mat. 19:29)
those who will inherit eternal life (Enoch 40:9 {40:9})

"Woe unto you that are rich! for ye have received your consolation. (Luke 6:24)
Woe to you who are rich, for in your riches have you trusted; but from your riches you shall be removed. (Enoch 94:8 {93:7}).

Ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. (Mat. 19:28)
I will place each of them on a throne of esteem. (Enoch 108:12 {105:26})
Woe unto that man through whom the Son of man is betrayed! It had been good for that man if he had not been born. (Mat. 26:24)
Where will the habitation of sinners be . . . who have rejected אָרוֹן of spirits. It would have been better for them, had they never been born. (Enoch 38:2 {38:2})

between us and you there is a great gulf fixed. (Luke 16:26)
by a chasm . . . [are] their souls are separated (Enoch 22: 9,11{22:10,12})

In my Father's house are many mansions (John 14:2)
In that day shall the Elect One sit upon a throne of esteem, and shall choose their conditions and countless habitations. (Enoch 45:3 {45:3})

that ye may be called the children of light (John 12:36)
the good from the generation of light (Enoch 108:11 {105: 25})

the water that I shall give him shall be in him a well of water springing up into everlasting life. (John 4:14)
all the thirsty drank, and were filled with wisdom, having their habitation with the righteous, the elect, and the Qodesh. (Enoch 48:1 {48:1})
Yahusha here reminds the Sadducees of two parts of scripture. The part in yellow is found in Exodus 3:6, in Torah. But the part in blue is not found in our Canon, but only in the book of Enoch. And notice that he calls it “Scripture”.

Matthew 22:23-32
23 That same day the Sadducees, who say there is no resurrection, came to him with a question. 24 “Teacher,” they said, “Moses told us that if a man dies without having children, his brother must marry the widow and raise up offspring for him. 25 Now there were seven brothers among us. The first one married and died, and since he had no children, he left his wife to his brother. 26 The same thing happened to the second and third brother, right on down to the seventh. 27 Finally, the woman died. 28 Now then, at the resurrection, whose wife will she be of the seven, since all of them were married to her?”

29 Yahusha replied, “You are in error because you do not know the Scriptures or the power of Yah. 30 At the resurrection people will neither marry nor be given in marriage; they will be like the angels in heaven. 31 But about the resurrection of the dead—have you not read what Yah said to you, 32 ‘I am the Alum of Abraham, the Alum of Isaac, and the Alum of Yacob’ [a]? He is not the Alum of the dead but of the living.”

Enoch 15:6-7
But you were formerly spiritual, living the eternal life, and immortal for all generations of the world. And therefore I have not appointed wives for you; for as for the spiritual ones of the heaven, in heaven is their dwelling.
Another remarkable bit of evidence for the early Christians' acceptance of the Book of Enoch was for many years buried under the King James Bible's mistranslation of Luke 9:35, describing the transfiguration of Yahusha:

"And there came a voice out of the cloud, saying, 'This is my beloved Son: hear him.'" Apparently the translator here wished to make this verse agree with a similar verse in Matthew and Mark. But Luke's verse in the original Greek reads:

"This is my Son, the Elect One (from the Greek ho eklelegmenos, lit., "the elect one"): hear him." The "Elect One" is a most significant term (found fourteen times) in the Book of Enoch. If the book was indeed known to the apostles of Yahusha, with its abundant descriptions of the Elect One who should "sit upon the throne of esteem" and the Elect One who should "dwell in the midst of them," then the great scriptural authenticity is accorded to the Book of Enoch when the "voice out of the cloud" tells the apostles, "This is my Son, the Elect One" - the one promised in the Book of Enoch.
Did you know there are twenty books mentioned in the Bible, but not included.

- Book of the Covenant - Exodus 24:7
- Book of the Wars of YHWH - Numbers 21:14
- Book of Yasher - Joshua 10:13 / 2 Samuel 1:18
- The Manner of the Kingdom/Book of Statutes - 1 Chronicles 29:29
- Book of Samuel the Seer - 1 Chronicles 29:29
- Nathan the Prophet - 1 Chronicles 29:29/2 Chronicles 9:29
- Acts of Solomon - 1 Kings 11:41
- Shemiah the Prophet - 2 Chronicles 12:15
- Prophecy of AbiYah - 2 Chronicles 9:29
- Story of Prophet Iddo - 2 Chronicles 13:22
- Visions of Iddo the Seer - 2 Chronicles 9:29
- Iddo Genealogies - 2 Chronicles 12:15
- Book of Yahu - 2 Chronicles 20:34
- Sayings of the Seers - 2 Chronicles 33:19
- Book of Enoch - Jude 1:14
- Book of Gad the Seer - 1 Chronicles 29:29

- Nazarene Prophecy source - Matthew 2:23
- Acts of Uzial - 2 Chronicles 26:22
- The Annals of King David - 1 Chronicles 27:24
- Jude the missing Epistle - Jude 1:3
Enoch's line of descendants found much favor in the eyes of Yah, due in large part to the character and heart of Enoch. His son, Methuselah, became the oldest man in the Scriptures, living 969 years! Is it a coincidence that Enoch the prophet the great-grandfather of Noah, became the preserver of mankind?

No, it is no coincidence Noah was chosen by Yah to escape the flood. Abraham would eventually emerge from this particular line of descendants. This was the very line of the promised "seed of the woman". So as much as we owe to Abraham and Moshe for what they did, it appears that they were favored due to Enoch.

We draw this conclusion because Chanok had an intimate relationship with Yah. Abraham and Moshe had to be called out of families that worshipped other idols. Not Chanok. Chanok was righteous, but the others were chosen and made righteous because of Enoch’s favor.
RECAP OF CHANOK’S BOOK IS WORTHY OF BEING SCRIPTURE

Documented in Jubilees that Yah is keeping him in The Garden of Eden to continue to write about the wickedness of men.

That because of his previous accounts, Yah caused the flood.

His writings were from the teaching of Yah and the angels.

Yahusha teaches in Matt 22: 29 what can only be found in Enoch 15:6-7.

Yahusha witnesses to ideas from Enoch

With Genesis, Daniel, Revelation, Ezekiel, Jubilees, Yahsher and Enoch, we get a clearer picture of events past and future. What does not contradict we can use, just like we use Mathew, Mark (writing for Kepha), Luke (as an investigative reporter) and John. All witness accounts of the same time frame.
Since the only two people we know of who were righteous enough to have not died are Enoch and Eliyahu we make the strong connection that it will be these two who come back to earth as the 2 witnesses. They will in fact shed their earthly bodies after 3 ½ years of warning mankind again—just as they have always done. That was another purpose of not having them die besides the fact that Yahuah loves their company.

Jude quoting Chanok also points to his genealogy—giving a clear signal that Enoch is specifically (the person 7th from Adam) that wrote what Jude quoted.
The Moon is important!

According to studies, if our Moon did not exist, life on Earth would have probably had a hard time surviving. For example, its gravitational influence produces ocean tides and body tides on Earth. Mysteriously, The Moon’s current orbital distance is about thirty times the diameter of Earth and is exceptionally large relative to Earth: a quarter its diameter and 1/81 its mass. Even more interesting is the fact that the Moon used to rotate at a faster rate, but early in its history, its rotation slowed and became tidally locked.
Even more fascinating is the incredible orbit of the Moon. It is the only known Moon in the solar system that has a stationary, nearly “perfect” circular orbit. It’s a fact that the Moon does not spin like a natural celestial body. In other words, our Moon does not share any characteristics with other Moons found in our Solar System. If it wasn’t strange enough, from any point on the surface of our planet, only one side of the Moon is visible.
Who else uses the moon for their “sacred times?” With Islam and Catholics pushing for unity under one banner, the crescent moon - is this not a red flag?

Perhaps the Moon’s crucial contribution to existence is the reason that so many religious celebrations are timed with the Moon, especially the Full Moon.

Although Moon worship has long been absent from the world’s dominant religions, She still has a subtle influence behind the scenes.

Here are just a few examples . . .

- **Easter Sunday**, the most important Christian festival, is celebrated on the first Sunday after the first Full Moon that follows Spring Equinox. This holiday then sets the dates for later festivals.

- **Chinese New Year** occurs on the second New Moon after Winter Solstice. The Mid-Autumn Festival takes place on the Full Moon of the 8th lunar month. These two holidays are the most important celebrations in the Chinese calendar.

- **Jewish Passover** is always celebrated at the Full Moon.

- The Hindu festival of Lights, **Diwali**, takes place at the New Moon when the Sun enters Libra.

---

**WICCA TEACHING**

Praise The Sun
Worship The Moon
Connect With The Earth
Be One With The Universe
In Old Testament times, Nabonidus (555-539 BC), the last king of Babylon, built Tayma, Arabia as a center of Moon-god worship. Segall stated, “South Arabia’s stellar religion has always been dominated by the Moon-god in various variations.” When the popularity of the Moon-god waned elsewhere, the Arabs remained true to their conviction that the Moon-god was the greatest of all gods. While they worshipped 360 gods at the Kabah in Mecca, the Moon-god was the chief deity. Mecca was in fact built as a shrine for the Moon-god.

This is what made it the most sacred site of Arabian paganism. In 1944, G. Caton Thompson revealed in her book, The Tombs and Moon Temple of Hureidha, that she had uncovered a temple of the Moon-god in southern Arabia. The symbols of the crescent moon and no less than twenty-one inscriptions with the name Sin were found in this temple. An idol which may be the Moon-god himself was also discovered. This was later confirmed by other well-known archeologists.

The Muslim’s claim that Allah is the God of the Bible and that Islam arose from the religion of the prophets and apostles is refuted by solid, overwhelming archeological evidence. Islam is nothing more than a revival of the ancient Moon-god cult. It has taken the symbols, the rites, the ceremonies, and even the name of its god from the ancient pagan religion of the Moon-god. As such, it is sheer idolatry and must be rejected by all those who follow the Torah and Gospel.

However, in the Book of Jubilees, we find the warning spelled out very clear when one uses the lunar calendar instead of Enoch’s—before Noah even got out of the Ark! And it's not good.
29 And they placed them on the heavenly tablets, each had thirteen weeks; from one to another (passed) their memorial, from the first to the second, and from the second to the third, and from the third to the fourth. And all the days of the commandment will be two and fifty weeks of days, and (these will make) the entire year complete. (**) Notice no 13 month year!**) Thus it is engraven and ordained on the heavenly tablets. And there is no neglecting (this commandment) for a single year or from year to year.

32 And command thou the children of Israel that they observe the years according to this reckoning—three hundred and sixty-four days, and (these) will constitute a complete year, and they will not disturb its time from its days and from its feasts; for everything will fall out in them according to their testimony, and they will not leave out any day nor disturb any feasts. But if they do neglect and do not observe them according to His commandment, then they will disturb all their seasons and the years will be displaced from this (order), [and they will disturb the seasons and the years]
34 will be dislodged] and they will neglect their ordinances. And all the children of Israel will forget and will not find the path of the years, and will forget the new months, and seasons, and sabbaths
35 and they will go wrong as to all the order of the years. For I know and from henceforth will I declare it to you, and it is not of my own devising; for the book (lies) written before me, and on the heavenly tablets the division of days is ordained, lest they forget the feasts of the covenant
36 and walk according to the feasts of the Gentiles after their error and after their ignorance. For there will be those who will assuredly make observations of the moon -how (it) disturbs the
37 seasons and comes in from year to year ten days too soon. For this reason the years will come upon them when they will disturb (the order), and make an abominable (day) the day of testimony, and an unclean day a feast day, and they will confound all the days, the qodesh with the unclean, and the unclean day with the qodesh; for they will go wrong as to the months and sabbaths and feasts and
38 jubilees. For this reason I command and testify to you that you may testify to them; for after your death your children will disturb (them), so that they will not make the year three hundred and sixty-four days only, and for this reason they will go wrong as to the new months and seasons and sabbaths and festivals, and they will eat all kinds of blood with all kinds of flesh.
In closing I will leave you with this Scripture, since there are many that say that man will mess up the days and times and that our Appointed times with Yahuah will be wrong. Yahuah set our years so that the one thing we could be sure was that the times would be consistent. He set it so that no matter where we were, we could know His times and not have to rely on someone else to tell us when to meet. This is what has happened in current times when there are those that rely on the Rabbi’s to tell them when the Miqra’s are. It’s not a secret!!!

Enoch 80:7

And the whole order of the stars shall be concealed from the sinners, and the thoughts of those on the earth shall err concerning them, and they shall be altered from all their ways. They shall err and take them to be gods.

Daniel 7:25

He shall speak words against the Most High and shall wear down the saints of the Most High, and he shall intend to change times and in law: and they shall be given into his hand for a time, times and half time.

Thanks for letting me share and please feel free to email or call if you have any questions. Baruk hata baShem Yahuah.
Why would one keep a Rosh Chodesh day every month when there is no Torah instruction for it?

Why would people reset their calendar every month when there is no Torah instruction for it?

And why do people use the moon as a guide to find the feasts when there is no instruction to do so?

Why would people use the moon or sun in the same ways the pagan’s did when Yahuah condemns it?

Why would anyone opt for a very imprecise time piece, based on bad translations and extremely hard to follow that can do violence to the 7th day consecutive Shabat, when Yahuah has provided one that is not only accurate and trustworthy it is extremely simple and not a burden. Just like all his clearly prescribed instructions?

We hope this has given you things to shama (closely and carefully consider) and that it gives clarity to questions regarding the observance of any moon phase and Yah’s feasts.
Per Bible Hub and the NAS Chodesh (Strongs 2320) appears 283 times in Scripture. They have a handy page that lists each time the Hebrew word was used and how it was translated in Hebrew, The NAS-New American Standard, KJV, and the INT- The Bible Hub Interlinear. We will highlight the “moon” verses and also see if “month” would make sense there. We will also call attention to the time in History. Was it in Torah, or after Babylonian influences.
Their count is different than Blue letter bible but Month still outnumbers Moon substantially. Month = 240 times vs. Moon 26 times. We will see however that some of the “moon or new moon” verses can also be read with great clarity using month as well.
First the Torah books - *Genesis* - None is translated as moon

**Genesis 8:5**

HEB: בְּשָׂרָה, כִּי הָלַךְ בָּהֵן נְדוּדְנֵה. Now the tops, None is translated as moon

NAS: month, on the first day of the month, the tops

KJV: [month], on the first [day] of the month, were the tops

INT: the tenth the first of the month became the tops

**Genesis 8:13**

HEB: בֵּיתָלֹם לִחְטָבָה בָּרְכֹּת הַמִּצְבָּה. month, the water

NAS: [month], on the first of the month, the water

KJV: [month], the first [day] of the month, the waters

INT: the first the first of the month was dried the water

**Genesis 8:14**

HEB: בֵּיתָלֹם לִחְטָבָה בָּרְכֹּת הַמִּצְבָּה. month, the same

NAS: in the second month, the same

KJV: day of the month, the same

INT: teen day of the month day the same

**Genesis 8:4**

HEB: נֵחַּה הָאָרֶץ בַּחֲמָסָה הוֹשֵׁבֶת. month, the second seven

NAS: In the seventh month, on the seventeenth

KJV: in the seventh month, on the seventeenth

INT: rested the ark month the seventh seven

**Genesis 8:14**

HEB: בֵּיתָלֹם לִחְטָבָה בָּרְכֹּת הַמִּצְבָּה. month, on the same

NAS: day of the month, on the same

KJV: day of the month, the same

INT: teen day of the month day the same

**Genesis 29:14**

HEB: נָאַבּוּנָהּ תַחְנוּ בָּהֵן לִכְפַּר. month, the earth

NAS: day of the month, the earth

KJV: day of the month, was the earth

INT: and twentieth day of the month was dry the earth

**Genesis 38:24**

HEB: בְּשָׂרָה, כִּי הָלַךְ בָּהֵן נְדוּדְנֵה. month, in the tenth

NAS: the tenth month; in the tenth

KJV: the tenth month, in the tenth

INT: decreased until month the tenth the tenth

**Genesis 29:14**

HEB: נָאַבּוּנָהּ תַחְנוּ בָּהֵן לִכְפַּר. with him a month.

NAS: And he stayed with him a month.

KJV: with him the space of a month.

INT: stayed with A month the space

**Genesis 38:24**

HEB: בְּשָׂרָה, כִּי הָלַךְ בָּהֵן נְדוּדְנֵה. three months later that Judah

NAS: Now it was about three months later that Judah

KJV: And it came to pass about three months after, that it was told

INT: become three months was informed Judah
**Exodus 12:2**

<table>
<thead>
<tr>
<th>HEB</th>
<th>NAS</th>
<th>KJV</th>
<th>INT</th>
</tr>
</thead>
<tbody>
<tr>
<td>מִתְּמַרְשְׁךָ לֵאמָּךְ</td>
<td>This month shall be the beginning</td>
<td>This month [shall be] unto you the beginning</td>
<td>month This shall be the beginning</td>
</tr>
</tbody>
</table>

**Exodus 12:2**

<table>
<thead>
<tr>
<th>HEB</th>
<th>NAS</th>
<th>KJV</th>
<th>INT</th>
</tr>
</thead>
<tbody>
<tr>
<td>לֵאמָּךְ רָאֵשׁ תְּמַרְשְׁךָ רָאֵשׁ לְךָ</td>
<td>shall be the beginning of months for you; it is to be the first</td>
<td>[shall be] unto you the beginning of months: it [shall be] the first</td>
<td>This shall be the beginning of months is to be the first he</td>
</tr>
</tbody>
</table>

**Exodus 12:3**

<table>
<thead>
<tr>
<th>HEB</th>
<th>NAS</th>
<th>KJV</th>
<th>INT</th>
</tr>
</thead>
<tbody>
<tr>
<td>לֹאָלָו בְּעֵשֶׂר לְתָמַרְשָׁךְ נְזֶקָה</td>
<td>of this month they are each one</td>
<td>In the tenth [day] of this month they shall take</td>
<td>saying the tenth month of this to take</td>
</tr>
</tbody>
</table>

**Exodus 12:6**

<table>
<thead>
<tr>
<th>HEB</th>
<th>NAS</th>
<th>KJV</th>
<th>INT</th>
</tr>
</thead>
<tbody>
<tr>
<td>נְשָׁר יָם לְתָמַרְשָׁךְ הָעָה</td>
<td>of the same month, then the whole</td>
<td>day of the same month: and the whole</td>
<td>teen day month of the same kill</td>
</tr>
</tbody>
</table>

**Exodus 13:4**

<table>
<thead>
<tr>
<th>HEB</th>
<th>NAS</th>
<th>KJV</th>
<th>INT</th>
</tr>
</thead>
<tbody>
<tr>
<td>אַלָּמָּה יִשְׂאָה בְּתַמָּרָה אֲבִיב</td>
<td>for you; it is to be the first month of the year</td>
<td>it [shall be] the first month of the year</td>
<td>is to be the first he month of the year</td>
</tr>
</tbody>
</table>

**Exodus 13:5**

<table>
<thead>
<tr>
<th>HEB</th>
<th>NAS</th>
<th>KJV</th>
<th>INT</th>
</tr>
</thead>
<tbody>
<tr>
<td>אֶשֶבְךָ נָשָׁר בְּתַמָּרָה אֲבִיב</td>
<td>on this day in the month of Abib,</td>
<td>came ye out in the month Abib.</td>
<td>you to go the month of Abib</td>
</tr>
</tbody>
</table>

**Exodus 16:1**

<table>
<thead>
<tr>
<th>HEB</th>
<th>NAS</th>
<th>KJV</th>
<th>INT</th>
</tr>
</thead>
<tbody>
<tr>
<td>נְשָׁר יָם לְתָמַרְשָׁךְ הָעָה</td>
<td>of the second month after their departure</td>
<td>of the second month after their departing out</td>
<td>teen day month of the second their departure</td>
</tr>
</tbody>
</table>
Exodus - Chodesh is never translated as Moon and this is where the first mention of the feast are.

Exodus 19:1
HEB: בָּחֹדֶשׁ הַשְּׂרָיִים
NAS: In the third month after the sons
KJV: In the third month, when the children
INT: month the third had gone

Exodus 23:15
HEB: וְיֵשָׁק לֶחֶם, וַתְּרֵשׁ אֵלֶּה יָשָׁר בָּרָא
NAS: you, at the appointed time in the month Abib,
KJV: thee, in the time appointed of the month Abib;
INT: commanded the appointed the month Abib for

Exodus 34:18
HEB: בְּנֵי אַבִּיב, בְּנֵי אָבִיב נָתַן יְהוָה
NAS: of Abib, for in the month of Abib
KJV: Abib: for in the month Abib
INT: of Abib in the month of Abib came

Exodus 40:2
HEB: בְּנֵי אַבִּיב, בְּנֵי אָבִיב נָתַן יְהוָה
NAS: of the first month you shall set
KJV: of the first month shalt thou set up
INT: day month the first of the first

Exodus 40:2
HEB: הַרְשֹׁם בְּנֵי אַבִּיב לְאָבִיב יָשָׁר יִקְבֹּשׁ
NAS: the first of the first month shall set the tabernacle
INT: the first of the first month shall set the tabernacle
Leviticus - Chodesh is never translated as moon and this book has its issues with tampering of feast observances.

Leviticus 16:29
HEB: לַחֲצֶה עַל לַחֲצֶה בֵּית יֶעְשָׁוֹ לֹא נִשְׁבָּה
NAS: for you: in the seventh month, on the tenth
KJV: unto you: [that] in the seventh month, on the tenth
INT: statute permanent month the seventh the tenth

Leviticus 16:29
HEB: תִּשָּׁבֵר בֵּית יֶעְשָׁוֹ לֹא נִשְׁבָּה
NAS: on the tenth day of the month, you shall humble
KJV: on the tenth [day] of the month, ye shall afflict
INT: the seventh the tenth of the month shall humble your souls

Leviticus 23:24
HEB: בָּשָׁבָּה לֹא יַחֲדָו לֹא נִשְׁבָּה
NAS: on the first of the month you shall have
KJV: in the first [day] of the month, shall ye have a sabbath,
INT: the seventh the first of the month shall have A rest

Leviticus 23:5
HEB: בָּשָׁבָּה לֹא יַחֲדָו לֹא נִשְׁבָּה
NAS: In the first month, on the fourteenth
KJV: [day] of the first month at even
INT: month the first four

Leviticus 23:5
HEB: בָּשָׁבָּה לֹא יַחֲדָו לֹא נִשְׁבָּה
NAS: In the fourteenth day of the month at twilight
KJV: [day] of the first month at even
INT: month the first four

Leviticus 23:6
HEB: בָּשָׁבָּה לֹא יַחֲדָו לֹא נִשְׁבָּה
NAS: In the same month there is the Feast
KJV: day of the same month [is] the feast
INT: month of the same is the Feast

Leviticus 23:32
HEB: בַּשָּׁבָּה לֹא יַחֲדָו לֹא נִשְׁבָּה
NAS: on the ninth of the month at evening,
KJV: in the ninth [day] of the month at even,
INT: your souls the ninth of the month evening evening

Leviticus 23:34
HEB: בַּשָּׁבָּה לֹא יַחֲדָו לֹא נִשְׁבָּה
NAS: seventh month is the Feast
KJV: of this seventh month [shall be] the feast
INT: teen days month seventh of this
Leviticus- Chodesh is never translated as moon and this book has its issues with tampering of feast observances

Leviticus 23:39
HEB: יִשְׁרָאֵל לְחָדָשׁ בְּשֶׁבֶן, בְּשֶׁבֶן
NAS: of the seventh month, when you have gathered
KJV: of the seventh month, when ye have gathered
INT: teen day month of the seventh have gathered

Leviticus 23:41
HEB: יִשְׁרָאֵל לְחָדָשׁ בְּשֶׁבֶן, בְּשֶׁבֶן
NAS: it in the seventh month.
KJV: it in the seventh month.
INT: It a perpetual your generations month the seventh shall celebrate

Leviticus 25:9
HEB: שָׁנָה הָרֹאשָׁה בְּשֶׁבֶן, בְּשֶׁבֶן, בְּשֶׁבֶן
NAS: day of the seventh month; on the day
KJV: [day] of the seventh month, in the day
INT: A ram's of the jubile month of the seventh the tenth

Leviticus 25:9
HEB: בְּשֶׁבֶן בְּשֶׁבֶן בְּשֶׁבֶן
INT: of the seventh the tenth month the day of atonement

Leviticus 27:6
HEB: בְּשֶׁבֶן בְּשֶׁבֶן בְּשֶׁבֶן
NAS: But if [they are] from a month even up to five
KJV: And if [it be] from a month old
INT: if old A month against old
Numbers 1:1
HEB: מֹהַר בָּאָהָר לְחֵרַשׁ חֵשְׁר בּוּשֵׁה
KJV: [day] of the second month, in the second year
INT: of meeting the first month of the second year

Numbers 1:18
HEB: הָקְהִלָּה בָּאָהָר לְחֵרַשׁ חֵשְׁר נַחֲלָה
NAS: of the second month. Then they registered by ancestry
KJV: [day] of the second month, and they declared their pedigrees
INT: assembled the first month of the second registered

Numbers 3:15
HEB: בּוּר מֵבֶּדֶר לְחֵרַשׁ חֵשְׁר נַחֲלָּה:
NAS: every male from a month old and upward
KJV: every male from a month old
INT: male old A month and upward shall number

Numbers 3:22
HEB: בּוּר מֵבֶּדֶר לְחֵרַשׁ חֵשְׁר נַחֲלָּה
NAS: male from a month old
KJV: of all the males, from a month old
INT: the males old A month and upward were numbered

Numbers 3:28
HEB: בּוּר מֵבֶּדֶר לְחֵרַשׁ חֵשְׁר נַחֲלָּה
NAS: male from a month old
KJV: of all the males, from a month old
INT: the males old A month and upward eight

Numbers 3:34
HEB: בּוּר מֵבֶּדֶר לְחֵרַשׁ חֵשְׁר נַחֲלָּה
NAS: male from a month old
KJV: of all the males, from a month old
INT: the males old A month and upward six

Numbers 3:39
HEB: בּוּר מֵבֶּדֶר לְחֵרַשׁ חֵשְׁר נַחֲלָּה
NAS: all male from a month old
KJV: all the males from a month old
INT: the males old A month and upward and two

Numbers 3:40
HEB: בּוּר מֵבֶּדֶר לְחֵרַשׁ חֵשְׁר נַחֲלָּה
NAS: of Israel from a month old
KJV: of Israel from a month old
INT: of Israel old A month and upward and make

Numbers 3:43
HEB: בּוּר מֵבֶּדֶר לְחֵרַשׁ חֵשְׁר נַחֲלָּה
NAS: of names from a month old
KJV: of names, from a month old
INT: of names old A month and upward were numbered

Numbers 9:1
HEB: בּוּר מֵבֶּדֶר לְחֵרַשׁ חֵשְׁר נַחֲלָּה
NAS: in the first month of the second
KJV: in the first month of the second
INT: of the land of Egypt month the first saying

Numbers 9:3
HEB: בּוּר מֵבֶּדֶר לְחֵרַשׁ חֵשְׁר נַחֲלָּה
NAS: of this month, at twilight,
KJV: day of this month, at even,
INT: teen day month of this at
Numbers- Chodesh is never translated as moon and this book also has issues with tampering of feast observances.
Numbers- Chodesh is never translated as moon and this book also has issues with tampering of feast observances

Numbers 26:62
HEB: בְּכֵלָה מָאוֹן • נַחֲשָׁן יִמְשָׁלֶה בָּיָם
NAS: male from a month old
KJV: all males from a month old
INT: male old A month and upward since

Numbers 28:11
HEB: בִּכְלָה • קָרָאתָם • לֹא יִכָּרֹאַתָּם לְגָדוֹלָם
NAS: Then at the beginning of each of your months you shall present
KJV: And in the beginnings of your months ye shall offer
INT: the beginning of your months shall present A burnt

Numbers 28:14
HEB: כֵּלָה • אָסֵר לֵיהָ • בְּכָרָאתָם לֹא יִכָּרֹאַתָּם
NAS: is the burnt offering of each month throughout the months
KJV: this [is] the burnt offering of every month throughout the months
INT: likewise is the burnt month the months the months

Numbers 28:14
HEB: כֵּלָה • אָסֵר לֵיהָ • בְּכָרָאתָם לֹא יִכָּרֹאַתָּם
NAS: of each month throughout the months of the year.
KJV: of every month throughout the months of the year.
INT: is the burnt month the months of the year

Numbers 29:1
HEB: בְּכָרָאתָם • לֵיהָ • כֵּלָה
NAS: Now in the seventh month, on the first
KJV: And in the seventh month, on the first
INT: month the seventh the first

Numbers 29:1
HEB: בְּכָרָאתָם • לֵיהָ • כֵּלָה
NAS: on the first day of the month, you shall also have
KJV: on the first [day] of the month, ye shall have an holy
INT: the seventh the first of the month convocation A holy
Numbers- Chodesh is never translated as moon and this book also has issues with tampering of feast observances

Only the NAS a modern translation has new moon for this verse where month would be a consistent use.

Great Bible 1540

**Numbers 29:6**

HEB: [םֵלָהּ מִלְבֶּרְךָ וִיהָנָּהָלָה יִלַעַת]  
NAS: offering of the new moon and its grain offering,  
KJV: Beside the burnt offering of the month, and his meat offering,  
INT: alone the burnt of the new offering offering

**Numbers 29:7**

HEB: [גֶּבְשֶׁר לַחַרְמָשׁ קֹשָׁבְּיָהוּ]  
NAS: seventh month you shall have  
KJV: [day] of this seventh month an holy  
INT: the tenth month seventh of this

**Numbers 29:12**

HEB: [כִּזְרַת הַלַחָמְשׁ קֶסֶרְבַּאי]  
NAS: of the seventh month you shall have  
KJV: of the seventh month ye shall have an holy  
INT: teen day month of the seventh convocation

**Numbers 33:3**

HEB: [לִבְשֵׁי מַעַשְׂרֲשׁ קֶסֶרְבַּאי]  
NAS: in the first month, on the fifteenth  
KJV: in the first month, on the fifteenth  
INT: journeyed Rameses month the first fif

**Numbers 33:3**

HEB: [קִנָּה יִבְּרַת הַרְשַׁם קֶסֶרְבַּאי]  
NAS: of the first month, on the next day  
KJV: of the first month; on the morrow  
INT: teen day month of the first the next
Deuteronomy - Chodesh is never translated as moon and this book also has issues with tampering of feast observances

<table>
<thead>
<tr>
<th>Deuteronomy 1:3</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>HEB:</strong> בּוֹשֵׁם הַשָּׁם בָּחָר בָּאָלָּרֶשׁ</td>
</tr>
<tr>
<td><strong>NAS:</strong> [day] of the eleventh month, Moses</td>
</tr>
<tr>
<td><strong>KJV:</strong> in the eleventh month, on the first</td>
</tr>
<tr>
<td><strong>INT:</strong> eleven ten month the first month</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Deuteronomy 1:3</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>HEB:</strong> חֶרֶב בָּאָלָּרֶשׁ לְחַדְּשׁוֹ מֵשָׁה</td>
</tr>
<tr>
<td><strong>KJV:</strong> on the first [day] of the month, [that] Moses</td>
</tr>
<tr>
<td><strong>INT:</strong> month the first month spoke Moses</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Deuteronomy 16:1</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>HEB:</strong> שָׁמוֹר אַתָּה לְחַרֶב אֱלֹהֵיכָּה</td>
</tr>
<tr>
<td><strong>NAS:</strong> Observe the month of Abib</td>
</tr>
<tr>
<td><strong>KJV:</strong> Observe the month of Abib, and keep</td>
</tr>
<tr>
<td><strong>INT:</strong> Observe the month of Abib and celebrate</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Deuteronomy 16:1</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>HEB:</strong> אֲלֵהָיו הַשָּׁם בָּאָלָּרֶשׁ הָיָה</td>
</tr>
<tr>
<td><strong>NAS:</strong> your God, for in the month of Abib</td>
</tr>
<tr>
<td><strong>KJV:</strong> thy God: for in the month of Abib</td>
</tr>
<tr>
<td><strong>INT:</strong> your God in the month of Abib brought</td>
</tr>
</tbody>
</table>
Moving to the history books:

Joshua- Chodesh is never translated as moon.

Judges- Chodesh is never translated as moon.

Joshua 4:19
HEB: נֵבְרֵי לְעֵשֶׁה לְכָּלָה נַחֲלָה, וַתִּמְצָא בְּאֶרֶץ
NAS: of the first month and camped
KJV: [day] of the first month, and encamped
INT: the Jordan the tenth month of the first and camped

Joshua 5:10
HEB: יַעַר לְעֵשֶׁה בְּכָּלָה בִּשְׁבַע אַהֲרֹן
NAS: day of the month on the desert plains
KJV: day of the month at even
INT: teen day of the month the evening the desert

Judges 11:38
HEB: אָמַה שָנָה רַבָּה בְּכָּלָה, וַיַּנֵּא וַיָּלָק
NAS: for two months, and she left
KJV: [for] two months: and she went
INT: sent two months left he

Judges 11:39
HEB: מֵאַת יָמִים רַבָּה נַשְּׁבֵנָה אֵלָה
NAS: of two months she returned
KJV: of two months, that she returned
INT: the end of two months returned to her

Judges 19:2
HEB: יַעַר אֶלֶף בְּכָּלָה:
NAS: for a period of four months.
INT: A period of four months

Judges 20:47
HEB: חָמֵן אֶלֶף בְּכָּלָה:
NAS: of Rimmon four months.
KJV: Rimmon four months.
INT: of Rimmon four months
Each of these verses could just as easily be read month and still be understood using the 30-30-31 day quarter. However we do see a feast that Yah has not asked for. History tells us it was specifically for the king to donate food for to the temple.

1st Samuel

1 Samuel 6:1
HEB: of the Philistines seven months.
NAS: of the Philistines seven months.
KJV: of the Philistines seven months.
INT: of the Philistines seven months.

1 Samuel 20:5
HEB: יְהַֽוָּאָתָכְּ יָהֳעֵֽר הֶֽלֶֽל שָֽׁתָֽư יָֽלְֽעֵֽו יִנָּה נַוֶּֽבֶץ
NAS: tomorrow is the new moon, and I ought to sit
KJV: Behold, to morrow [is] the new moon, and I should not fail
INT: Jonathan Behold is the new tomorrow and I

1 Samuel 20:18
HEB: יְהַֽוָּאָתָכְּ יָהֳעֵֽר הֶֽלֶֽֽל שָֽׁתָֽư יָֽלְֽֽעֵֽו יִנָּה נַוֶּֽבֶץ
NAS: to him, Tomorrow is the new moon, and you will be missed
KJV: To morrow [is] the new moon, and thou shalt be missed,
INT: Jonathan Tomorrow is the new will be missed because

1 Samuel 20:24
HEB: בֵּשֶֽׁרָה נְתָנְיָה אֲחַֽמְעָֽי הֶֽלֶֽֽל נֶֽשֶֽׁב כִּלָּֽמֶֽל
NAS: in the field; and when the new moon came,
KJV: himself in the field; and when the new moon was come, the king
INT: the field came the new sat the king

1 Samuel 20:27
HEB: כִּי יְהַֽוָּאָתָכְּ יָהֳעֵֽר הֶֽלֶֽֽל שָֽׁתָֽư יָֽלְֽֽעֵֽו יִנָּה נַוֶּֽבֶץ
NAS: the second [day] of the new moon, that David's
KJV: [which was] the second [day] of the month, that David's
INT: came the next the new the second was empty

1 Samuel 20:34
HEB: כִּי יְהַֽוָּאָתָכְּ יָהֳעֵֽר הֶֽלֶֽֽל שָֽׁתָֽư יָֽלְֽֽעֵֽו יִנָּה נַוֶּֽבֶץ
NAS: day of the new moon, for he was grieved
KJV: day of the month, for he was grieved
INT: eat day of the new the second food

1 Samuel 27:7
HEB: כִּי יְהַֽוָּאָתָכְּ יָהֳעֵֽר הֶֽלֶֽֽל שָֽׁתָֽư יָֽלְֽֽעֵֽו יִנָּה נַוֶּֽבֶץ
NAS: was a year and four months.
KJV: was a full year and four months.
INT: was a year and four months.
In 1540 The Great bible translated these “moons” as months.
2 Samuel 2:11
HEB: שנים шנויו נשנים ורעים
NAS: years and six months.
KJV: years and six months.
INT: years and six months

2 Samuel 5:5
HEB: שנים נשנים ורעים עיר השכלה כל תקרא
NAS: and six months, and in Jerusalem
KJV: and six months: and in Jerusalem
INT: years and six months Jerusalem reigned

2 Samuel 6:11
HEB: שנה שלושהatorial ישנים לאברה יוהה
NAS: three months, and the LORD
KJV: three months: and the LORD
INT: the Gittite three months blessed and the LORD

2 Samuel 24:8
HEB: ימי שנה נשנים ושנים ושנים יום
NAS: of nine months and twenty
KJV: of nine months and twenty
INT: the end of nine months and twenty days

2nd Samuel - Chodesh is never translated moon.
1 Kings 4:7
HEB: נָ֣תַן בָּשָׂרָ֖ה בֹּצֵלְחָ֣ה דִּוֵּ֣ית יָֽינוּ֔ הַתַּֽמְלִיקָ֥ה
NAS: man had to provide *for a month* in the year.
KJV: each man *his month* in a year
INT: the king and his household *A month* the year become

1 Kings 4:27
HEB: שֻׁלַּֽחַ אֶת הָאָרָ֥ה לְאֵ֖ל יְשֻׁרִ֣י הַיָּוֵ֑ם
NAS: each *in his month; they left*
KJV: every man *in his month; they lacked*
INT: Solomon's each *his month* not left

1 Kings 5:14
HEB: וַיֵּלֶ֥שֶׁת חַלְפֶּ֑תֶה וַחֲלֶפֶתָ֥ה יַחֲנִֽי בְּכָלְפֵּֽנָו֩
NAS: 10000 *a month* in relays;
KJV: thousand *a month* by courses:
INT: ten thousand *A month* relays A month

1 Kings 5:14
HEB: וַיַּֽלֶשֶׁת חַלְפֶּ֥תֶה וַחֲלֶפֶתָ֥ה יַחֲנִֽי בְּכָלְפֵּֽנָו֩
NAS: they were in Lebanon *a month* [and] two
KJV: by courses: *a month* they were in Lebanon,
INT: A month relays *A month* were in Lebanon

1 Kings 5:14
HEB: בַּכְלָפָ֥ן שֶׁנִּשְׁמוּ אֶחָתָ֖ו כִּי בָּכָלְפֵּֽנָו֩
NAS: [and] [two] *months* at home.
KJV: [and] [two] *months* at home:
INT: Lebanon two *months* home and Adoniram

1 Kings 6:1
HEB: בְּשֵׁם הָֽירָבָּ֥עָה בּוּהָ֖ר זַיִּ֣ית זָוֻֽיהּ
NAS: over Israel, *in the month* of Ziv which
KJV: over Israel, *in the month* Zif,
INT: year the fourth *the month* of Ziv which

1 Kings 6:1
HEB: וַיִּהְיוּ הֶֽלֶתְשָׁ֣ם לְעַל לְיָמִ֔י
NAS: is the second *month*, that he began to build
KJV: which [is] the second *month*, that he began to build
INT: of Ziv which *month* is the second reign

1 Kings 6:38
HEB: בַּמִּלְחָה הַיָּוֵ֥ם שָׁמַֽיִם יִֽשְׁמְעוּ הַמִּלָּ֖ה
NAS: is the eighth *month*, the house
KJV: which [is] the eighth *month*, was the house
INT: of Bul which *month* is the eighth was finished

1 Kings 8:2
HEB: בִּשָּׁמָֽיִם הַיָּוֵ֥ם שָׁמְעוּ הָאָֽוָ֖ם
NAS: which is the seventh *month*.
KJV: Ethanim, which [is] the seventh *month*.
INT: the feast which *month* is the seventh

1 Kings 11:16
HEB: כִּי לֶֽשֶׁת תְּרֵשְׁם יִֽשְׁבֵּ֖ה בְּבֵיתָ֞הּ נָעִֽירָ֥ו
NAS: there six *months*, until he had cut off
KJV: (For six *months* did Joab remain
INT: for six *months* stayed there
1 Kings 12:32
HEB: נֵרְבִּים | וּלְחֹדֶשׁ הַשֵּׁם | עֶשָּׂרָה | אַיָּה
NAS: in the eighth month on the fifteenth
KJV: in the eighth month, on the fifteenth
INT: Jeroboam A feast month the eighth fif

1 Kings 12:32
HEB: נֵרְבִּים | וּלְחֹדֶשׁ הַשֵּׁם | עֶשָּׂרָה | אַיָּה
NAS: day of the month, like the feast
KJV: day of the month, like unto the feast
INT: teen day of the month the feast which

1 Kings 12:33
HEB: נֵרְבִּים | וּלְחֹדֶשׁ הַשֵּׁם | עֶשָּׂרָה | אַיָּה
NAS: in the eighth month, even in the month
KJV: of the eighth month, [even] in the month
INT: teen day month the eighth the month

1 Kings 12:33
HEB: נֵרְבִּים | וּלְחֹדֶשׁ הַשֵּׁם | עֶשָּׂרָה | אַיָּה
NAS: month, even in the month which
KJV: month, [even] in the month which he had devised
INT: month the eighth the month which had devised

1st Kings - chodesh is not translated moon
2 Kings – Chodesh could just as easily be translated month in this verse and lose the consistency of how the word has been used previously.

2 Kings 4:23
HEB: נֹֽצַח לָא תְּחֻֽרֵךְ וְלָא שָׁם
NAS: It is neither new moon nor
KJV: to him to day? [it ia] neither new moon, nor sabbath.
INT: age nor new nor sabbath

2 Kings 15:8
HEB: כְּשֶׁםֶרֶם שַׂחְתֵּיהוּ תֹּרְצִיתָם
NAS: in Samaria [for] six months.
KJV: in Samaria six months.
INT: Samaria six months

2 Kings 23:31
HEB: בֵּיתוֹלָשׁוֹת תֹּרְצִיתֵךְ מִלְּחָם בָּרוּדְשֵׁי
NAS: three months in Jerusalem;
KJV: three months in Jerusalem.
INT: became three months king Jerusalem

2 Kings 24:8
HEB: בֵּיתוֹלָשׁוֹת תֹּרְצִיתֵךְ מִלְּחָם בָּרוּדְשֵׁי
NAS: three months in Jerusalem;
KJV: three months. And his mother's
INT: became three months king Jerusalem

2 Kings 25:1
HEB: יַשְׁלַשׁיָּהוּ תֹּרְצִיתֵךְ מִלְּחָם בָּרוּדְשֵׁי
NAS: day of the tenth month, Nebuchadnezzar
KJV: in the tenth month, in the tenth
INT: the ninth of his reign month of the tenth the tenth

2 Kings 25:1
HEB: יַשְׁלַשׁיָּהוּ תֹּרְצִיתֵךְ מִלְּחָם בָּרוּדְשֵׁי
NAS: in the twelfth month, on the twenty-seventh
KJV: in the twelfth month, on the seven
INT: both ten month and twentieth the seven

2 Kings 25:27
HEB: בֵּיתוֹלָשׁוֹת תֹּרְצִיתֵךְ מִלְּחָם בָּרוּדְשֵׁי
NAS: on the twenty-seventh [day] of the month, that Evil-merodach
KJV: and twentieth [day] of the month, [that] Evilmerodach
INT: and twentieth the seven day up Evil-merodach
1 Chronicles—starting to see the change to new moon in the festivals and where the new month or new moon was considered an ordained feast of Yah. According to the Talmud Ezra is the scribe that wrote the Chronicles however that is debated. What is not debated is that it was written in the 4th century BCE. It was written primarily for the exiled Jews who had returned form Babylonian captivity. This would explain some of the “new” additions to the feasts—not in a good way.
1 Chronicles - starting to see the change to new moon in the festivals and where the new month or new moon was considered an ordained feast of Yah.

1 Chronicles 27:2
HEB: מַשְׂרֵי הַמִּבְרָכָה לְהַרְשָׁפָה לְשָׁרוֹן הָעָבֵד
NAS: for the first month, and in his division
KJV: for the first month [was] Jashobeam
INT: course the first month the first Jashobeam

1 Chronicles 27:3
HEB: סְרֵי הַמִּשְׁמַשׁ לְהַרְשָׁפָה:
NAS: of the army for the first month.
KJV: of the host for the first month.
INT: the commanders of the army month the first

1 Chronicles 27:4
HEB: גָּלֶל מַשְׂרֵי הַמִּבְרָכָה
NAS: for the second month, Mikloth
KJV: of the second month [was] Dodai
INT: and over the course month of the second Dodai

1 Chronicles 27:5
HEB: בְּנֵבֵא מַשְׂרֵי הַמִּבְרָכָה
NAS: for the third month [was] Benaih,
KJV: for the third month [was] Benaih
INT: of the host the third month the third Benaih

1 Chronicles 27:7
HEB: בְּנֵא הַמִּבְרָכָה מֹשֶׁלֶת מַשְׂרֵי
NAS: for the fourth month [was] Asaiah
KJV: captain for the fourth month [was] Asahel
INT: the fourth month the fourth Asahel

1 Chronicles 27:8
HEB: מַשְׂרוֹן לְחַשְׁמִית הַמִּבְרָכָה
NAS: for the fifth month [was] the commander
KJV: for the fifth month [was] Shamhuth
INT: the fifth month the fifth captain

1 Chronicles 27:9
HEB: לְחַשְׁמִית לְחַשְׁמִית הַמִּבְרָכָה
NAS: for the sixth month [was] Ira
KJV: [captain] for the sixth month [was] Ira
INT: the sixth month the sixth Ira

1 Chronicles 27:10
HEB: לְחַשְׁמִית לְחַשְׁמִית הַמִּבְרָכָה
NAS: for the seventh month [was] Helez
KJV: [captain] for the seventh month [was] Helez
INT: the seventh month the seventh Helez

1 Chronicles 27:11
HEB: לְחַשְׁמִית לְחַשְׁמִית הַמִּבְרָכָה
NAS: for the eighth month [was] Sibbecai
KJV: [captain] for the eighth month [was] Sibbecai
INT: the eighth month the eighth Sibbecai

1 Chronicles 27:12
HEB: לְחַשְׁמִית לְחַשְׁמִית הַמִּבְרָכָה
NAS: for the ninth month [was] Abiezer
KJV: [captain] for the ninth month [was] Abiezer
INT: the ninth month the ninth Abiezer
1 Chronicles- starting to see the change to new moon in the festivals and where the new month or new moon was considered an ordained feast of Yah.
2 Chronicles - starting to see the change to new moon in the festivals and where the new month or new moon was considered an ordained feast of Yah.

2 Chronicles 2:4
HEB: וא!*לָאָבְרֵה לִשְׁבַּהַתָּו וּלְחָמָהָּו וּלְאָסְפֵי יְהוָה קֵרֵתָה
NAS: on sabbaths and on new moons and on the appointed feasts
KJV: on the sabbaths, and on the new moons, and on the solemn feasts
INT: and evening sabbaths the appointed God

2 Chronicles 3:2
HEB: מִמְやすくְתֶת בְּנֵי יִשְׂרָאֵל מַה הָיָה בְּבֵית יְהוָה
NAS: [day] in the second month of the fourth
KJV: [day] of the second month, in the fourth
INT: began to build the second the second

2 Chronicles 5:3
HEB: בֵּית הֵאֹרֵחֵת הַשָּׂכָה הָעִשָּׂבָא.
NAS: that is [in] the seventh month.
KJV: which [was] in the seventh month.
INT: the feast he is the seventh

2 Chronicles 7:10
HEB: בָּשָׂרָה יְשַׁלֲאֵה לַ׀וֹרְשֵׂהָו וַשְּׁבַּעַי שָׁלֹאָה
NAS: of the seventh month he sent
KJV: of the seventh month he went
INT: and twentieth the three month of the seventh sent

2 Chronicles 8:13
HEB: מִשְׁמַע לִשְׁבַּהְתָּו וּלְחָמָהָּו וּלְאָסְפֵי יְהוָה קֵרֵתָה
NAS: for the sabbaths, the new moons and the three
KJV: on the sabbaths, and on the new moons, and on the solemn feasts,
INT: of Moses the sabbaths the new feasts and the three
2 Chronicles- starting to see the change to new moon in the festivals and where the new month or new moon was considered an ordained feast of Yah.

2 Chronicles 31:7
HEB: בָּהָרָה הַשָּׁלֶשֶׁת הָמְחָלָה
NAS: In the third month they began to make
KJV: In the third month they began
INT: month the third began

2 Chronicles 31:7
HEB: בָּהָרָה לֶחֶם בְּחַרְבָּרָה נְשֵׁבָה כָּלָה
NAS: [them] by the seventh month.
KJV: [them] in the seventh month.
INT: the heaps to make month the seventh and finished

2 Chronicles 35:1
HEB: בְּאָרְבָּאֵשָׁה לֵיָה לָתְקֵרָה לָחָרָאשֶׁי
NAS: [day] of the first month.
KJV: [day] of the first month.
INT: four teen month the first

2 Chronicles 36:2
HEB: בְּכָלָה נְשֵׁלָה הַחַרְבָּרָה מִלָּה בֵּיתָה לַעֲמָלִים
NAS: three months in Jerusalem.
KJV: three months in Jerusalem.
INT: became three months king Jerusalem

2 Chronicles 36:9
HEB: בְּכָלָה נְשֵׁלָה הַחַרְבָּרָה מִלָּה בֵּיתָה לַעֲמָלִים
NAS: three months and ten
KJV: three months and ten
INT: became three months and ten days
Ezra - The Scribe Priest who wrote the scrolls in the Aramaic language instead of returning to the original Hebrew language after the return from Babylon.

Ezra 3:1
HEB: נִ何もֹת הַתְּרֵשָׁה הַטָּבָאִים
NAS: Now when the seventh month came,
KJV: And when the seventh month was come,
INT: came month the seventh and the sons

Ezra 3:5
HEB: נִשְׁנָה בֶּהָדְרֵשָׁה בַּכְּלָלָם מַלְשָׁנָה
NAS: burnt offering, also for the new moons and for all
KJV: burnt offering, both of the new moons, and of all the set feasts
INT: burnt a continual the new and for all the fixed

Ezra 3:6
HEB: מִשְׁנָהוֹת לְרֵיהָלָה מַשְׁרְשָׁה מַלְשָׁנָה
NAS: of the seventh month they began
KJV: of the seventh month began
INT: day the first month of the seventh began

Ezra 3:8
HEB: הָאֶלֶף לְרִישָׁה לְשָׁרְשָׁה מַלְשָׁנָה
NAS: in the second month, Zerubbabel
KJV: in the second month, began
INT: of God Jerusalem month the second began

Ezra 6:19
HEB: בַּסַּלֶּקֶת לְעִשָּׁה לַעֲשֵׂרָה לַעֲשֵׂרָה
NAS: on the fourteenth of the first month.
KJV: [day] of the first month.
INT: four teen month of the first

Ezra 7:8
HEB: נִבְּאָה לְרִישָׁה בַּכְּלָלָם מַלְשָׁנָה
NAS: in the fifth month, which
KJV: in the fifth month, which [was] in the seventh
INT: came to Jerusalem month the fifth which

Ezra 7:9
HEB: בְּכָלָם לְרִישָׁה מַלְשָׁנָה
NAS: of the first month he began
KJV: [day] of the first month began
INT: on the first month of the first he

Ezra 7:9
HEB: בְּכָלָם לְרִישָׁה מַלְשָׁנָה
NAS: of the fifth month he came
KJV: [day] of the fifth month came
INT: of God Jerusalem month the second began

Ezra 8:31
HEB: בְּכָלָם לְרִישָׁה מַלְשָׁנָה
NAS: of the first month to go
KJV: [day] of the first month, to go
INT: both ten month of the first to go

Ezra 10:9
HEB: נִבְּאָה לְרִישָׁה מַלְשָׁנָה בַּכְּלָלָם
NAS: It was the ninth month on the twentieth
KJV: It [was] the ninth month, on the twentieth
INT: days he month it was the ninth the twentieth
Ezra - The Scribe Priest who wrote the scrolls in the Aramaic language instead of returning to the original Hebrew language- after the return from Babylon.

Ezra 10:9

HEB: חמשים הקצרה ותשgricult כל
NAS: on the twentieth of the month, and all
KJV: on the twentieth [day] of the month; and all the people
INT: it was the ninth the twentieth of the month sat and all

Ezra 10:16

HEB: כים אשר לה탄ש חמשים לזר
NAS: of the tenth month to investigate
KJV: of the tenth month to examine
INT: day the first month of the tenth to investigate

Ezra 10:17

HEB: יום אשר לה탄ש חראנשוד
NAS: day of the first month.
KJV: day of the first month.
INT: day the first month of the first
Nehemiah - Ezra was his scribe and priest.

This verse is omitted from the Masoretic Text.
Esther- added a fast and they are using the Babylonian names for the months- never used chodesh for moon.

Esther 2:12
HEB: נרהוֹת שֶׁשָּׁהְמָה בְּשֵׁשָׁהְמָה מִשָּׁה
NAS: six months with oil
KJV: [to wit], six months with oil
INT: of their beautification six months oil of myrrh

Esther 2:12
HEB: חַדִּירֵיהוֹת שֶׁשָּׁהְמָה בְּשֵׁשָׁהְמָה וּבְשֵׁשָׁהְמָה וּבְשֵׁשָׁהְמָה
NAS: and six months with spices
KJV: and six months with sweet odours,
INT: of myrrh and six months spices and the cosmetics

Esther 2:16
HEB: בְּלָכַּהּ הָאֱלֹהִים בְּשֵׁשָׁהְמָה הָהּ
NAS: in the tenth month which
KJV: in the tenth month, which [is] the month
INT: palace to his royal month the tenth which

Esther 2:16
HEB: בְּהַשָּׁהְמָה הָהּ בְּשֵׁשָׁהְמָה בְּשֵׁשָׁהְמָה
NAS: which is the month Tebeth,
KJV: month, which [is] the month Tebeth,
INT: the tenth which is the month Tebeth year

Esther 3:7
HEB: נַחֲשָׁהוֹת נַחֲשָׁהוֹת נַחֲשָׁהוֹת נַחֲשָׁהוֹת נַחֲשָׁהוֹת
NAS: to day and from month [to month], until the twelfth
KJV: to day, and from month to month,
INT: day to day month month both

Esther 3:7
HEB: לַיְמָה לַיְמָה לַיְמָה לַיְמָה לַיְמָה
NAS: [to month], until the twelfth month, that is the month
KJV: and from month to month, [to] the twelfth
INT: to day month month both ten

Esther 3:7
HEB: לִשְׁרוֹנָה שֶׁנִּשְׁרוֹנָה שֶׁנִּשְׁרוֹנָה שֶׁנִּשְׁרוֹנָה שֶׁנִּשְׁרוֹנָה שֶׁנִּשְׁרוֹנָה
NAS: month, that is the month Adar.
KJV: [to] the twelfth [month], that [is], the month Adar.
INT: ten which is the month Adar

Esther 3:12
HEB: בְּשֵׁשָׁהְמָה בְּשֵׁשָׁהְמָה בְּשֵׁשָׁהְמָה בְּשֵׁשָׁהְמָה בְּשֵׁשָׁהְמָה
NAS: of the first month, and it was written
KJV: of the first month, and there was written
INT: scribes the king’s month of the first three
Esther- added a fast and they are using the Babylonian names for the months- never used chodesh for moon.

Esther 3:13
HEB: בָּשָׁלוֹן שֶׁשֶׁר לַחֲמָשִׁים שְׁנֵים שָׁנָה שֶׁבֶר
NAS: [day] of the twelfth month, which
KJV: [day] of the twelfth month, which is the month
INT: three ten month both ten

Esther 8:12
HEB: יָשָׁר הוֹא הַחֲדָשׁ אַלְכָּר
NAS: month (that is, the month Adar).
KJV: month, which [is] the month Adar.
INT: ten he is the month Adar

Esther 9:1
HEB: ובשנים ישרא אַלְכָּר הוֹא הַחֲדָשׁ
NAS: Now in the twelfth month (that is, the month
KJV: Now in the twelfth month, that [is], the month
INT: both ten month he is the month

Esther 8:9
HEB: בִּשְׁלֹשָׁה הוֹא הַחֲדָשׁ אַלְכָּר וְשַׁלְשָׁה הוֹא
NAS: in the third month (that is, the month
KJV: in the third month, that [is], the month
INT: time he month the third he

Esther 9:1
HEB: יָשָׁר הוֹא הַחֲדָשׁ אַלְכָּר בֵּשֵׁלֶשׁ הוֹא
NAS: month (that is, the month Sivan),
KJV: month, that [is], the month Sivan,
INT: the third he that the month Sivan the three

Esther 8:12
HEB: בָּשָׁלוֹן שֶׁשֶׁר לַחֲמָשִׁים שְׁנֵים שָׁנָה שֶׁבֶר
NAS: [day] of the twelfth month (that is, the month
KJV: [day] of the twelfth month, which [is] the month
INT: three ten month both ten

Esther 9:15
HEB: בָּשָׁלוֹן שֶׁשֶׁר לַחֲמָשִׁים שְׁנֵים שָׁנָה שֶׁבֶר
NAS: day of the month Adar
KJV: day also of the month Adar,
INT: four teen of the month Adar and killed

Esther 9:17
HEB: יָשָׁר הוֹא הַחֲדָשׁ אַלְכָּר יַנְוָא
NAS: day of the month Adar,
KJV: day of the month Adar;
INT: three ten of the month Adar rested
Esther—added a fast and they are using the Babylonian names for the months

Esther 9:19
HEB: אֲרַבְכֵּה עָשָּׁר לְחֹדֶשׁ אֲדָר שֵׁמוֹהָ
NAS: day of the month Adar
KJV: day of the month Adar
INT: four teen of the month Adar rejoicing

Esther 9:21
HEB: אֲרַבְכֵּה עָשָּׁר לְחֹדֶשׁ אֲדָר אַחַת
NAS: day of the month Adar
KJV: day of the month Adar,
INT: four teen of the month Adar day

Esther 9:22
HEB: וַיִּהְיוּ מְאֹדוֹתָם וְהָם חֲשֹׁוֵעָם אַשְׁרֵי הַיָּם
NAS: of their enemies, and [it was a] month which
KJV: from their enemies, and the month which was turned
INT: the Jews their enemies month which was turned
Job- Never used chodesh for Moon

Job 14:5
HEB: יְנוֹר מִסְפָּר... נַחֲשׁוֹת אֲשֶׁר [ֶלָּדָי].
NAS: The number of his months is with You; And his limits
KJV: the number of his months [are] with thee, thou hast appointed
INT: his days the number of his months for appointed

Job 21:21
HEB: אַתָּה יְסָפֵר תַּדְרִישׁוֹת אֵצְלוּ?
NAS: him, When the number of his months is cut off?
KJV: him, when the number of his months is cut off in the midst?
INT: after the number of his months is cut

Psalms- chodesh for Moon could also be month with added consistency to the use of the word.

Psalm 81:3
HEB: חַגּוֹת בֵּיתָךְ שָׁמוֹר בְּגֵפָה.
NAS: the trumpet at the new moon, At the full moon,
KJV: the trumpet in the new moon, in the time appointed,
INT: Blow the new the trumpet the full
Isaiah - chodesh used for Moon or month here as a festival is making Yah angry and 47:13 is especially troubling for those who use the moon to determine the feasts.

Isaiah 1:13
HEB: חָדָשׁ לְחַדּוּשִׁי מְשַׁבֶת מֵי לָֽהֶם
NAS: is an abomination to Me. New moon and sabbath,
KJV: is an abomination unto me; the new moons and sabbaths,
INT: is an abomination he New and sabbath the calling

Isaiah 1:14
HEB: בְּהָרֹאשׁ דֶּשֶׁנֶּס וַּמַּשָּׁבְתָּיו
NAS: I hate your new moon [festivals] and your appointed feasts,
KJV: Your new moons and your appointed feasts
INT: your new and your appointed hate

Isaiah 47:13
HEB: בְּהָרֹאשׁ דֶּשֶׁנֶּס וַּמַּשָּׁבְתָּיו
NAS: Those who predict by the new moons, Stand
KJV: the stargazers, the monthly prognosticators,
INT: the stars predict the new what will come

Isaiah 66:23
HEB: יָגִיאוּ מָשָׁבְתֵּיָם לָֽהֶם מִן הַשָּׁבַע
NAS: And it shall be from new moon to new moon
KJV: And it shall come to pass, [that] from one new moon to another,
INT: shall come to pass from new moon and from

Isaiah 66:23
HEB: הָרֹאשׁ לֶשֶׁנֶּס וַּמַּשָּׁבְתָּיו
NAS: And it shall be from new moon to new moon And from sabbath
KJV: one new moon to another, and from
INT: to pass from new moon and from sabbath

Jeremiah - Chodesh is not used as moon

Jeremiah 1:3
HEB: נֵלָטָה בְּרוֹשֵׁלָם וַחַדָּשׁ מְשַׁבֶת יְהוָה:
NAS: of Jerusalem in the fifth month.
KJV: captive in the fifth month.
INT: the exile of Jerusalem month the fifth

Jeremiah 2:24
HEB: נֵלָטָה בְּרוֹשֵׁלָם וַחַדָּשׁ מְשַׁבֶת יְהוָה:
NAS: her will not become weary; In her month they will find
KJV: her will not weary themselves; in her month they shall find
INT: her will not become her month will find

Jeremiah 28:1
HEB: בְּהָרֹאשׁ דֶּשֶׁנֶּס הָיָה חֲמָצֹת הַמַּלְאָךְ
NAS: in the fifth month, Hananiah
KJV: [and] in the fifth month, [that] Hananiah
INT: year the fourth month the fifth spoke

Jeremiah 28:17
HEB: בְּהָרֹאשׁ דֶּשֶׁנֶּס הָיָה חֲמָצֹת הַמַּלְאָךְ
NAS: year in the seventh month.
KJV: the same year in the seventh month.
INT: year the same month the seventh

Jeremiah 36:9
HEB: מֵלֵאָה וַחַדָּשׁ מְשַׁבֵּית הָעָם קָרָא
NAS: in the ninth month, all
KJV: in the ninth month, [that] they proclaimed
INT: king of Judah month the ninth proclaimed
Jeremiah- Chodesh is not used as moon

Jeremiah 36:22
HEB: בְּיָמֵי מְלִיכוֹת בֶּהָדָשֶׁשׁ שֵׁמֶשׁ פַּעַם אַחַיָּה
NAS: in the ninth month, with [a fire] burning
KJV: in the ninth month: and [there was a fire] on the hearth
INT: house the winter month the ninth the brazier

Jeremiah 39:1
HEB: יָמֵי מְלִיכוֹת נְבוּךְדֶּנֶצֶּר נֶבּוּךְדֶּנֶצֶּר הַקָּדוֹשׁ הַשֹּׁרֵץ
NAS: in the tenth month, Nebuchadnezzar Nebuchadnezzar the holy king
KJV: in the tenth month, Nebuchadnezzar Nebuchadnezzar
INT: king of Judah month the tenth came

Jeremiah 39:2
HEB: יָמֵי מְלִיכוֹת נְבוּךְדֶּנֶצֶּר נֶבּוּךְדֶּנֶצֶּר הַקָּדוֹשׁ הַשֹּׁרֵץ
NAS: in the fourth month, in the ninth
KJV: in the fourth month, the ninth
INT: year of Zedekiah month the fourth the ninth

Jeremiah 52:4
HEB: יָמֵי מְלִיכוֹת נְבוּךְדֶּנֶצֶּר נֶבּוּךְדֶּנֶצֶּר הַקָּדוֹשׁ הַשֹּׁרֵץ
NAS: [day] or the tenth month, that Nebuchadnezzar Nebuchadnezzar
KJV: in the tenth month, in the tenth
INT: the ninth of his reign month the tenth the tenth

Jeremiah 52:6
HEB: יָמֵי מְלִיכוֹת נְבוּךְדֶּנֶצֶּר נֶבּוּךְדֶּנֶצֶּר הַקָּדוֹשׁ הַשֹּׁרֵץ
NAS: [day] of the fourth month the famine
KJV: And in the fourth month, in the ninth
INT: month the fourth the ninth

Jeremiah 52:6
HEB: יָמֵי מְלִיכוֹת נְבוּךְדֶּנֶצֶּר נֶבּוּךְדֶּנֶצֶּר הַקָּדוֹשׁ הַשֹּׁרֵץ
NAS: in the ninth [day] of the month, the famine
KJV: in the ninth [day] of the month, the famine
INT: the fourth the ninth month severe the famine

Jeremiah 52:12
HEB: יָמֵי מְלִיכוֹת נְבוּךְדֶּנֶצֶּר נֶבּוּךְדֶּנֶצֶּר הַקָּדוֹשׁ הַשֹּׁרֵץ
NAS: [day] of the fifth month, which
KJV: Now in the fifth month, in the tenth
INT: month the fifth the tenth

Jeremiah 52:12
HEB: יָמֵי מְלִיכוֹת נְבוּךְדֶּנֶצֶּר נֶבּוּךְדֶּנֶצֶּר הַקָּדוֹשׁ הַשֹּׁרֵץ
NAS: in the tenth [day] of the month, which [was] the nineteenth
KJV: in the tenth [day] of the month, which [was] the nineteenth
INT: the fifth the tenth month which year
Jeremiah - Chodesh is not used as moon

Jeremiah 52:31
HEB: בֵּשְׁמוֹ עָשָּׂרְךָ בְּשֶׁמֶשָּׂךָ וַתָּהָו
NAS: in the twelfth month, on the twenty-fifth
KJV: in the twelfth month, in the five
INT: both ten month and twentieth the five

Jeremiah 52:31
HEB: בֵּשְׁמוֹ וַתָּהָו לַחֹדֶשׁ נַשְׁנָא נַעַל
NAS: on the twenty-fifth of the month, that Evil-merodach
KJV: and twentieth [day] of the month, [that] Evilmerodach
INT: and twentieth the five of the month showed Evil-merodach

Ezekiel - Chodesh is not used as moon

Ezekiel 1:1
HEB: בְּרֹגֵשׁ בְּתָמָשָׂה לְחֹדֶשׁ עָמָן בַּתָּהָו
NAS: [day] of the fourth month, while I was by the river
KJV: [month], in the fifth [day] of the month, as I [was] among
INT: the fourth the fifth month I among

Ezekiel 1:2
HEB: בְּשַׁמְּשָׂךָ לְחֹדֶשׁ כְּהֵי נַעָל
NAS: (On the fifth of the month in the fifth
KJV: In the fifth [day] of the month, which [was] the fifth
INT: the fifth of the month he year

Ezekiel 8:1
HEB: בְּשָׁמְשָׂךָ וַתָּהָו לַחֹדֶשׁ אֵין יֵשׁ
NAS: [day] of the sixth month, as I was sitting
KJV: [month], in the fifth [day] of the month, [as] I sat
INT: the sixth the fifth month I was sitting
<table>
<thead>
<tr>
<th>Ezekiel 20:1</th>
<th>Ezekiel 29:17</th>
</tr>
</thead>
<tbody>
<tr>
<td>HEB: בַּחֲמֹשָׁה הַמֵּשֶׁרֶת לְחֹדֶשׁ הַיָּהָה נָשִּׂיאָה</td>
<td></td>
</tr>
<tr>
<td>NAS: [month], on the tenth of the month, certain</td>
<td></td>
</tr>
<tr>
<td>KJV: [month], the tenth [day] of the month, [that] certain</td>
<td></td>
</tr>
<tr>
<td>INT: the fifth the tenth of the month came certain</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Ezekiel 24:1</th>
</tr>
</thead>
<tbody>
<tr>
<td>HEB: בְּשֵׁמָה הַמַּשֵּׁשֶׁרֶת בֵּיתַשֶּׁר הַמֵּשֶׁרֶת</td>
</tr>
<tr>
<td>NAS: in the tenth month, on the tenth</td>
</tr>
<tr>
<td>KJV: in the tenth month, in the tenth</td>
</tr>
<tr>
<td>INT: year the ninth month the tenth the tenth</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Ezekiel 24:1</th>
</tr>
</thead>
<tbody>
<tr>
<td>HEB: בְּשֵׁמָה הַמַּשֵּׁשֶׁרֶת בֵּיתַשֶּׁר הַמֵּשֶׁרֶת</td>
</tr>
<tr>
<td>NAS: on the tenth of the month, saying,</td>
</tr>
<tr>
<td>KJV: in the tenth [day] of the month, the word</td>
</tr>
<tr>
<td>INT: the tenth the tenth of the month saying</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Ezekiel 26:1</th>
</tr>
</thead>
<tbody>
<tr>
<td>HEB: שֶׁנֶּאֶר בְּשֵׁם הַמַּשֵּׁרֶת לְחֹדֶשׁ הַיָּהָה</td>
</tr>
<tr>
<td>NAS: on the first of the month, the word</td>
</tr>
<tr>
<td>KJV: in the first [day] of the month, [that] the word</td>
</tr>
<tr>
<td>INT: the third the first of the month came the word</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Ezekiel 29:1</th>
</tr>
</thead>
<tbody>
<tr>
<td>HEB: בַּחֲמֹשָׁה הַמֵּשֶׁרֶת לְחֹדֶשׁ הַיָּהָה</td>
</tr>
<tr>
<td>NAS: [month], on the twelfth of the month, the word</td>
</tr>
<tr>
<td>KJV: [month], in the twelfth [day] of the month, the word</td>
</tr>
<tr>
<td>INT: both ten of the month the first of the month</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Ezekiel 32:1</th>
</tr>
</thead>
<tbody>
<tr>
<td>HEB: בְּשֵׁמָה הַמַּשֵּׁשֶׁרֶת בֵּיתַשֶּׁר הַמֵּשֶׁרֶת</td>
</tr>
<tr>
<td>NAS: [month], on the first of the month, the word</td>
</tr>
<tr>
<td>KJV: in the first [day] of the month, [that] the word</td>
</tr>
<tr>
<td>INT: of the month the first of the month came the word</td>
</tr>
</tbody>
</table>
Ezekiel - Chodesh could also be used as month as it is talking about what the prince needs to provide at these times.

Ezekiel 32:17
HEB: וְבָחֲמַשָּׁהּ שְׁלֹשׁ לָוֹתֶשׁ בְּחֵי בְּרֶכֶר וְהַמַּשָּׁהּ שְׁלֹשׁ לָוֹתֶשׁ בְּחֵי בְּרֶכֶר
NAS: on the fifteenth of the month, the word
KJV: in the fifteenth [day] of the month, [that] the word
INT: fif teen of the month came the word

Ezekiel 33:21
HEB: בְּחֵי בְּרֶכֶר וְבָחֲמַשָּׁהּ שְׁלֹשׁ לָוֹתֶשׁ לְלהָוֹתֵן בֶּאָרָא
NAS: of the tenth month, the refugees
KJV: [month], in the fifth [day] of the month, [that] one that had escaped
INT: of the tenth the fifth month of our exile came

Ezekiel 39:12
HEB: כִּי בִשְׁבָטָה זָכָרָהוֹת
NAS: For seven months the house of Israel
KJV: And seven months shall the house
INT: the land seven months

Ezekiel 39:14
HEB: כַּגָּד מִשְׁבָּטָה זָכָרָהוֹת
NAS: of seven months they will make a search.
KJV: of seven months shall they search.
INT: the end of seven months will make

Ezekiel 40:1
HEB: בְּחֵי בְּרֶכֶר וְבָחֲמַשָּׁהּ שְׁלֹשׁ לָוֹתֶשׁ בְּרֶכֶר
NAS: on the tenth of the month, in the fourteenth
cannot be explained
KJV: in the tenth [day] of the month, in the fourteenth
INT: of the year the tenth of the month four teen

Ezekiel 45:17
HEB: וּפֹאֵלָה בַּתּוֹ וְבוֹשֵׁשׁ לַבְּשָׁא הַנָּכָל
NAS: at the feasts, on the new moons and on the sabbaths,
KJV: in the feasts, and in the new moons, and in the sabbaths,
INT: and the drink the feasts the new the sabbaths all

Ezekiel 45:18
HEB: וְכָרַבָּה בַּתּוֹ וְבַשָּׁא הַנָּכָל פָּרֵד
NAS: [month], on the first of the month, you shall take
KJV: [month], in the first [day] of the month, thou shalt take
INT: the first the first of the month shall take bull

Ezekiel 45:20
HEB: וְכָרַבָּה בַּתּוֹ וְבַשָּׁא הַנָּכָל פָּרֵד
NAS: on the seventh [day] of the month for everyone
KJV: the seventh [day] of the month for every one
INT: shall do the seventh the month everyone goes

Ezekiel 45:21
HEB: וְכָרַבָּה בַּתּוֹ וְבַשָּׁא הַנָּכָל לַבְּרוֹ
NAS: day of the month, you shall have
KJV: day of the month, ye shall have the passover,
INT: teen day of the month shall have the Passover

Ezekiel 45:25
HEB: וְכָרַבָּה בַּתּוֹ וְבַשָּׁא הַנָּכָל
NAS: day of the month, at the feast,
KJV: day of the month, shall he do
INT: teen day of the month the feast shall provide
Ezekiel

Chodesh is used as moon in conjunction with sacrifices which is questionable.

Daniel

-never uses chodesh for moon

Daniel 10:4

HEB: יָשִׁרְתָּ נַעֲרֵי לָתָּשׁ לַחָשָׁוָה נָש־ׁה
NAS: of the first month, while I was by the bank
KJV: of the first month, as I was by the side
INT: and twentieth the four month of the first

Hosea

uses chodesh for moon - but in showing Yah’s displeasure

Hosea 2:11

HEB: מָשַׁלְתָּ הָעָם הָשָׁמָרֶת הָשָׁמָרֶת בְּכֵלָה
NAS: Her feasts, her new moons, her sabbaths
KJV: her feast days, her new moons, and her sabbaths,
INT: her gaiety her feasts her new her sabbaths and all

Hosea 5:7

HEB: רְמֹת אֶלֶף הַשָּׁמָרֶת אֲרֵנָה אֶלֶף חַלָּיְהוֹת
NAS: Now the new moon will devour
KJV: children: now shall a month devour
INT: Now will devour the new with their land
Amos - Chodesh could be used as month
With consistency in other verses.

Haggai does not use chodesh as moon.

Amos 4:7
HEB: בפָּנַי שָׁלֹאָה וַחֲרַשְׁמַי לָכְיָהָר אֶתְפֶּשֶׁר
NAS: three months until harvest.
KJV: from you, when [there were] yet three months to the harvest:
INT: still three months harvest send

Amos 8:5
HEB: כְּהַיֹּם וַחֲרַשְׁמַי יִנְשָׁבֵר שָׁלֹאָה
NAS: When will the new moon be over,
KJV: Saying, When will the new moon be gone,
INT: When be over will the new may sell grain

Haggai 1:1
HEB: לְרֹאשׁוֹת הַמֶּלֶךְ בְּחֵךְ הַשָּׁשִּׁי בְּנֵי
NAS: of the sixth month, the word
KJV: in the sixth month, in the first
INT: of Darius the king month of the sixth day

Haggai 1:1
HEB: בְּנֵי יָהֳרָא הַחֲרַשָּׁמַי הָאַשֶּׁר בֵּעַר
KJV: day of the month, came the word
INT: day the first month came the word

Haggai 1:15
HEB: נֵשָׁבֵר בְּחֵךְ הַשָּׁשִּׁי בְּנֵי שֵׁמוֹ
NAS: of the sixth month in the second
KJV: of the sixth month, in the second
INT: and twentieth the four month of the sixth year

Haggai 2:1
HEB: בַּעֲשָׁרָה יָהֳרָאָה לָחָרֶשֶׁת הַשָּׁשִּׁי
NAS: of the seventh month, the word
KJV: and twentieth [day] of the month, came the word
INT: and twentieth the one month came the word

Haggai 2:20
HEB: בַּעֲשָׁרָה יָהֳרָאָה לָחָרֶשֶׁת לְאָמָה
NAS: on the twenty-fourth [day] of the month, saying,
KJV: and twentieth [day] of the month, saying,
INT: and twentieth the four month saying
Zechariah 1:1
HEB: יְהַלְוֵת הַשָּׁמוֹנִים בָּשָׁן
NAS: In the eighth month of the second year
KJV: In the eighth month, in the second
INT: month the eighth year

Zechariah 1:7
HEB: לְעַשֵׁי יָמִים שֶׁבָּעַשָׁן חַרְשׁוֹן
NAS: of the eleventh month, which
KJV: of the eleventh month, which [is] the month
INT: eleven ten month which is the month

Zechariah 1:7
HEB: חַרְשׁוֹן שֶׁבָּעַשָׁן שֶׁבָּא בֵּית
NAS: which is the month Shebat,
KJV: month, which [is] the month Sebat,
INT: month which is the month Shebat year

Zechariah 7:1
HEB: הַמַּחְשֵׁבָה לְחַרְשׁוֹן חִשָּׁלוֹן בְּכַסְרוֹת
NAS: [day] of the ninth month, [which is] Chislev.
KJV: [day] of the ninth month, [even] in Chislev;
INT: Zechariah the fourth month the ninth Chislev

Zechariah 7:3
HEB: לַאֲמַר אֲמָה הַשָּׁמוֹנִים בָּשָׁן
NAS: in the fifth month and abstain,
KJV: in the fifth month, separating
INT: saying weep month the fifth and abstain
Come Let Us Reason......

What would you like to discuss about today's presentation?

Isaiah 1:18 (KJV)

18 Come now, and let us reason together, says Yahovah: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.
HEBREW AND ENGLISH
LEXICON;
WITHOUT POINTS:
VIZ.
THE HEBREW AND CHALDEE WORDS
OF THE
OLD TESTAMENT
ARE EXPLAINED IN THEIR LEADING AND DERIVED SENSES.
THE
DERIVATIVE WORDS ARE PLACED UNDER RESPECTIVE ENTRIES, AND THE MEANING ASSIGNED TO EACH OF THEM.
IN REFERENCES TO PASSAGES OF SCRIPTURE, AND PROMINENTLY ILLUSTRATED AND CONFIRMED
BY CITATIONS FROM VARIOUS AUTHORS, ANCIENT AND MODERN.

IN THESE WORKS ARE CONTAINED:
A HEBREW AND A CHALDEE GRAMMAR,
WITHOUT POINTS.

BY JOHN PARKHURST, M. A.

165
Used most frequently for our amplified translation.