

Do the “new moon” Scriptures really mean “new moon” or not?

*A simple search through the Hebrew Scriptures to
determine what the knotty problem is about the
“new moon” having the last word on when
the Scriptural months really do begin.*

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The Moon, Oh the Moon!

DEDICATION

This study is dedicated to all those who are truly searching every avenue of Scripture to challenge and examine their beliefs regarding Yahuah's Covenant Calendar.

FOREWORD TO THE READER

In my experience of Scripture study, truth does not fight to have a place in the heart of man. It simply presents itself – take it or leave it. On the other hand, error – especially pagan errors that specifically counter Yahuah’s truths, resist at all costs of being replaced by truth. This is exactly what comes forth in this study paper.

While the moon does have specific “job descriptions” given to it by the Creator, many honest followers of Yahuah have tried to move the moon into a prominent position of which it does not deserve (most often involving worship), thus observing and teaching this information as Yahuah’s Torah Truth. (For the nominal “Christian,” Christmas is one example of how a pagan teaching is held by millions that indeed Dec 25 really is the birth of Yahusha, rather than the first day of Tabernacles.)

While every Scripture study must “rightly divide the truth” this research also takes note that secular history must also be “rightly divided.” In doing so, it becomes very evident that pagan errors wrestle for prominence above Scripture truth, specifically Torah truth. Every reader will have to decide at the crossroads, if the “renewing/rebuilding of the moon” is really the same as the “beginning of the Biblical month.” May each one remember that pagan roots often go deep, in an effort to uproot Yahuah’s truth(s). It is usually a painful experience using the “scalpel of truth” to remove every piece of the counterfeit root, so that it will not spring up again.

This research is not complete by any means, but it does address several areas with enough thoroughness for the reader to internalize the serious conflict of giving worshipful regard to the moon and its lunar cycle. In this study, it is important to pay attention to the historical dates as they relate to Scripture. In this way the progression of Old Testament history opens a panorama of deeper things. Just taking a Scripture “here and there” without considering the history of the timeframe can be misleading.

There are some major focal points in this study that may be helpful to know ahead of time.

1. There is no indication in any Old Testament Scriptures for a lunar month of 28-29.5 days, or 13 months in a year approximately every 3rd year, or seven times in a 19 year cycle.
2. At creation, the 12 months had 30 days each. The year had 360 days.
3. There are no Torah instructions for beginning any month with any phase of the moon. The Torah books date to approximately 1450 BC. This is 2550 years after creation. The months were all observed according to the 30 day month as documented in the Flood account.
4. Yahuah’s divine calendar was compromised by Yahuah’s people when, in Canaan, they began to mix pagan worship practices with the divine – despite the warning given by Moses in the wilderness.
5. Yahuah’s people were commanded many times to not look to the sun, moon, stars, planets or any heavenly host lest they worship them as the pagans do. (Scriptures of warning are given on page 10.)
6. Of all the heavenly hosts, the lunar cycle is closest to the Biblical 30 day month. The pagans were moon worshippers with their own feasts and festivals. It’s quite certain they followed the phases of the moon to appoint their festival worship times – a counterfeit to Yahuah’s design.

THE PIVOTAL POINT IN THIS PUZZLE IS HEZEKIAH’S SUNDIAL AROUND 701 BC.

7. About 3300 years AFTER creation, Hezekiah’s sundial miracle was a pivotal point. It’s very likely the moon was on a 30 day lunar cycle since creation. The sundial event would have changed the lunar cycle to 28-29.5 days/month as we know it today. It’s nothing all that drastic to shorten the moon’s cycle 12 hours/month, is it?
8. The sundial event was intended to permanently separate Yahuah’s feast worship times from the pagan lunar cycle calculations, because He did not want His people following the cycles of any heavenly body. However, there was one event that did not change even when the earth’s orbit changed from 360 to 365¼ days/year.

THAT EVENT IS THE EQUINOX!

9. We understand the flood account ushered in the earth's agricultural seasons. The moon is agriculturally involved with these seasons.
10. The equinox is the "one day" focal point each year that marks the last day of Yahuah's religious year (or the last day of our winter in the northern hemisphere). His new year begins the day after the equinox – being the first day of the first month of the new year. **The moon has absolutely no involvement in the equinox event** as the earth, sun and stars do. Light is also involved in the equinox, of which the moon has nothing to offer.

The moon's 30 day cycle for the 3300 previous years was disrupted by the sundial miracle. This was a permanent heavenly demarcation (or a SIGN to Yahuah's people) that the moon is no longer associated with the commencement of His months. Unfortunately the apostasy of Yahuah's people, with regards to worship, was so deep and severe that:

- a) The northern 10 tribes were completely scattered by Assyria (721 BC);
- b) About 100 years later the southern kingdom tribes were exiled to Babylon for 70 years (606 BC).

Yahuah's people were to leave the pagan ways of worship behind upon their return to Jerusalem. Did they accomplish this completely? NO! How do we know? Because the "so called Jews" of today, whether orthodox or Messianic, are still fixed and immovable with gazing at the moon just as Babylon, Egypt and other pagan nations have been practicing for eons of time.

Whether the leaders led the people away from Yahuah's Torah truths, or whether the people wandered after the pagan roots themselves, it matters not. This study will reveal that both Ezra and Nehemiah taught the Torah truths to the returning Jews for every detail of the worship statutes. Somewhere along the way, this direction was lost again. It is a sad commentary to be sure. Why? Because the majority of Yahuah's people today, that want to honor His feast worship statutes, have believed the moon is in charge of the Biblical month. Most follow the practices of the Jews.

Moon worship, or any sacred regard for the moon, has always been rooted in the harlot's plan. Yahuah's people are commanded to "Come out of her my people"! How many will? We are instructed to "look to the light." How many will?

There are many pieces to this puzzle of apostasy. They can't be addressed all at once – nor in their entirety in this study paper. Hopefully enough information will be provided for each reader to pursue the rest of the study.

I believe the main points of this study are:

- Yahuah gave a very definite sign in the sky at the time of Hezekiah in an effort to move His people back to pure Torah worship because those in apostasy were not heeding the words of the prophets. Would they recognize the "sun dial sign" was for them?
- Will we follow in their pattern of apostasy, or heed the Torah worship guidelines?

If you are following the lunar cycles to mark appointed times of worship (like I was along with many others), perhaps this study will challenge your beliefs to see if they really are based in the Torah. Blessings as you study and contemplate.

Note on Study Tools for this Research Project: The computer Scripture concordance that was used for this research breaks down the Hebrew words and the Hebrew word numbers separately. The **Strong's Concordance** searches by Hebrew "words" while the **Englishman's Concordance** searches by Hebrew "number." If you do not know the difference between the advantages of these two concordances, hopefully the explanations will be clear enough with the research notes, and the Exhibits at the end of this paper. Some computer programs amalgamate the two programs making it difficult to detect certain discrepancies.

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We will now prepare a Scripture comparison with information from the table on page 6, in the same order of word number. As noted, in the *Strong's Concordance*, **52 references were found in the Hebrew for MOON and MOONS — using a total of five different numbers.**

In contrast with most other languages, Hebrew will often have a different “word and word number” for different meanings of the same word. Understanding this concept will be most helpful in the following exercise. The five listings that were given for “moon” have five categories of definitions, such as:

1. The actual **“literal moon”** itself.
2. The **“cycle”** of the moon or a **“month on the calendar.”**
3. The **“color”** of the moon.
4. A **“simile comparison”** of “another object” to the moon.
5. A **“repetitive occurrence”** that can have similarities to the moon.

The general Hebrew definitions for the five categories could be listed as the following:

1. **H3394** <yareach> actually does mean the **“literal moon”** in the sky.
2. **H3391** <yerach> could refer to either the **“cycle or lunation”** of the moon or **“just a month on the calendar.”**
3. **H3842** <lebanah> refers to the **“color or whiteness”** of the moon.
4. **H7720** <saharon> listings are a **“simile comparison”** referring to a “pendant” or “tire” that is round like the “moon.” (Simile’s use the words “like” or “as” for comparison.)
5. **H2320** <chodesh> has a definition that may seem like the most confusing. However, it refers to a **“repetitive occurrence”** of some sort. (Eating, working, praying, etc., are all daily repetitive occurrences.) The first definition of **H2320** refers **FIRST** to the **“repetitive occurrence”** of the **“month”** but (and this is a big BUT here), the **“moon”** is implied – that means **H2320** is not really referring to only “the moon,” but it is implied as the moon and the **“repetitive occurrence”** of the moon!!! [There is a big difference here, so do take note!] **H2320** comes from the root word **H2318** which simply means to “rebuild”

or the **“repetitive occurrence”** of **“rebuilding”** – as every month does. Just because the moon rebuilds every month, does not mean any (or all) of the verses in the KJV that use the word “moon” and house H2320 should take the definition of “moon” over “month”! Not ever! However, 20 of the 283 references have been translated with the word “moon(s)” instead of “month(s)” because of this **“repetitive occurrence”** definition. (This study will get into much more detail about this issue when H2320 is addressed.)

6. In total there are **328** Scripture references when cross-checking the 5 main Hebrew numbers (above) with the *Englishman’s Concordance* as a deeper search when considering the words “moon” or “moons.” However, of those 328 references, 274 (or 83%) are actually translated as “month” (except for 6 that have the **simile comparison** to the moon).

Only 48 listings, or 15%, reference directly to the “literal moon.”

7. The orange box on the table prompts these questions:

a) Are the 20 verses (listed as H2320 in the *Strong’s*) translated correctly using the word moon[s]?

b) Do these 20 verses actually verify, beyond a shadow of any doubt, that the Biblical month begins with any phase of the moon (be it conjunction or first sighting)?

Of the five Hebrew Word Numbers, H2320 is the **most contradictory** and will be given extensive thought and contemplation.

- (As you are reading and studying, please ponder this possibility: Do you think it is possible the translators could (or would), have deliberately inserted the term “new moon[s]” into key Scriptural verses where the term “new month[s]” should have been used – to detour the common Biblical reader to accept the moon as the sign to commence the month? Has Satan tried to outsmart us and use the root of an evil system to push the concept of the “new moon” into only 7% of the Scriptures to promote his idea of moon worship? There is a trail of evidence for this and it’s coming ... so just pay attention!)

We will now consider each Hebrew word number very carefully, and finish with **H2320**.

All of the Hebrew definitions will be provided from the *Strong’s Concordance* with occasional comparisons to *Brown Driver & Brigg’s Hebrew Lexicon*, using the KJV unless otherwise noted.

Section #1 H3394 Moon as <yareach>

Definition: H3394 means the actual “literal moon” in the sky.

There are 26 identical references found in both *Strong’s* and the *Englishman’s Concordance* for H3394. This part of the study will separate the 26 verses into four different categories.

- [Strong’s] **MOON - H3394 yareach** (yaw-ray'-akh); from the same as H3391; the **MOON**: KJV – **MOON**. *** Yerechow. See H3405.
- **H3391 yerach** (yeh'-rakh); from a unused root of uncertain signification; a **lunation**, i.e. month: KJV - month, **MOON**.

14 Hebrew numbers later ... the related word is H3405, linking to Jericho. (Similar phonetics in these 2 Hebrew words.)

- **H3405 Yeriychow** (yer-ee-kho'); or Yerechow (yer-ay-kho'); or variation (1 Kings 16:34) Yeriychoh (yer-ee-kho'); perhaps from H3394; its month; or else from H7306; fragrant; Jericho or Jerecho, a place in Palestine: KJV - Jericho.
 - **All 57 – H3405 references mention pagan Jericho**, a “moon worshipping city” commanded to be destroyed by Joshua upon entering the land of Canaan.
 - **H7306** – [11 references]: **ruwach** (roo'-akh); a primitive root; properly, **to blow**, i.e. **breathe**; only (literally) to smell or (by implication, perceive (figuratively, to anticipate, enjoy): KJV - accept, smell, touch, make of quick understanding.

[Brown Driver & Brigg’s] **H3394 yareach – the moon** (Please note: BDB does not take the Hebrew word back to the original root word. This is a huge disadvantage.)

#1 MOON – 26 references for H3394 are exactly the same for the Strong’s and the Englishman’s Concordance. Each verse fits into one of four categories. The categories are listed in order of “first mention.” (e.g.: The first H3394 word qualified for the **PROPHECY** category.)

1. **PROPHECY**: The 1st mention of “moon” in the Scriptures is found in **Gen 37:9**. There are a total of **5** Scriptures that fit this “prophecy” category.
2. **WARNING**: The 2nd mention of “moon” in the Scriptures is found in **Deut 4:19**. There are a total of **5** Scriptures that fit this “warning” category.
3. **SIGN**: The 3rd categorical mention of “moon” in the Scriptures is found in **Josh 10:13**. There are **10** Scriptures that fit this particular category – of the moon used as a “sign” which is very interesting.
4. **CREATION**: The 4th and last categorical mention of “moon” in the Scriptures is found in **Ps 8:3**. There are a total of **6** Scriptures that fit the last category of “creation.”

The Scriptures will now be gathered together in their particular categories according to the listed order just given, for you to assess the content.

PROPHECY (AND THE MOON)

1. **Genesis 37:9** And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the **MOON** and the eleven stars made obeisance to me.
2. **Psalms 72:5** They shall fear thee as long as the sun and **MOON** endure, throughout all generations.
3. **Psalms 72:7** In his days shall the righteous flourish; and abundance of peace so long as the **MOON** endureth.
4. **Psalms 121:6** The sun shall not smite thee by day, nor the **MOON** by night.
5. **Isaiah 60:19** The sun shall be no more thy light by day; neither for brightness shall the **MOON** give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory.

WARNING (TO NOT WORSHIP THE MOON; 2 Commands in Torah)

6. **Deuteronomy 4:19** And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the **MOON**, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath divided unto all nations under the whole heaven.
7. **Deuteronomy 17:3** And hath gone and served other gods, and worshipped them, either the sun, or **MOON**, or any of the host of heaven, which I have not commanded;
8. **2 Kings 23:5** And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the **MOON**, and to the planets, and to all the host of heaven.
9. **Job 31:26-28** If I beheld the sun when it shined, or the **MOON** walking in brightness; 27 And my heart hath been secretly enticed ... 28 This also were an iniquity to be punished by the judge: for I should have denied the God that is above. (Note: These verses are talking about giving more regard to the sun and moon than what was ever allowed by Yahuah. There are several other Scriptures that give the same warning.)
10. **Jeremiah 8:2** And they shall spread them before the sun, and the **MOON**, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped: they shall not be gathered, nor be buried; they shall be for dung upon the face of the earth.

SIGN (USING THE MOON IN THE SKY)

11. **Joshua 10:12** Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, **MOON**, in the valley of Ajalon.
12. **Joshua 10:13** And the sun stood still, and the **MOON** stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.
13. **Job 25:5** Behold even to the **MOON**, and it shineth not; yea, the stars are not pure in his sight.
14. **Isaiah 13:10** For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the **MOON** shall not cause her light to shine.
15. **Jeremiah 31:35** Thus saith the LORD, which giveth the sun for a light by day, and the **ordinances** [H2708] of the **MOON** and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name: (See page 13 for **ordinances** [H2708] of the moon.)
Jer 31:36 If those **ordinances** [H2706] depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever.
ordinances H2708 chuqqah (khook-kaw'); **feminine** of H2706, and meaning substantially the same: KJV - appointed, custom, manner, ordinance, site, statute. [These ordinances are feminine meaning they are given to the Bride. See page 13 for ordinances that bless mankind.]
ordinances H2706 choq (khole); from H2710; **an enactment**; hence, **an appointment** (of time, space, quantity, labor or usage): KJV - appointed, bound, commandment, convenient, custom, decree (-d), due, law, measure, necessary, ordinance (-nary), portion, set time, statute, task. [These ordinances are masculine meaning they are given by the Bridegroom to bless the earth and mankind.]
H2710 chaqaq (khow-kak'); a primitive root; properly, to hack, i.e. engrave (Judg 5:14, to be a scribe simply); by implication, **to enact** (laws being cut in stone or metal tablets in primitive times) or (gen.) prescribe: -appoint, decree, governor, grave, lawgiver, note, pourtray, print, set. [The primitive root ensures the Creator's ordinances of the moon are unchangeable.]
16. **Ezekiel 32:7** And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the **MOON** shall not give her light.
17. **Joel 2:10** The earth shall quake before them; the heavens shall tremble: the sun and the **MOON** shall be dark, and the stars shall withdraw their shining:
18. **Joel 2:31** The sun shall be turned into darkness, and the **MOON** into blood, before the great and the terrible day of the LORD come.
19. **Joel 3:15** The sun and the **MOON** shall be darkened, and the stars shall withdraw their shining.
20. **Habakkuk 3:11** The sun and **MOON** stood still in their habitation: at the light of thine arrows they went, and at the shining of thy glittering spear.

CREATION (WITH REGARDS TO THE MOON)

21. **Psalms 8:3** When I consider thy heavens, the work of thy fingers, the **MOON** and the stars, which thou hast ordained;
22. **Psalms 89:37** It shall be established for ever as the **MOON**, and as a faithful witness in heaven. Selah.
(The moon as the faithful witness links back to the Creator.)
23. **Psalms 104:19** He appointed the **MOON** for seasons: the sun knoweth his going down.
(This study will show the moon is not aligned with an “appointed time” such as a “moed” wherever and whenever the word “moon” is found in a Scripture. The moon also plays an integral part in the tides and the agricultural seasons for spring, early summer and fall because the moon is appointed for many ordinances.)
24. **Psalms 136:9** The **MOON** and stars to rule by night: for his mercy endureth for ever.
25. **Psalms 148:3** Praise ye him, sun and **MOON**: praise him, all ye stars of light.
26. **Ecclesiastes 12:2** While the sun, or the light, or the **MOON**, or the stars, be not darkened, nor the clouds return after the rain:
(The context of verses 1-8 are to remember THE Creator during the days of youth.)

FINAL CONCLUSION FOR: H3394 – MOON <yareach>

The very first mention of **MOON** in the Scriptures for the word number **H3394** is in **Gen 37:9** – connecting to Joseph and his dream. This verse does not designate the **MOON** as being given the job description to declare when the Biblical months begin according to its particular lunar cycle. During the time of Genesis, it is very likely the moon did have a 30 day lunar cycle – and continued to do so up until the time of Hezekiah and his sun-dial experience around 701 BC. In that case, a 30 day lunar cycle is the same length of time as the Biblical month – as recorded in the flood account in **Gen 7-8**. However, there is absolutely no confirmation in either **Gen 1**, or **Gen 37** that the moon is required to declare the beginning of any month.

For **H3394** the **SIGN** category has 10 Scripture witnesses – far more than any of the other categories. **H3394/moon** would have been the absolute best word and Hebrew number the translators could have used to confirm and assure Yahuah’s people that the “crescent moon” is THE **SIGN** of the beginning of a new month. This information would have to be recorded in the Torah at least 2-3 times. **Gen 1:14-16** does tell us the two lights in the sky are for “signs.” However, this single witness doesn’t automatically refer to the moon for “appointed times” or “feast seasons” as most have been taught. Not one of these 10 witnesses has any reference, or context, to the moon for “moeds” or “appointed times of worship” – and even more important – not one is from the Torah.

So, that should raise some questions: What’s the difference between the moon’s cycle and the moon’s ordinances?

WHY IS THE MOON IN THE SKY, AND WHAT PURPOSE DOES IT SERVE FOR THE BENEFIT OF EARTH?

The moon, as part of Yahuah's creation, functions in many significant ways to bless the earth and mankind. (Review **Jer 31:35** and the definitions for "ordinances" on page 11.)

1. ORDINANCES OF THE MOON: TO BLESS THE EARTH

1. **The Moon Stabilizes the Tidal Activity and Sustains Life in the Ocean:** The moon's orbit takes it around the earth, and its gravitational pull causes the ocean waters to follow it, which creates the tidal flow. The regular rise and fall of sea level creates a unique environment for the Earth, where life is exposed to both immersion in water and exposure to air in the space of a few hours. No tide means there would be little to no life in the tidal areas of the ocean.
2. **The Moon Stabilizes the Earth's Seasons:** For the advancement of life to plants, animals and mankind, regular stable seasons are absolutely necessary.

2. ORDINANCES OF THE MOON: TO BLESS MANKIND

1. **The Moon is for Agricultural Seasons:** **Ps 104:19** He appointed the moon for seasons [**H4150**]: the sun knoweth his going down.
 - **seasons** – *Strong's H4150*; moed`; ... properly, an appointment, i.e. a fixed time **or season**; specifically, a festival; conventionally a year; by implication, an assembly (as convened for a definite purpose); technically the congregation; by extension, the place of meeting; **also a signal** (as appointed beforehand):
 - **Note:** "seasons" can mean festival appointments **and** agricultural seasons. However, as we are discovering, **the moon is not appointed to define the timing of the appointed festivals**, but it certainly does play a part in the agricultural seasons we enjoy on this earth. The definition of "moed` appointed seasons" is not given to the moon in the Torah. However, do remember: the "appointed seasons" do align with the agricultural harvests.
2. **The Moon is given for Prophetic Utterances:** See Gen 37:9; Ps 121:6; Isa 60:19. We are all aware that eclipses, for instance, are like mileposts in human history, marking off certain dates. We can study events in ancient history because the eclipses have been recorded. Anyone familiar with the Bible at all knows how the sun and the moon have served as great signs, many times included in prophecy. See Josh 10:13; Isa 13:10; Isa 38:7-8; Jer 31:36 [on page 11]; Eze 32:7; Joel 2:31; 3:15.
3. **The Moon is given for Warnings Against "moon worship:** See Deut 4:19; 17:3; 2 Kings 23:5; Jer 8:2.
4. **The Moon is given as a Reminder of Creation and our Creator:** See Ps 8:3; Ps 136:9; Ps 148:3.

Section #2 H3391 MOON as <yerach>

Definition: H3391 could mean either the actual “cycle of the moon” in the sky or “just a month on the calendar.”

There are 2 references in *Strong's*. However, 11 additional references are found for H3391 in the *Englishman's Concordance* all referring to a “lunation” or a “month.”

Note: ONLY 2 of the 13 references actually use the word **MOON**. *Strong's* lists the “root” as uncertain! *Strong's* has also listed the definition of “lunation” before the definition of “month” – which is also questionable. *Brown Driver & Brigg's* is opposite, listing the first definition as “month.”

Carefully note the definitions before we examine the categorical order of the 13 references.

- [*Strong's*] **MOON** - H3391 **yerach** (yeh'-rakh); **from a unused root of uncertain signification; a lunation**, i.e. **month**: KJV – **month** [11 times], **moon** [2 times].
- [*Brown Driver & Brigg's*] H3391 **yerach** – a **month** (lunar cycle), the **moon** [2 times].
 - a) a **month**
 - b) a **calendar month** [11 times]

CALENDAR REFERENCE TO MONTHS

Note: In this list only 1 Torah reference uses “moon.”

Does it mean a “lunar cycle,” “beginning of the month” or neither?

1. **Exodus 2:2** And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three **months**.
2. **Deuteronomy 21:13** And she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother **a full month**: and after that thou shalt go in unto her, and be her husband, and she shall be thy wife.
3. **1 Kings 6:37** In the fourth year was the foundation of the house of the LORD laid, **in the month** Zif:
4. **1 Kings 6:38** And in the eleventh year, **in the month** Bul, which is the eighth month, was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it.
5. **1 Kings 8:2** And all the men of Israel assembled themselves unto king Solomon at the feast **in the month** Ethanim, which is the seventh month.
6. **Kings 15:13** Shallum the son of Jabesh began to reign in the nine and thirtieth year of Uzziah king of Judah; and he reigned **a full month** in Samaria.
7. **Job 3:6** As for that night, let darkness seize upon it; let it not be joined unto the days of the year, let it not come into the number of **the months**.
8. **Job 7:3** So am I made to possess **months of** vanity, and wearisome nights are appointed to me.
9. **Job 29:2** Oh that I were **as in months** past, as in the days when God preserved me;
10. **Job 39:2** Canst thou number **the months** that they fulfil? or knowest thou the time when they bring forth?
11. **Zechariah 11:8** Three shepherds also I cut off **in one month**; and my soul lothed them, and their soul also abhorred me.

AGRICULTURE REFERENCE TO MOON

12. **Deuteronomy 33:14** And for the precious fruits brought forth by the sun, and for the precious things put forth by the **MOON**.

PROPHETIC REFERENCE TO MOON

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

FINAL CONCLUSION FOR: H3391 – MOON <yerach>

The very first **H3391** reference aligns with **a month** as do 11 of the 13 verses. Not one of these verses gives an indication for the “days within the month” as 30, or 28-29½ days of a lunar month. BUT, from other studies we now know that the Biblical month always has 30 days/month, and Yahuah’s true followers kept the month that way at least until the return of the exiles from Babylon around 538 BC. What does all of this mean?

In the first category that has been considered (on page 14), there are 11 Scriptures from Exodus to Zechariah. Zechariah (520 BC) is the only Scripture that dates to a time frame AFTER Hezekiah’s sundial experience in approximately 701 BC. (The details around Hezekiah are in another study titled Yahuah’s Elegant Calendar.)

It took about 50-75 years for the ancient civilizations to figure out what happened when the sun’s shadow relapsed 10 degrees. It took them time to re-calculate the calendar, eventually adding in 5+ more days between equinoxes. Babylon was definitely one of those ancient civilizations, as was Egypt. We know the apostate Jews brought back many pagan traditions from Babylon – and with a bit of study it is not difficult to realize how the Creation “30 day month” could permanently transition to the “lunar month” of 28-29½ days per month. This tradition eventually became a Talmud truth, then it was taught as a Torah truth. In Babylon, the Jews also adopted each new day to commence with the setting of the sun, rather than commencing the day with Creation’s DAWN/twilight. This was another tradition that infringed on Yahuah’s Biblical calendar. (There is extra information in the sections on the 12 Tribes [pages 37-41], and Egypt’s Calendar [pages 42-44], that gives evidence the lunar month was adopted at the time of King Solomon, through a direct influence of his first marriage to an Egyptian princess. Also see Appendix A: Solomon’s Twelve Captains on page 82.)

- **Not one of these 11 verses on the previous page lends any support for the Biblical month being connected to any phase of the MOON in the sky, OR to a shorter month than 30 days!**

Only 2 references of the 13 use the word **MOON** instead of month. **Deut 33:14** refers to the agricultural aspect connected to the moon. **Isa 60:20** refers to a prophetic aspect of the **MOON** in the future.

- **Again, neither verse lends support for the Biblical month being connected to any phase of the MOON in the sky.**

In a final conclusion, there is ample evidence to discern that **H3391 does not mean the actual “cycle of the moon” in the sky. If anything H3391 refers to an ordinary “month on the calendar of Yahuah.”**

Section #3 H3842 MOON as <lebanah>

Definition: H3842 means the actual “color of the moon” in the sky.

There are only 3 references in both *Strong’s* and the *Englishman’s Concordance* for H3842. ALL three 3 listings refer to the “whiteness of moon,” bricks and frankincense.

Before reading the Hebrew definitions, please note, there is quite a list of them, **and all of them** are connected with the primitive root of “whiteness” to the point where the last definition [H3838] connects back to the first definition [H3842].

- [Strong’s] MOON - H3842 lebanah (leb-aw-naw’); from H3835; properly, (the) white, i.e. the moon: -moon. See also H3838.
 - H3835 laban (law-ban’); a primitive root; to be (or become) white; also (as denominative from H3843) to make bricks: KJV - make brick, be (made, make) white (-r).
 - H3843 lebanah (leb-ay-naw’); from H3835; a brick (from the whiteness of the clay): KJV - (altar of) brick, tile. lebanah. See H3828.
 - H3828 lebonah (leb-o-naw’); or lebonah (leb-o-naw’); from H3836; frankincense (from its whiteness or perhaps that of its smoke): -frank(-) incense.
 - H3836 laban (law-baw-n’); or (Gen 49:12) laben (law-bane’); from H3835; white: KJV - white.
 - H3838 Lebana’ (leb-aw-naw’); or Lebanah (leb-aw-naw’); the same as H3842; Lebana or Lebanah, one of the Nethinim: KJV - Lebana, Lebanah.

[Brown Driver & Brigg’s] H3842 lebanah – the moon (as white).

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

Isaiah 24:23 Then the [white] moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.

Isaiah 30:26 Moreover the [white] light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound.

FINAL CONCLUSION FOR: H3842 - MOON <lebanah>

In all three verses, “white / whiteness” or the “color” of the moon is the context of the verses. The definitions compare this “whiteness and color” to frankincense, or [white] bricks. **The definition for MOON in these three verses lends no support to the Biblical month being calculated to any phase of the MOON in the sky.**

Section #4 H7720 MOON as <saharon>

Definition: H7720 means the actual “simile comparison of another object” to the moon in the sky.

There is only 1 *Strong’s* reference for H7720.

However, there are 3 references for H7720 in the *Englishman’s Concordance*.

ALL 3 listings refer to a “pendant / ornament” that is round like the “moon.”

- [*Strong’s*] MOON - H7720 saharon (sah-har-one'); from the same as H5469;
a round pendant for the neck: KJV – ornament, **round tire like the MOON.** shav. See H7723.
 - **H5469** cahar (cah'-har); from an unused root meaning to be round; **roundness:** KJV - round.
 - **Note:** Pay attention to these next two *Strong’s* definitions regarding destruction and devastation. How are these definitions connected to **H7720**? See extra comments for Isa 3:18 in the box below.
 - **H7723** shav' (shawv); or shav (shav); from the same as **H7722 in the sense of desolating; evil** (as **destructive**), **literally (ruin)** or **morally** (especially **guile**); figuratively **idolatry** (as false, subjective), **uselessness** (as deceptive, objective; also adverbially, in vain):
KJV - false (-ly), lie, lying, vain, vanity.
 - **H7722** show' (sho); or (feminine) show'ah (sho-aw'); or sho'ah (sho-aw'); from an unused root meaning to rush over; a tempest; by implication, **devastation:**
KJV - **desolate** (-ion), destroy, **destruction**, storm, **wasteness**.

[*Brown Driver & Brigg’s*] **H7720 saharon – the moon, the crescent (as ornament).**

1. **Judges 8:21** Then Zebah and Zalmunna said, Rise thou, and fall upon us: for as the man is, so is his strength. And Gideon arose, and slew Zebah and Zalmunna, and took away **the ornaments** that were on their camels' necks.
2. **Judges 8:26** And the weight of the golden earrings that he requested was a thousand and seven hundred shekels of gold; beside **ornaments**, and collars, and purple raiment that was on the kings of Midian, and beside the chains that were about their camels' necks.
3. **Isaiah 3:18** In that day the Lord will take away the bravery of their **tinkling ornaments** about their feet, and their cauls, **and their round tires like the MOON.**

Isaiah 3:18 (extra definitions)

tinkling ornaments **H5914** – an anklet

cauls **H7636** – [round] netting for the hair

round tires **H7720** – round neck pendant

How do these definitions link to the Hebrew definitions for **H7723** and **H7722**?

FINAL CONCLUSION FOR: H7720 - MOON <saharon>

In all three definitions, **the “roundness” of ornaments or tires** are being compared to **the “roundness”** of the **MOON**. **The definition for these three verses lends no support to the Biblical month being calculated to any phase of the MOON in the sky.**

Section #5 H2320 MONTH as <chodesh> [20 references in *Strong's*]

Definition: H2320 means the actual “repetitive occurrence” that is similar to the moon’s “repetitive occurrence” in the sky.

There are **283** references for **H2320** in the *Englishman's Concordance*.

- 263 references correctly use the word “month” in the translation of the verses.
- The remaining 20 references use the word(s) “moon/moons” instead of “month/months” in the verses. (We will examine these 20 verses on pages 22-36.)

Only the first part of the *Strong's* definition is given first. We'll build the definition in stages.

H2320 CHODESH (kho'-desh); FROM H2318 ... [we will now look at H2318]

- **H2318 CHADASH** (khaw-dash'); **a primitive root; TO BE NEW; CAUSATIVELY, TO REBUILD:** KJV - renew, repair.
 - **IMPORTANT NOTE:** The meaning of the root word does not specify the moon. Yet, it is true that each new cycle of the moon does “rebuild, renew and repair.” A huge problem becomes evident when people read into the definition that “chadash” refers to the moon because of the words “to rebuild, renew and repair.”
However, the “new month” does the same thing at the end of every 30 day count – the month simply “rebuilds or renews.” Another good term is “restore.”
[We will finish H2320 now.]
- ... **FROM H2318; the new moon; ...**
 - Right here we must stop to pose the question of why *Strong's* is inserting the words “the new moon” after the root word definition which says nothing about a “new moon.”

Why didn't *Strong's* use a different word number for the primitive root?

Why didn't *Strong's* say the following?

- (From **H3394**): which actually does mean the “literal moon”?

Or ... why didn't *Strong's* use the following alternative?

- (From **H3391**); which he lists in this order:
 - (1st) as lunation;
 - (2nd) as month 11 times in Scripture;
 - (3rd) as moon 2 times in Scripture ... even though he says the meaning of **H3391** is of uncertain signification.
- Either choice of **H3394** or **H3391** would have been closer to meaning the “**new moon**” than **H2318** is.

Some answers are:

1. The primitive root of **H2320** <**chodesh**> is not **H3394** or **H3391**.
2. **H3394** <**yareach**> and **H3391** <**yerach**> are:
 - a. Family words
 - b. Close in “number sequence”
 - c. <**yareach**> and <**yerach**> are close in “phonetics.”
3. **H2320** <**chodesh**> and **H2318** <**chadash**> do not qualify as family words with **H3394**, or **H3391**, nor are they close in number or phonetics.

The *Brown Driver & Brigg's* definition is also deceiving as it doesn't even refer the reader back to the original root, as shown below:

H2320 chodesh – the new moon, month, monthly

- a) the first day of the month
- b) the lunar month

Note: *BDB* has “new moon” in the 1st position acting as the primary definition of <chodesh>.

Could this be a deception?

BDB definitions promote the new moon and lunar month based on a tradition.

Now that we know “the new moon” doesn’t belong in the **H2320** definition, we can move to the last part of **H2320s** information which is:

- **H2320 CHODESH** (kho'-desh); **FROM H2318**; [chadash (khaw-dash)]; **a primitive root; TO BE NEW; CAUSATIVELY, TO REBUILD: KJV - renew, repair];**
the new moon; by implication, a month: month (-ly), new moon.

Question: IF the 1st “new moon” term doesn’t belong in the definition, what about the 2nd “new moon” term? It needs to be discarded as well.

(That’s why there is a line striking through the words “new moon” in the definition. The term does NOT belong there.)

It is now time to investigate the meaning of “by implication” in the next part of the H2320 definition.

- **by implication, (means): insinuation, inference, suggestion, association.**
 - These are very strong synonyms that do associate the term “month” as being renewed, rebuilt, restored, or **a repetitive occurrence.**

1st Important Note: The *Strong’s* definition refers the reader **FIRST** to the root of **H2318**. The meaning of the root word H2318 does not specify the new moon.

However, it is true that each new cycle of the moon does “rebuild, renew and repair.”

A huge problem arises when people read into the definition that “chadash” refers to the moon because of the words “to rebuild, renew and repair.”

2nd Important Note: It is true that the “new month” has the same pattern at the end of every 30 day count – the month simply “rebuilds or renews.” Another good term is “restore.” **The idea that “month” has to mean “moon” because of the words “rebuild, renew and repair” is a traditional teaching that has been handed down to us from the “moon gazers.” Who would adopt such a pagan teaching except the apostate Jewish Rabbi moon-gazers themselves?**

H2320 comes from the root word **H2318** which simply means to “renew” – this is exactly what every month does. Just because the “moon” rebuilds every month, does not mean any of the verses should take the definition of “moon” over “month” ... ever! However, 7% (or 20 of the 283 references), are written with the word “moon(s)” instead of “month(s).”

- **Question:** Why are 7% of the **H2320 KEY** verses consistently and incorrectly translated as “moon/moons” instead of “month/months”?

We are now ready to display the list of Scriptural references.

The following two pages will have **283 H2320 listings** [in 225 verses] that are found in the *Englishman’s Concordance*.

A total of **263** references correctly “use” and “refer to” the word “month” as **H2320**. These Scriptures are listed in purple.

The remaining 20 verses are exceptions and have been color coded into **Part A** and **Part B** as follows:

- **Part A:** 9 Green references use the term new moon [singular] (These should have said new month.)
(All the verses are listed in their entirety on page 24.)
- **Part B:** 11 Red references use the term new moonS [plural] (These should have said new months.) (All the verses are listed in their entirety on pages 25-28.)

Reminder: All the verses noted in Purple are from Hebrew Definition **H2320**, which is from: **H2318 CHADASH (KHAW-DASH')**; A PRIMITIVE ROOT; TO BE NEW; CAUSATIVELY, TO REBUILD.

Homework: Research the purple verses through the concordance to be sure “month” is the correct word when the Hebrew is translated to English. There are 225 verses that list **H2320** a total of 283 times.

Note: Some of the purple verses on pages 22-23 will indicate how many times the word “month” is used in an individual verse. Pages 24-28 have the Scripture verses arranged according to approximate date (something of utmost importance for this study)!

SCRIPTURE LIST FOR H2320

Gen 7:11 (uses the word "month" 2x)

Gen 8:4 2x

Gen 8:5 2x

Gen 8:13

Gen 8:14 2x

Gen 29:14

Gen 38:24

Ex 12:2 3x

Ex 12:3

Ex 12:6

Ex 12:18 2x

Ex 13:4

Ex 13:5

Ex 16:1

Ex 19:1

Ex 23:15

Ex 34:18 2x

Ex 40:2 2x

Ex 40:17 2x

Lev 16:29 2x

Lev 23:5 2x

Lev 23:6

Lev 23:24 2x

Lev 23:27

Lev 23:32

Lev 23:34

Lev 23:39

Lev 23:41

Lev 25:9 2x

Lev 27:6

Num 1:1

Num 1:18

Num 3:15

Num 3:22

Num 3:28

Num 3:34

Num 3:39

Num 3:40

Num 3:43

Num 9:1

Num 9:3

Num 9:5

Num 9:11

Num 9:22

Num 10:10 (Blow the trumpet in the new month.)

Num 10:11 2x

Num 11:20

Num 11:21

Num 18:16

Num 20:1

Num 26:62

Num 28:11

Num 28:14 3x

Num 28:16 2x

Num 28:17

Num 29:1 2x

Num 29:6

Num 29:7

Num 29:12

Num 33:3 2x

Num 33:38 2x

Deut 1:3 2x

Deut 16:1 2x

Josh 4:19

Josh 5:10

Judg 11:37

Judg 11:38

Judg 11:39

Judg 19:2

Judg 20:47

1 Sam 6:1

(#1) 1 Sam 20:5 new MOON

(#2) 1 Sam 20:18 new MOON

(#3) 1 Sam 20:24 new MOON

1 Sam 20:27

1 Sam 20:34

1 Sam 27:7

2 Sam 2:11

2 Sam 5:5

2 Sam 6:11

2 Sam 24:8

2 Sam 24:13

1 Kings 4:7

1 Kings 4:27

1 Kings 5:14 3x

1 Kings 6:1 2x

1 Kings 6:38

1 Kings 8:2

1 Kings 11:16

1 Kings 12:32 2x

1 Kings 12:33 2x

(#4) 2 Kings 4:23 new MOON

2 Kings 15:8

2 Kings 23:31

2 Kings 24:8

2 Kings 25:1 2x

2 Kings 25:3

2 Kings 25:8 2x

2 Kings 25:25

2 Kings 25:27 2x

1 Chron 3:4

1 Chron 12:15

1 Chron 13:14

1 Chron 21:12

(#1) 1 Chron 23:31 new MOONS

1 Chron 27:1 3x

1 Chron 27:2

1 Chron 27:3

1 Chron 27:4

1 Chron 27:5

1 Chron 27:7

1 Chron 27:8

1 Chron 27:9

1 Chron 27:10

1 Chron 27:11

1 Chron 27:12

1 Chron 27:13

1 Chron 27:14

1 Chron 27:15

(#2) 2 Chron 2:4 new MOONS

2 Chron 3:2

2 Chron 5:3
2 Chron 7:10

(#3) 2 Chron 8:13 new MOONS

2 Chron 15:10
2 Chron 29:3
2 Chron 29:17 3x

2 Chron 30:2
2 Chron 30:13
2 Chron 30:15

(#4) 2 Chron 31:3 new MOONS

2 Chron 31:7 2x

2 Chron 35:1
2 Chron 36:2
2 Chron 36:9
Ezra 3:1

(#5) Ezra 3:5 new MOONS

Ezra 3:6
Ezra 3:8
Ezra 6:19
Ezra 7:8
Ezra 7:9 2x

Ezra 8:31
Ezra 10:9 2x

Ezra 10:16
Ezra 10:17
Neh 1:1
Neh 2:1
Neh 7:73
Neh 8:2
Neh 8:14
Neh 9:1

(#6) Neh 10:33 new MOONS

Est 2:12 3x

Est 2:16 2x

Est 3:7 5x

Est 3:12
Est 3:13 2x

Est 8:9 2x

Est 8:12 2x

Est 9:1 2x

Est 9:15
Est 9:17
Est 9:19
Est 9:21
Est 9:22
Job 14:5
Job 21:21

(#5) Ps 81:3 new MOON

(#7) Isa 1:13 new MOONS

(#8) Isa 1:14 new MOONS

Isa 47:13 "monthly prognosticators"

(#6 & #7) Isa 66:23 new MOON 2x

Jer 1:3
Jer 2:24
Jer 28:1
Jer 28:17
Jer 36:9
Jer 36:22
Jer 39:1
Jer 39:2 2x

Jer 41:1
Jer 52:4 2x

Jer 52:6 2x

Jer 52:12 2x

Jer 52:31 2x

Ezek 1:1
Ezek 1:2
Ezek 8:1
Ezek 20:1
Ezek 24:1 2x

Ezek 26:1
Ezek 29:1
Ezek 29:17
Ezek 30:20
Ezek 31:1

Ezek 32:1 2x

Ezek 32:17
Ezek 33:21
Ezek 39:12
Ezek 39:14
Ezek 40:1

(#9) Ezek 45:17 new MOONS

Ezek 45:18
Ezek 45:20
Ezek 45:21
Ezek 45:25

(#8) Ezek 46:1 new MOON

(#10) Ezek 46:3 new MOONS

(#9) Ezek 46:6 new MOON

Ezek 47:12
Dan 10:4

(#11) Hos 2:11 new MOONS

Hos 5:7
Amos 4:7

(#10) Amos 8:5 new MOON

Hag 1:1 2x

Hag 1:15
Hag 2:1
Hag 2:20
Zech 1:1
Zech 1:7 2x

Zech 7:1
Zech 7:3

Note: This list has only 225 verses. In 58 verses, the word "month" was listed more than once for a total of 283 listings for **H2320** in the *Englishman's Concordance*.

Part A: Examination of 9 Verses Using “New Moon”

NEW MOON (singular) Old Testament verses from KJV – only 9 of them ... all H2320.

NEW MOON should have been translated as new month because it is listed as: H2320 chodesh (kho'-desh); from H2318; the new moon; by implication, a month: -month (-ly), new moon.

- by implication (means) insinuation, inference, suggestion, association! These are all very strong words to give **NEW MOON** first priority before the word “month.”
- **ANOTHER REVIEW OF H2320** from H2318 – chadash (khaw-dash'); a primitive root; to be new; causatively, to rebuild: renew, repair.
- Note again: There is nothing in the definition of H2318 to indicate the primitive root “to be new” or “to rebuild” refers only to the NEW MOON. This is an error and is **NOT supported with Scripture**. The terms “NEW MOON” and “month” are not interchangeable!
- Notice: How would the verses below read if “new month” was translated in place of “new moon”? (Scriptures are placed in order of approximate date for pages 22-28.)

1. **1 Samuel 20:5** And David said unto Jonathan, Behold, to morrow is the **NEW MOON**, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third day at even. (1062 BC)
2. **1 Samuel 20:18** Then Jonathan said to David, To morrow is the **NEW MOON**: and thou shalt be missed, because thy seat will be empty.
3. **1 Samuel 20:24** So David hid himself in the field: and when the **NEW MOON** was come, the king sat him down to eat meat. (1062 BC)
4. **Psalms 81:3** Blow up the trumpet in the **NEW MOON**, in the time appointed, on our solemn feast day. (No Date; approx. 1000 BC) (See page 33 for further information on this verse.)
5. **2 Kings 4:23** And he said, Wherefore wilt thou go to him to day? it is neither **NEW MOON**, nor sabbath. And she said, It shall be well. (895 BC)
6. **Amos 8:5** Saying, When will the **NEW MOON** be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit? (787 BC)
7. **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 to worship before me, saith the LORD. (698 BC)
8. **Ezekiel 46:1** Thus saith the Lord GOD; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the **NEW MOON** it shall be opened. (574 BC)
9. **Ezekiel 46:6** And in the day of the **NEW MOON** it shall be a young bullock without blemish, and six lambs, and a ram: they shall be without blemish. (574 BC)

Part B: Examination of 11 Verses Using “New Moons”

In this set of 11 verses, every one of them is translated as “new moons” using the Hebrew word number H2320 which refers best to “new months.” If “new moons” was the correct term, and INTENDED – then the Hebrew number should have been listed as H3394. This should be a red flag to alert us that something is definitely wrong with the translation. This problem consistently happens with very key verses that mention feasts and sabbaths. Note the extra comments/dates as given with verses.

NEW MOONS (plural) Old Testament verses from KJV – only 11 of them ... all H2320.

Again, NEW MOONS should have been translated as new months because it is listed as: H2320 chodesh (kho'-desh); from H2318; the new moon; by implication, a month: -month (-ly), new moon.

Every verse has incorrectly translated H2320 as being the same as H3394.

1. **1 Chronicles 23:31** And to offer all burnt sacrifices unto the LORD in the sabbaths, in the **NEW MOONS [H2320]**, and on the set feasts, by number, according to the order commanded unto them, continually before the LORD:
(1017 BC)
 - **[H2320]** should be translated as **new months**.
2. **2 Chronicles 2:4** Behold, I build an house to the name of the LORD my God, to dedicate it to him, and to burn before him sweet incense, and for the continual shewbread, and for the burnt offerings morning and evening, on the sabbaths, and on the **NEW MOONS [H2320]**, and on the solemn feasts of the LORD our God. This is an ordinance for ever to Israel. (1015 BC)
 - **[H2320]** should be translated as **new months**.
3. **2 Chronicles 8:13** Even after a certain rate every day, offering according to the commandment of Moses, on the sabbaths, and on the **NEW MOONS [H2320]**, and on the solemn feasts, three times in the year, even in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles.
(1004 BC)
 - **[H2320]** should be translated as **new months**.
4. **Hosea 2:11** I will also cause all her mirth to cease, her feast days, her NEW MOONS [H2320], and her sabbaths, and all her solemn feasts.
(785 BC)
 - **[H2320]** should be translated as **new months**.

Note: Hosea’s counsel is about 84 years before Hezekiah’s sundial miracle. There is definitely a huge problem with the apostasy of Israel. Will Yahuah’s people heed Hosea’s warning?

Before we read the next verses, it would be good to **READ ISAIAH 1 IN CONTEXT**. **15 years after the writings of Hosea, Isaiah gives another warning about the apostasy of Israel before they were taken into captivity by Assyria. However, they kept running after the pagans with regard to their worship, ignoring the covenant commands of Yahuah including the 30 day month.** As you will note, verse 14 says very emphatically **Your NEW MOONS** and **your appointed feasts** in comparison to Hosea's wording of: **her NEW MOONS [H2320], and her sabbaths, and all her solemn feasts.** Isa 1:13-14 should have been translated as **Your NEW MONTHS**. Even so, it does not matter if the verse said **NEW MOONS** or **NEW MONTHS** – the point was – neither their **MOON** or **MONTH** was sacred and did not belong to Yahuah for it was all reckoned according to paganism and moon worship.

5. **Isaiah 1:13** **Bring no more** vain oblations; incense is an abomination unto me; **the NEW MOONS [H2320]** and **Sabbaths**, the calling of **assemblies**, I cannot away with; **it is iniquity, even the solemn meeting.** (760 BC)
 - **[H2320]** should be translated as **new months.**
6. **Isaiah 1:14** **Your NEW MOONS [H2320]** and **your appointed feasts** my soul hateth: **they** are a trouble unto me; I am weary to bear them. (760 BC)
 - **[H2320]** should be translated as **new months.**

****Isa 1:14 is quite an incredible verse. It should say NEW MONTHS, which are the “new months” according to how the pagans calculated their pagan festivals.**

The pagans looked to the moon for their calculations. Because the timeframe of this Isaiah passage is almost 60 years before Hezekiah's sundial event we can conclude that very likely the moon still had a 30 day lunar cycle as established at creation. **But, the moon was not able to begin the first day of the first month since it was not established until the fourth day of creation.** Somehow the pagans were counting their “month starts” according to the moon anyway. **Yahuah's people were to be counting their months by 30 days each – commencing the day after the equinox, (the end of the winter season) regardless of the moon's cycle.** They weren't! Israel was definitely in alignment with the pagan nations, for such a rebuke to be given by Hosea and Isaiah. This rebuke was not only for the Northern Kingdom, but a warning for the Southern Kingdom to learn from these mistakes and NOT repeat them.

Is it not interesting that the real problem of calculating the “pagan months” is actually called “new moons” in Isa 1:14?

The translators meant the “appointed feasts” were to be fixed to the “new moons.” Well, they were – for the pagans and Yahuah's apostate people.

- So did the translators give the verses in Hosea and Isaiah the best translation ... or not?!

Are we picking up on the very serious context of these Scriptures? Or have we been pulled into the deception of following the new moon by what we have been taught about the meaning of these verses because of the words “new moons”? Have we stopped to challenge why these verses do not use **H3391** (for the actual literal moon) instead of **H2320**?

Note for 2 Chron 31:3 This verse dates around 726 BC about 25 years before Hezekiah's sundial miracle around 701 BC and five years before the captivity of the Northern Kingdom in 721 BC. So it is now time to pay special attention to what is taking place. In **2 Chron 30** King Hezekiah had invited everyone in the two tribes of Israel and Judah to come celebrate the Passover in the second month. (Not enough priests were sanctified to fulfill their duties in the first month). Those that came helped to destroy the heathen altars in Jerusalem, and knock down the incense altars. This Passover was such a great success, that a second Passover was continued to be observed for another seven days. After the second Passover, a massive campaign was conducted against idol worship in the cities of Judah, Benjamin, Ephraim and Manasseh. Again, idols, altars, obelisks and centers of worship were destroyed. Next Hezekiah organized the Aaronic priests and Levites into service groups to offer all the sacrifices, offerings and conduct the worship services. Hezekiah, as king, would have followed the guidelines from Torah for the requirements of the Sabbath(s), set feasts and the new month celebrations. Notice what is translated for the new month celebrations in this next verse. Would this align with the Torah instructions?

7. **2 Chron 31:3** He [King Hezekiah] appointed also the king's portion of his substance for the burnt offerings, to wit, for the morning and evening burnt offerings, and the burnt offerings for the sabbaths, and for the **NEW MOONS [H2320]**, and for the set feasts, as it is written in the law of the LORD. (726 BC)
 - **[H2320]** should be translated as **new months**.

Note for the following Ezekiel Scriptures In **Eze 1:3** we are told Ezekiel was a priest, not just a Levite. As priest he would have taught the strict laws of the Torah for the observance of the feasts, Sabbath(s) and the new month requirements. However, notice the translation that is given in place of "new month." His instructions in these two passages were for services to be conducted in the new temple at Jerusalem, after the return of the exiles from Babylon. However, Ezekiel's temple was never built. These passages are well after Hezekiah's sundial miracle and about 38 years before the first exiles returned to Jerusalem.

8. **Ezekiel 45:17** And it shall be the prince's part to give burnt offerings, and meat offerings, and drink offerings, in the feasts, and in the **NEW MOONS [H2320]**, and in the sabbaths, in all solemnities of the house of Israel: he shall prepare the sin offering, and the meat offering, and the burnt offering, and the peace offerings, to make reconciliation for the house of Israel. (574 BC)
 - **[H2320]** should be translated as **new months**.
 - **Ezekiel was from the lineage of the priesthood of Aaron.**
9. **Ezekiel 46:3** Likewise the people of the land shall worship at the door of this gate before the LORD in the sabbaths and in the **NEW MOONS [H2320]**. (574 BC)
 - **[H2320]** should be translated as **new months**.

Note for Ezra 3:5 Exactly 70 years after being exiled to Babylon, the first group of captives return to Jerusalem. One of the first things they do is set up the celebration of Tabernacles in the 7th month (**Ezra 3:1**). **Who was Ezra during this time?** **Ezra 7:1, 5, 6 & 10** confirm Ezra was an Aaronic priest and skilled scribe in the Law of Moses. He taught the statutes and ordinances in Israel. Ezra knew there was no Torah command to commence Yahuah's months with a new moon. **Do you think Ezra (an Aaronic priest of Moses' laws), taught the people to observe Yahuah's feasts and festivals according to the pagan new moon practices as is recorded in the following verse?** Or, do you think **it's more likely the translators interpreted H2320 incorrectly** using the deceptive words of **"new moons"** rather than **"new months"**? We all recognize that Yahuah was watching over His people and Ezra, His appointed priest. Therefore, Ezra's actions and instructions must default back to teaching the Biblical 30 day month. Never would Ezra promote following the phases of the moon to command Yahuah's months when such a command cannot be found in Torah.

10. **Ezra 3:5** And afterward offered the continual burnt offering, both of the **NEW MOONS [H2320]**, and of all the set feasts of the LORD that were consecrated, and of every one that willingly offered a freewill offering unto the LORD. (536 BC)
- **[H2320]** should be translated as **new months**.
 - **Ezra 7:10** For Ezra [a skilled scribe and Aaronic priest] had prepared his heart to **seek the law of the LORD**, and **to do it**, and **to teach in Israel statutes and judgments**.
 - Between the books of Ezra and Nehemiah, Ezra is called a priest 8 times and a [skilled] scribe 7 times. This confirms his well-qualified credentials.

Note for Nehemiah 10:33 The events described here in Nehemiah are about 90 years after Ezra returned with the first exiles. After confession and repentance of the people for their sins with the pagan nations (**Neh 9**), **they agree** in **Neh 10:28 to separate themselves from the heathen people of the land and obey Yahuah's laws given through Moses**. They also agreed to a Temple tax that would supply the needed funds for the necessary supplies for the Sabbath(s), set feasts and the new month celebrations, as noted in the following verse.

11. **Nehemiah 10:33** For the shewbread, and for the continual meat offering, and for the continual burnt offering, of the sabbaths, of the **NEW MOONS [H2320]**, for the set feasts, and for the holy things, and for the sin offerings to make an atonement for Israel, and for all the work of the house of our God. (445 BC)
- **[H2320]** should be translated as **new months**.
 - After 12 years as governor, during which Nehemiah ruled with justice and righteousness, he returned to the king in Persia. After some time, he returned again to Jerusalem, only to find **that the people had fallen back into their evil ways**. Non-Jews were permitted to conduct business inside Jerusalem on the Sabbath and to keep rooms in the Temple. Greatly angered, he [as governor] purified the Temple, instructing the priests and Levites to implement the observance of the law of Moses.
 - Moses' laws do not say anything about observing the **"new moon."** **So what did Nehemiah actually teach the people and what laws did he remind them of so they would not backslide again?**

- **Back to our original Question:**
Why are only 7% of the KEY
verses incorrectly translated
as “moon(s)” when the proper
translated term would be
“month(s)”?

IT IS NOW TIME TO EXAMINE ISAIAH 47:13
and the TERM
“MONTHLY PROGNOSTICATORS”

Isa 47:13 Thou [Babylon] art wearied in the multitude of thy counsels. Let now the **astrologers**, the **stargazers**, the **monthly prognosticators**, stand up, and save thee from these things that shall come upon thee.

- Let’s examine this verse a little closer and check out the KJV translators to see if they really chose the best words for the term **monthly prognosticators**.

OTHER BIBLE VERSIONS FOR ISAIAH 47:13

#1 English Standard Version

You [Babylon] are wearied with your many counsels; let them stand forth and save you, those who divide the heavens, who gaze at the stars, **who at the NEW MOONS make known what shall come upon you.**

#2 New American Standard

"You are wearied with your many counsels; Let now the astrologers, Those who prophesy by the stars, **Those who predict by the NEW MOONS**, Stand up and save you from what will come upon you.

#3 International Standard Version

according to your multiple schemes. Let them stand up now— those who conjure the heavens and gaze at the stars, **predicting at the NEW MOONS** — and save you from what is about to happen to them.

#4 Jubilee Bible 2000

Thou art wearied in the multitude of thy counsels. Let now those that contemplate the heavens, those that speculate regarding the stars, **those that teach the courses of the MOON**, stand up and defend thee from these things that shall come upon thee.

#5 Darby Bible Translation

Thou art wearied in the multitude of thy counsels. Let now the interpreters of the heavens, the observers of the stars, who predict **according to the NEW MOONS** what shall come upon thee, stand up, and save thee.

#6 New World Translation

You have grown weary with the multitude of your counselors. Let them stand up, now, and save you, the worshipers of the heavens, the lookers at the stars, **those giving out knowledge at the NEW MOONS** concerning the things that will come upon you.

#7 Revised Standard Version

You are wearied with your many counsels; let them stand forth and save you, those who divide the heavens, who gaze at the stars, **who at the NEW MOONS predict what shall befall you.**

#8 Common English Bible

You are weary from all your consultations; let the astrologers stand up and save you, those who gaze at the stars, **and predict what will happen to you at each NEW MOON.**

#9 Lexham English Bible

You struggle with your many consultations; let them stand, now, and save you— those who see the stars, divide *the celestial sphere*, **who inform by NEW MOONS — from those things that are coming upon you.**

#10 New Century Version

You are tired of the advice you have received. So let those who study the sky— those who tell the future **by looking at the stars and the NEW MOONS** —let them save you from what is about to happen to you.

OTHER BIBLE COMMENTS FOR ISAIAH 47:13:

#1 Isa 47:13 (comments from Barnes' Notes)

- The thing referred to in the passage before us, and which **was practiced in Babylon**, was, probably, that of forecasting future events, or telling what would occur by the observation of the positions of the heavenly bodies.

[The star-gazers] Those who endeavor to tell what will occur by the contemplation of the relative positions of the stars.

[**The monthly prognosticators**] Margin, **'That give knowledge concerning the months.'**

That is, at the commencement of the months they give knowledge of what events might be expected to occur during the month; perhaps from the dip of the moon, or its riding high or low, etc. Something of this kind is still retained by those persons who speak of a dry or wet moon; or who expect a change of weather at the change of the moon—all of which is just as wise as were the old systems of astrology among the Chaldeans. This whole passage would have been more literally and better translated by preserving the order of the Hebrew.

'Let them stand up now and save thee, who are astrologers; who gaze upon the stars, and who make known at the new moons what things will come upon thee.'

#2 Isa 47:13 (comments from Jamieson, Fausset, and Brown)

- Let ... the **monthly prognosticators** ... save thee from (these things) that shall come upon thee - **those who at each new moon profess to tell thereby what is about to happen. Maurer joins, not as the English version,** 'Let them that give knowledge **concerning the months** (margin) save thee from those things that shall come upon thee; **but, 'They that at new moons make known part of the things that shall come**

upon thee, let them (also) save thee (from them).' If they can foretell calamities, they ought also to be able to save from them; because both are the work of God.

#3 Isa 47:12-15 (from Keil & Delitzsch Commentary)

- ... to look with pleasure or with interest at anything; hence Luther has rendered it correctly, die Sternkucker (Eng. ver. star-gazers). **They** [Babylon's star-gazers] **are described still further as those who make known with every new moon**, ... things which, ... is used in a partitive sense: **out of the great mass of events they select the most important, and prepare a calendar or almanac ... for the state every month.**

SUMMARY FOR ISAIAH 47:13

- There are many other Bible translations that translate **Isa 47:13** according to the ways of Babylon – that of star-gazers and those that watch for every new moon – a monthly event.
- There are several other Bible Commentaries that also interpret **Isa 47:13** according to what was really happening in Babylon.
- Because the translators for the KJV used the term the **monthly prognosticators**, rather than **those who predict by the new moons**, did they actually remove important context from this verse? Yes, the word **monthly** is **H2320** meaning a **“repetitive occurrence.”** Yes, the **“new moon”** is also a **“repetitive occurrence.”**
- But, how is it that this ONE verse wasn't tampered with at all? Here **H2320** could have also been **in**correctly translated as **“new moon”** (as the previous 11 verses were) **and still be in alignment with the pagan cultures and their worship practices!** Yet, it was left untouched! Why?

A SHORT LOOK AT THE BIBLICAL MONTH OF 30 DAYS

Yahusha said: **As in the days of Noah ...**

Matt 24:37-39 But as the days of Noe were, so shall also the coming of the Son of man be. **38** For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, **39** And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

While the flood was very traumatic for this earth, it did not affect the lunar cycle length of the moon that we know of. Again, allow me to emphasize the fact that Yahuah's months were still counted out as 30 day months, with clear evidence from the flood account.

Yahusha compares the flood with the last days. Yes, there will be "drinking and merriment" again, but could it be that the "number of days in the month" will return to 30 days/month, as it was in the beginning.

Remember: seven times between chapters 40-48, Isaiah reminds us we can know THE END from THE BEGINNING. (See **Isa 46:9-10**.)

THE FLOOD ACCOUNT FOR THE BIBLICAL MONTH

The Genesis account for 30 days/month is easy to understand. Date: 2450 BC or approximately 1550 years from creation.

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

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

Gen 8:3-4 And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated. **4** And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

Thought to Ponder: Because Yahusha said that in the END this earth is going to return to "something" that

"was" in the beginning with Noah, it is completely prophetic that this earth will return to a calendar of 360 days/year. So far, the only Biblical account that can be reckoned with that changed the 360 day circuit to 365 days/year in the first place, is the Hezekiah account.

HEZEKIAH SCRIPTURES ADDRESS THE SUNDIAL SIGN

Note: In the Old Testament there are many stories and testimonies that are recorded twice. But, the testimony of Hezekiah's sundial miracle is given three times. I noticed this the first time I read my Bible through many years ago, and wondered why Hezekiah's experience had such special mention. At that time I did not know anything about the "feast and festival" worship statutes, or Biblical Hermeneutic Principles.

A very important Hermeneutic Principle is this:

"YAHUAH DOES NOT REPEAT ANYTHING OF NO GREAT CONSEQUENCE." When I

recognized that Bible rule in 2006, I really wondered why Hezekiah's experience received extra special mention.

The study of Yahuah's calendar has been a project since Feb 2010, first of all examining the "day-start" of His calendar. From mid-2014 to Jan 2016, it became very apparent that Hezekiah's sundial experience was connected to the "month-start" and "year-start" on Yahuah's calendar. Let's examine the three Scriptural witnesses for Hezekiah. Then a short discussion will continue. (The date for this event is approximately 701 BC, or 3300 years from Creation. This is a long time that Yahuah's people have been acquainted with His 30 day months.)

*** **

2 Kings 20:9-11 And Isaiah said, This sign shalt thou have of the LORD, that the LORD will do the thing that he hath spoken: shall the shadow go forth ten degrees, or go back ten degrees? **10** And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees. **11** And Isaiah the prophet cried unto the LORD: and he brought the shadow ten degrees

backward, by which it had gone down in the dial of Ahaz.

2 Chron 32:24 In those days Hezekiah was sick to the death, and prayed unto the LORD: and he spake unto him, and he gave him a sign.

Isa 38:7-8 And this shall be a sign unto thee from the LORD, that the LORD will do this thing that he hath spoken; **8** Behold, I will bring again the shadow of the degrees, which is gone down in the sun dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.

HEZEKIAH'S SUNDIAL SHADOW RETRACTS 10 DEGREES

There are likely many scientific reasons of what happened when the shadow of the sundial went backwards 10 degrees. Allow me to list one possibility for the global earth.

We know since sin entered this universe, much has been amiss. One of the problems our astronomic backyard does experience is flying objects and other debris out in space. Some of these include comets, meteoroids and asteroids – Russia being a prime target in recent years. These massive objects contain a magnetic pull of their own. In Hezekiah's time, only one of these objects needed to come close enough to Earth to pull this world "out of its regular circuit" enough to show the shadow on the sundial move backwards by ten degrees. **When the Earth is pulled out of circuit, this in turn "enlarges" the circuit.** Obviously, the backward shift of 10 degrees represents an additional 5.25 days being added to the original circuit of the Earth around the sun.

That's what would have happened with the shadow going backwards 10 degrees, but what would have happened if Hezekiah would have asked for the shadow to go forward 10 degrees?

WHAT IF THE SUNDIAL SHADOW ADVANCES 10 DEGREES?

Just to keep things simple, let's assume the 10 degrees represents 5.25 days either way. Then:

- A shadow that moves backward 10 degrees will **ADD** 5.25 days to Earth's circuit giving us 365.25 days/year.
- A forward shadow of 10 degrees will **SUBTRACT** 5.25 days from Earth's circuit leaving us with **354.75** days/year. (The circuit is shortened.)
- Today a lunar cycle is approximately 29.5 days per month. 12 months x 29.5 days = **354** days per year.

Do you detect a serious problem? Had Hezekiah opted to have the shadow move forward 10 degrees, our earth today would likely be on a yearly circuit of **354 days**. Twelve lunar cycles add to 354.**75** days per year. **That means: 12 lunar cycles would have been only 18 hours longer than the earth's yearly circuit!** Reader, **this information is to alert you that IF Hezekiah had made the "opposite choice" – we would likely not have a chance today to figure out the new moon has nothing to do with the commencement of Yahuah's Biblical months! We would still be gazing at the moon to calculate the feast/festival worship statutes, an action which is directly against the Biblical commands of "looking to - or worshipping" any heavenly body.**

Let's be careful! *** ***** ***

In the next section, the study will examine all of the same Hebrew Word numbers in a slightly different pattern on the tables of pages 34-36. This search began with looking at the word "moon" and "moons" in the *Strong's Concordance*. The five Hebrew numbers were then examined in the *Englishman's Concordance*. Through this concordance, the search extends and adds the words "month" and "months." The following table will organize these four terms and Biblical texts between four categories of either "Torah Books" or "non-Torah Books."

Every block on the table is important.

COMPARING PSALM 81:3 TO NUMBERS 10:10

The tables to follow are a review of the information that has already been thoroughly discussed for **H3394**; **H3391**; **H3842**; **H7720** and an introduction to the concerns for **H2320**. These tables break open all five Hebrew numbers with more detail as gleaned from the *Englishman's Concordance*. From now on the focus will be on **H2320** for very good reason. As noted on the table on page 35 in the gray shaded box, there are only 20 listings for **H2320** in the *Strong's*. When searching **H2320** in the *Englishman's Concordance* the number of listings for **H2320** increased a considerable amount to **283** listings. **THE QUESTION I HAVE IS THIS: "SHOULD THIS NOT GET OUR ATTENTION?!"** Yes, it should! Therefore, the next part of this study is going to concentrate on the information in the gray-shaded box on page 35. Why? In only 20 verses of the 283 listings in the Old Testament, for some reason, **H2320** was translated as "moon(s)" rather than "month(s)." **Not one of these verses gains permission from the Torah to be translated in such a way.**

The books of Genesis to Deuteronomy in the Torah date to approximately 1450 BC, about 750 years before the incident with Hezekiah's sundial. This is being mentioned for a specific reason. Many have held to **Ps 81:3** to declare that the "new moon" is in fact the way to calculate the beginning of the "new month." This is how it reads in the KJV.

Ps 81:3 Blow up the trumpet in the new moon [H2320], in the time appointed, on our solemn feast day.

- The correct Hebrew word number for **moon** is **H3394**, not **H2320**. How do we know? The Torah says:

Num 10:10 Also in the day of your gladness, and in your solemn days, and in the beginnings of your months [H2320], **ye shall blow with the trumpets** over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God: I am the LORD your God.

Question: Does **Ps 81:3** not have to come into alignment with the Torah instructions in **Num 10:10** given approximately 450 years earlier? Yes, of course it does! King David has written 175 verses in Psalm 119 to assure us how much he delights in Yahuah's law, commands, statutes, judgments, precepts and ordinances. There is nothing in the Torah that commands any month to begin with a new moon, or any other phase of the moon.

On the other hand, there is an incredible amount of documentation in the Torah and the Prophets to declare that Yahuah's months all contain 30 days. One of many witnesses is from Noah's flood account. It's simple! Just start counting the days in the first month, and at the 30th day, you know it's the last day of the month, and the next day is the 1st day of the second month. However, this is a very involved study that will not be addressed in its entirety here. This study papers' purpose is to show that there are 20 key "feast and festival" verses in the Old Testament that have been manipulated and tampered with (through mis-translation of key Hebrew words), to lead one to believe the Feast Months really do begin with the "new moon." When examined carefully, this is a glaring counterfeit that should be easily recognized by all. **Isa 47:13** is the **ONE** verse the translators could have **interpreted incorrectly** as "new moon" and it still would have recorded the history correctly according to what was happening in Babylon. Yet they did not!

At this point in the research it's already quite obvious that Yahuah's months do not begin with a new moon. This error has been accepted as a truth likely because most people just examined 20 verses that are set in the context of "Sabbaths, feasts and festivals." These 20 verses represent only 7% of the 283 references that must be searched out.

Let's continue with the study for further clarification, remembering the information on the "ordinances of the moon." Soon we will also examine some material on just why the moon is so undependable and just why it should never be used to calculate something as important as Biblical timing for "feast and festival" worship statutes.

Hebrew Word Numbers	<i>Strong's</i> moon[s]	<i>Englishman's</i> moon[s] or month[s]	Torah translated as moon[s]	Torah translated as month[s]	Non-Torah translated as moon[s]	Non-Torah translated as month[s]
<p>H3394 <yareach></p> <p>Definition: The actual "literal moon."</p> <p>(See pages 9-13 for verses.)</p>	26 listings	<p>26 listings</p> <p>H3394 is never translated as "month[s]" in the whole Old Testament.</p> <p>4 Categories using the Moon:</p> <ol style="list-style-type: none"> 1 Prophecy 2 Warning 3 Signs 4 Creation <p>(See pages 9-13 for details on the verses using these 4 categories.)</p>	<p>3 listings</p> <p>Gen 37:9 (Moon has a prophetic reference in Joseph's dream.)</p> <p>Deut 4:19 (Warning to not worship the moon through use of H3394.)</p> <p>Deut 17:3 (2nd warning to not worship the moon through the use of H3394 in the Torah.)</p> <p>*** **</p> <p>H3394 as the literal moon, is NEVER used in the Torah to indicate the beginning of any Biblical month.</p>	<p>H3394 is never translated as "month[s]" in the Torah.</p>	<p>23 listings</p> <p>Josh 10:12 Josh 10:13 2 Kings 23:5 Job 25:5 Job 31:26 Ps 8:3 Ps 72:5 Ps 72:7 Ps 89:37 Ps 104:19 Ps 121:6 Ps 136:9 Ps 148:3 Eccl 12:2 Isa 13:10 Isa 60:19 Jer 8:2 Jer 31:35 Ezek 32:7 Joel 2:10 Joel 2:31 Joel 3:15 Hab 3:11</p>	<p>H3394 is never translated as "month[s]" in the non-Torah books.</p>
<p>H3391 <yerach></p> <p>Definition: The [30 day] Biblical "month on the calendar"; or the "[28-29.5 days] lunar month."</p> <p>(See pages 14-15 for verses.)</p>	<p>2 listings</p> <p>Deut 33:14</p> <p>Isa 60:20</p>	<p>13 listings</p> <p>Ex 2:2 Deut 21:13 Deut 33:14 1 Kings 6:37 1 Kings 6:38 1 Kings 8:2 2 Kings 15:13 Job 3:6 Job 7:3 Job 29:2 Job 39:2 Isa 60:20 Zech 11:8</p>	<p>1 listing</p> <p>Deut 33:14</p> <p>(In reference to produce or agriculture; no reference whatsoever to the moon as a sign of when to begin the Biblical month.)</p>	<p>2 listings</p> <p>Ex 2:2 Deut 21:13</p> <p>(Both verses refer to 3 months, or a full month; there is no indication that these months are lunar months with only 28-29.5 days per month.)</p>	<p>1 listing</p> <p>(In reference to a "sign" in the sky that is given by the moon in conjunction with the sun also as a "sign.")</p> <p>Isa 60:20</p>	<p>9 listings</p> <p>(All 9 verses actually refer to a literal full month, or the name of a Biblical month.)</p> <p>1 Kings 6:37 1 Kings 6:38 1 Kings 8:2 2 Kings 15:13 Job 3:6 Job 7:3 Job 29:2 Job 39:2 Zech 11:8</p>

Hebrew Word Numbers	Strong's moon[s]	Englishman's moon[s] or month[s]	Torah translated as moon[s]	Torah translated as month[s]	Non-Torah translated as moon[s]	Non-Torah translated as month[s]
H3842 <lebanah> Definition: The "color" or "light" of the moon. (See page 16.)	3 listings Song 6:10 Isa 24:23 Isa 30:26	3 listings Song 6:10 Isa 24:23 Isa 30:26			3 listings Song 6:10 Isa 24:23 Isa 30:26 (NONE of these 3 verses refer to the moon as the beginning of the Biblical month.)	
H7720 <saharon> Definition: "simile comparisons" (See page 17.)	1 listing Isa 3:18	3 listings Judges 8:21 Judges 8:26 Isa 3:18			3 listings [as ornaments] Judg 8:21 Judg 8:26 Isa 3:18 (NONE of these 3 verses refer to the moon as the beginning of the Biblical month.)	
H2320 <chodesh> Definition: "repetitive occurrence" (See pages 18-36.)	20 listings In the <i>Strong's</i> only the word "moon[s]" was examined. Out of the 52 listings, 20 (38%) were listed as H2320 .	283 listings When H2320 was searched out in the Englishman's Concordance, the 20 listings increased to 283 listings – now including the word "month[s]." Only 7% of the listings were translated as "moon[s]." Every verse has content of worship statutes.	H2320 was never translated as "moon" in the Torah Books. Therefore: the Books of Torah do not support any moon involvement for calculation of the Biblical month! The Torah dates 2520 years from creation to Mt Sinai at approximately 1450 BC.	86 listings All listings in the Torah correctly translate H2320 as "month[s]." 3 Listings also had the word "month" added to the text. The 3 listings are: Gen 8:5 Gen 8:13 Ex 12:18 In all cases the context clearly was a "month" as already listed in the verse.	21 listings (in 20 verses) 1 Sam 20:5, 18, 24 2 Kings 4:23 1 Chron 23:31 2 Chron 2:4 2 Chron 8:13 2 Chron 31:3 Ezra 3:5 Neh 10:33 Ps 81:3 Isa 1:13, 14 Isa 66:23 (2 times) Eze 45:17 Eze 46:1, 3, 6 Hos 2:11 Amos 8:5 Not one reference has the word moon[s] added to the verse. In every case "moon[s]" should have been translated as "month[s]."	176 listings 176 H2320 listings correctly translated as "month." 15 of the listings had the extra word "month" added to the text. But in all cases the context clearly was a "month" as already listed in the verse. 3 of 15 listings in: Esther 3:7, 13; 9:17 12 of 15 listings in: Ezekiel 1:1; 8:1; 20:1; 29:1; 29:17; 30:20; 31:1; 32:1; 33:21; 45:18,21; 45:25

The following table will show how the “21 listings in question” (from the gray shaded box on the previous table) relate to the timeframe of Hezekiah’s sundial sign.

- The Scriptures of **Amos, Hosea and Isaiah** (from 787-726 BC) are definitely in the **timeframe of great apostasy in Israel**. Israel had already been influenced by the pagan style of moon worship. They were taken captive by Assyria in 721 BC, twenty years **BEFORE** the sundial shadow in 701 BC.
- Isaiah 66 is in the context of future prophecy.
- Ezekiel 45 and 46 are in the context of the temple that was supposed to be erected and never was.
- **Ezra and Nehemiah** historical accounts are from approximately 165-255 years **AFTER** the sundial shadow. Both Ezra and Nehemiah were keepers of Yahuah’s laws of worship, and re-instructed the exiles correctly from the Torah.
- The Scriptures listed below in **red** and **blue** are of utmost concern. Examine all five of them very closely and carefully before deciding how any of these (or the other 16 Scriptures) could possibly be used to teach that any new month must begin with the new moon!

			Approx. 701 BC		Exiled in Babylon	Return of Exiles
		“moon” Scriptures Before 701 BC 13 listings	Hezekiah’s Sundial Sign	“moon” Scriptures Close to 701 BC 2 listings	“moon” Scriptures After 701 BC 4 listings	“moon” Scriptures After 538 BC 2 listings
From Creation up to the time of Hezekiah’s sundial event is a time span of approx. 3300 years. For 3300 years Yah’s faithful people would have observed the Biblical month with 30 days/month. The flood would not have had an effect on the moon’s lunar cycle.	Therefore: All the Scriptures before 701 BC that have used the term “new moon[s]” in place of “new month[s]” are definitely translated incorrectly! There is no question here. (See pages 31-32 for a short discussion of the three verses about Hezekiah and his sundial sign.)	1 Sam 20:5, 18, 24 (1062 BC) 1 Chron 23:31 (1017 BC) 2 Chron 2:4 (1015 BC) 2 Chron 8:13 (1004 BC) Ps 81:3 (approx. 1000 BC) 2 Kings 4:23 (895 BC) Amos 8:5 (787 BC) Hos 2:11 (785 BC) Isa 1:13, 14 (760 BC) 2 Chron 31:3 (726 BC) Note: In 721 BC Assyria conquers the 10 Northern tribes of Israel.	Hezekiah’s bargain with the sundial shadow to move backwards 10 degrees was honored by Yah. It was around this timeframe that secular history documents over 30 ancient civilizations having to figure out a way to adjust their 360 day calendars to include 365 days. This challenge took them approximately 50-75 years or more to figure out.	Isa 66:23 (2 times) (698 BC) The context of this verse is about worship in the new earth. The words “new moon” should have been translated as “new month.” Yah does not change, and His months in the new earth will still be governed according to the original Torah instructions. Remember, there is nothing in the Torah to support the month beginning with any phase of the moon!	Eze 45:17 (574 BC) Eze 46:1, 3, 6 (574 BC) These verses include instructions for the rebuilding of the temple in Jerusalem AFTER the exiles return (about 38 more years). This temple was never built. Therefore, these verses do not hold any weight for the beginning of the months to be in alignment with the new moon – then, or now.	Ezra 3:5 (536 BC) Neh 10:33 (445 BC) The exiles return after 70 years in Babylon, being influenced by a pagan nation worshipping the sun, moon, planets and just about everything else. In time, pagan worshipping practices were adopted and engrafted into the Torah replacing the “old paths” as new truth. (See Jer 6:16-19.) 612 BC Warning

By now the Scriptures should certainly have given a very clear teaching about whether or not the moon is a key player in the calculation for the commencement of the month. The Scripture evidence will next be supported with a sampling of religious and secular history.

WERE THE 12 TRIBES INVOLVED WITH THE LUNAR CALENDAR?

One Question of Great Importance: Do the Scriptures give insight and evidence as to how and when the 12 tribes of Israel came to adopt the lunar calendar, thus commencing their months with the new crescent moon?

In this section we are going to take a journey with the Old Testament prophets to see if the Houses of Israel and Judah were faithful to the calendar declared by Moses. Or did they corrupt Yahuah's calendar with a mixture of religious calendar practices from Egypt in the first Temple Era, and Babylon in the second Temple Era? (This study does not address "Lunar Sabbath Keeping." The material in question is the Lunar / Luni-Solar Calendar that commands each new month begins with the sighting of the moon, specifically the first crescent.)

By the very narrative of the prophets and the historical records of Scripture in their day, it is possible to "connect the dots" to discover the historical events that occurred resulting in a profaned Temple, with a profaned calendar through to Rabbinical and Karaite Judaism of our modern era. Ultimately this problem of mixed practices has followed Yahuah's people all the way down to the so-called "messianic movement" of today.

Due to the depth of such a study as this, there will be only a brief outline given, therefore allowing each reader to open their own research for verification.

Of first importance, we note Moses' prophetic Song in **Deut 32**, which is nearly 40 years after the golden calf incident. The prophecy stated that Israel would ultimately despise Yahuah's blessings and provision; they would "wax fat" and forsake Him, thereby lightly esteeming Him and His blessings. Imagine that!

Then they would provoke Him to jealousy with strange worship practices from the surrounding nations. Their abomination would provoke Him to anger – especially including their sacrifices to "devils" as found in:

Deut 32:17 They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not.

Clues of How the Lunar Calendar was Mixed with Yahuah's Calendar

The book of Kings presents a significant record of **King Solomon** and his decision to take an Egyptian Princess as his first wife. In the first place, Yahuah's people were never to mix and intermarry with the surrounding pagan nations. So, the sad saga begins right here.

In **1 Kings 1**, King David anoints Solomon as king – who rules approximately 970-930 BC. David then gives instructions to Solomon concerning the building of the Temple before he dies. Solomon begins to consolidate his rule over Israel by ridding himself of certain opponents. Next in **1 Kings 3:1**, it is written that Solomon made a covenant with Pharaoh the King of Egypt and married his daughter, whom he brought to reside in the city of David until he had completed building his own palace and the House of Yahuah.

1 Kings 11 records that Solomon loved many *strange women* "together with the daughter of Egypt," *including* women of the Moabites, Ammonites, Edomites, Zidonites and Hittites. Yahuah had forbidden the Israelites to be involved in such practices – especially the leaders!

1 Kings 11:1-4 But king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites; **2** Of the nations concerning which the LORD said unto the children of Israel, **Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods:** Solomon clave unto these in love. **3** And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart. **4** For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, as was the heart of David his father.

Because Solomon did not heed Yahuah's divine counsel, over time these pagan women **turned his heart away to follow after other gods.** Yahuah became angry with Solomon as He had previously given a clear command concerning this matter and not follow after other gods, yet Solomon did it anyway.

Egypt had their own religious calendar practices, and you can be sure they were not the same as Yahuah's divine commands nor would they copy any of Yahuah's commands for Israel's religious calendar. Yahuah's truth is always counterfeited, is it not? So, the mixing of seeds from two different calendars (as well as many other practices), were sown by Solomon. This is where the mixed worship practices were introduced into Israel. Solomon had gone after other gods along with their worship calendars. Egypt was watching the moon to set their month start as well.

We are told this was primarily because of the influence of his wives, especially his Egyptian wife, which was the first order of all his wives in **1 Kings 11:1**. This is the key as to how the Egyptian practices of a lunar calendar, governing the religious feasts, was mixed into the religious fabric of Israel by Solomon, the very builder of the first Temple. Sadly King Solomon did evil in the sight of Yahuah and did not follow the precious Torah commands leading the people properly.

Prophet Hosea and the "Treachery" of Israel and Judah

By the time Hosea arrives on the scene (around 732 BC) the people of Israel are completely spiritually bankrupt. Hosea began prophesying at the end of the "time of prosperity" under King Jeroboam. The spiritual leaders of both Israel and Judah had openly permitted the practice of idolatry with Yahuah's religious practices. This mixture was spiritual harlotry.

2 Kings 15:35 Howbeit the high places were not removed: the people sacrificed and burned incense still in the high places. He [Jotham] built the higher gate of the house of the LORD.

2 Chron 27:2 And he [Jotham] did that which was right in the sight of the LORD, according to all that his father Uzziah did: howbeit he entered not into the temple of the LORD. And the people did yet corruptly.

In **Hosea 5**, Yahuah's criticism of both Israel and Judah is extensive. Both houses dealt "**treacherously**" or "**deceitfully**" against Yahuah. Insight into what is meant by this treachery and deceit is found in **2 Kings**. Here Yahuah's view of this deceit (at the time of Hosea) is further explained: (Israel was eventually sent into exile under the Assyrians.)

2 Kings 17:32-34 So they feared the LORD, and made unto themselves of the lowest of them priests of the high places, which sacrificed for them in the houses of the high places. **33** **They feared the LORD, and served their own gods, after the manner of the nations** whom they carried away from thence. **34** **Unto this day they do after the former manners:** they fear not the LORD, **neither do they after their statutes, or after their**

ordinances, or after the law and commandment which the LORD commanded the children of Jacob, whom he named Israel;

First, note the apparent contradiction of **verse 33** ... ‘they feared Yahuah but served their own gods after the manner of the nations’!

How do we make sense of this? Was Israel keeping the appointed festivals of Yahuah, trying to show they were “fearing Him” on the surface, but were performing such on a calendar that was lunar based as the religious calendars were of the pagan nations? Were they in violation of Yahuah’s commands? Speaking of Israel, consider this verse again:

Hosea 2:11 I will also cause all **her mirth to cease, her feast days, her new moons,** and **her sabbaths,** and all **her solemn feasts.**

Israel had her own **feast days, Sabbaths,** and her own **new moon days.** This study has shown so far that Yahuah has no “new moon days.” Obviously, the appointed festivals that Israel was honoring were being held on incorrect days as echoed by the complaint of the Essenes. Israel was serving their own gods, doing what they thought was right in fearing Yahuah, but NOT in accord with Yahuah’s instructions. Following the practice of a lunar based religious calendar (from a dynasty such as Egypt), is the same as following the ***manner of other pagan nations.*** (While Egypt had strong religious calendar practices, Babylon did as well.)

- **Isa 47:13** You [Babylon] are wearied with your many counsels; let them stand forth and save you, those who divide the heavens, **who gaze** at the stars, **who at the new moons make known what shall come upon you.**
English Standard Version

In other words, Israel was keeping the festivals of Yahuah, but according to a religious calendar which they adopted from Egypt – a nation that observed the lunar month where the moon was perceived to represent the eye of Horus, the Egyptian god of protection. In ancient times, the eye of Horus governed the Egyptian **and** Babylonian lunar calendars. Today the same “eye” is the symbol of Freemason occultism, which the “all seeing eye” (as represented by the moon) is found in the apex of the Egyptian pyramid.

These same occultists are motivated to establish their version of “Solomon’s Temple” as the center of a global religious system with their promise that this will bring peace to the world. And do you think they will be using Yahuah’s calendar? It is highly unlikely! (See pages 57-63 for recent information on Pope Francis’ plan to set Easter as a permanent date on the calendar.) However, Freemasonry has a genius plan to construct an interfaith religion that mixes Christendom, Judaism and Islam with the mysticisms of ancient Egypt and Babylon. Do Yahuah’s people in the endtimes really want to align with such ideas and plans? Not me!!

There is nothing new under the sun! The seeds planted by King Solomon in the first temple, will have a harvest in the temple that is to be raised up as a counterfeit in the end times.

Returning to Hosea, we find that Israel had separated from Judah and built their own temples under Jeroboam. They replaced the priesthood and attempted to practice Yahuah’s festivals, but under the lunar Egyptian calendar dates, just as Judah was doing in Jerusalem. It was at this point in time during Hosea’s day that Yahuah sends the Northern House of Israel into exile under the Assyrians.

Prophet Isaiah and Yahuah's Objection

Shortly after Hosea and the exile of the Northern Kingdom, Isaiah was raised up to minister for 40 years to the House of Judah, across the reign of four kings from Uzziah to Hezekiah.

In **Isaiah 1**, we see he begins his message with Yahuah's instruction to repent and put away their evil doings specifically their actions related to incorrect worship at the temple. In verses 10-20, the leaders of Judah are addressed as the rulers of Sodom and Gomorrah. The subject is concerning the dates of their oblations and offerings which are described as "vain" because their festivals were clearly held on the wrong day, and not in the format of Moses' commands as recorded in Lev 23.

Isa 1:1-15 The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

2 Hear, O heavens, and give ear, O earth: for the LORD hath spoken, I have nourished and brought up children, and they have rebelled against me.

3 The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider.

4 Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward.

5 Why should ye be stricken any more? **ye will revolt more and more**: the whole head is sick, and the whole heart faint.

6 From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment.

7 Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers.

8 And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.

9 Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.

10 Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.

11 To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats.

12 When ye come to appear before me, who hath required this at your hand, to tread my courts?

13 Bring no more vain oblations; incense is an abomination unto me; **the new moons and Sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting.**

14 **Your new moons and your appointed feasts my soul hateth**: they are a trouble unto me; I am weary to bear them.

15 And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.

Yahuah specifically declares that He hates their **new moons**, and their assemblies which are their OWN appointed festivals. If their assemblies would have been Yahuah's, their appointed times would have been in alignment with the

commands of Moses. As it was, their “appointed times” were appointed by the “moon” which Yahuah has never commanded.

This is why Yahuah specifically calls them **“Your new moons”** – because Yahuah did not appoint these nor instruct the monthly new moon, or new month day to receive such a degree of honor. This is why Yahuah calls Judah to repent, so He could reason together with them – clearly in the terms of the instructions given to Moses. Sin is transgression of the Torah. Yahuah wanted them to be willing to repent and obey, so He could bless them in the land. But, they refused and rebelled, therefore He had to declare they will be devoured with the sword.

Isa 1:19 If ye be willing and obedient, ye shall eat the good of the land:

In review of previous research in this paper, note again verses 13-14. The word **“moons”** is in fact **H2320 <chodesh>**. According to a full study in the Torah, **“moons”** should have been translated as **“months”** to be in alignment with Moses’ commands.

Indeed, when translated correctly, the verse properly identifies the very issue at hand. Israel (and eventually Judah), both ended up keeping the beginning of their months as associated with the new moon lunar calendar – which as we know was never commanded by Yahuah in the Torah. The complaints of Yahuah have every right to focus on Israel and Judah’s unacceptable assemblies based on their pagan definition of how a new month commences.

Again, the lunar calendar causes the beginning of all their months to be incorrect according to Yahuah’s definition, which in turn will affect every festival date causing them to be profaned.

In verse 13, Yahuah thus refers to them as **“vain oblations”** which He has not instructed, nor called for (see verse 12). Yahuah’s critique is that the Temple festivals, which may look authentic, have been profaned. In verse 13 we see Yahuah’s complaint also includes His declaration concerning the **“soleum meeting”** which is the **Day of Atonement**, one of the most set-apart festivals in the Torah. To honor this festival on the incorrect day, is declared by Yahuah to be iniquity.

Next we will consider a brief review of Egyptian, Babylonian and Jewish Calendar history, before examining many quotes from the Talmud. Then we will navigate through the sad state of affairs during the 1600s and 1700s. This is where “the race was on” by many European countries to discover an accurate way to calculate the longitude position for ships at sea, and to save the method of lunar sightings at all costs as the solution to this dilemma. The moon (known even today as a “drunken sailor”) was desperately unreliable, causing many sea disasters, including loss of ships and many lives, especially during times of war. This “lunatic pull of the moon” seems to have had many in the human race mesmerized for 100s and 1000s of years, way back to very ancient civilizations. The roots of this history go deep.

Egyptian Calendar History

In the eighth century BC, civilizations all over the world either discarded or modified their old 360 day calendars. The 360 day calendars had been in use for the greater part of a millennium. In many places month lengths, immediately after that change, were not fixed. Instead they based their observation upon the sky, using the seasonal appearance of the star Sirius (Sothis). This corresponded closely to the true solar year, being only 12 minutes shorter. Certain difficulties arose, however, because of the inherent incompatibility of lunar and solar years.

When Did the Ancient Months Start According to the Priests?

Priest-astronomers were assigned the duty of declaring when a new month began – **it was usually said to have started at the first sighting of a new moon.** Month length at that time was simply the number of days that passed from one new lunar crescent to the next.

This practice of starting a month at the first sighting of a new moon was observed by Babylonians and Hebrews in the eastern Mediterranean. All of these peoples began their month when a young crescent was first seen in the sky. During the period when month lengths were not fixed, new moons were usually sighted after either 29 or 30 days. If clouds obscured vision on the thirtieth day, a new month was declared to have begun. When month lengths were identical with lunations, only those that lasted 30 days were considered to be normal. **This was probably because all months had previously been 30 days for such a long period of time.**

When Was the Ancient New Year According to the Priests?

Priest-astronomers were also charged with pinpointing the start of a year. **By observing the movement of Sirius, Egyptians came to grips with the fact that the year was more than five days longer than their venerable 360-day calendar. This resulted in a change to their method of approximating year length that had been in use for nearly a millennium. But it also caused them to wonder where the additional days came from.** In order to account for these additional days, Egyptians created a myth about their sky-god, Nut. Many other ancient civilizations did the same thing.

[Note the dates in the following information.] Usually **at a date later than the mid-eighth century BC, many** other peoples who had previously considered the year to be 360 days in length reluctantly **returned to a calendar of twelve 30-day months, but added five days to the end of their year.** These additional days were considered to be very unlucky.

Egypt's Commencement of the Day

Unlike most of the ancient peoples using a lunar calendar, (starting the next day at sunset), the Egyptians began their day with sunrise. Why? Because they began their month, and consequently their day, by the disappearance of the old Moon just before dawn.

Two Calendars: Civil (Solar) and Religious (Lunar)

The **Egyptian lunar calendar**, the older of the two systems, consisted of twelve months whose duration differed according to the length of a full lunar cycle (normally 28 or 29 days). **Each lunar month began with the new moon—reckoned from the first morning after the waning crescent had become invisible**—and was named after the major festival celebrated within it. [Note: Indeed the pagan nations also had their religious celebrations, or counterfeits of Yahuah's feasts.] Since the lunar calendar was 10 or 11 days shorter than the solar year, a 13th month (called Thoth) was intercalated every several years to keep the lunar calendar in rough correspondence with the agricultural seasons and their feasts. [Note: Most religious groups that honor Yahuah's feasts and festivals also follow this pattern to intercalate a 13th month every several years, despite the fact there is no Scriptural evidence for this.]

The **Egyptian civil calendar** was introduced later, presumably for more-precise administrative and accounting purposes. It **consisted of 365 days organized into 12 months of 30 days each, with an additional five epagomenal days** (days occurring outside the ordinary temporal construct) **grouped at the end of the year**. There was apparently no attempt to introduce a leap-year day to compensate for the slippage of one day every four years; as a result, the civil calendar slowly rotated through the seasons, making a complete cycle through the solar calendar after 1,460 years (referred to as a Sothic cycle). (Eventually, the Egyptian civil calendar was altered by Julius Caesar about 46 BC with the addition of a leap-year day occurring once every four years; the revised system forms the basis of the Western calendar still used in modern times.)

This civil calendar was derived from the lunar calendar (using months) and the agricultural, or Nile, fluctuations (using seasons); it was, however, no longer directly connected to either and thus was not controlled by them. The civil calendar served government and administration, while **the lunar calendar continued to regulate religious affairs** and everyday life. **The months of the civil calendar were numbered according to their respective seasons and were not listed by any particular name—e.g. third month of Inundation—but for religious purposes the months had names.**

In time, the discrepancy between the civil calendar and the older lunar structure became obvious as these two calendars were incompatible with each other. Why? The Dog Star, Sirius, reappeared in the eastern sky just before sunrise after several months of invisibility. They also observed that the annual **flooding of the Nile River** came soon after Sirius reappeared. Because the lunar calendar was controlled by the rising of Sirius, its months would correspond to the same season each year. **The Egyptians established a second lunar calendar for the purpose of determining religious celebrations and duties.** It consisted of four months of 30 days each. To complete the year (and keep it in agreement with the solar calendar), **five intercalary days were added at its end, so that the 12 months were equal to 360 days plus five extra days.** As mentioned earlier, this civil calendar served government and administration, while **the lunar calendar continued to regulate religious affairs** and everyday life.

The **original lunar calendar, however, was not abandoned** but was retained primarily for agriculture because of its agreement with the seasons. Thus, the ancient Egyptians operated with three calendars, each for a different purpose: a stellar calendar for agriculture, a solar year of 365 days (12 months x 30 + 5 extra) and a quasi-lunar calendar for festivals. [Remember: the lunar calendar also regulated their religious affairs.]

Summary for Egyptian Calendars

For over 2,000 years, the Egyptians used three calendars concurrently. Each of the calendars had its own use:

The civil calendar was likely first invented by them. It had 12 months; each had 30 days with 5 days extra.

- The lunar calendar determined agricultural events such as when to plant and harvest.
- The quasi-lunar calendar determined dates of festivals and religious affairs.

Lunar Calendar

The Egyptians one day noticed the bright star, Sirius, shined bright right before dawn, days before the flooding of the Nile began. This was important to mark because they depended on the river for their crops and source of food. As they depended on the appearance of Sirius, they developed a calendar around it and so came the lunar calendar. Like many other lunar calendars it followed by sidereal calendar.

Civil Calendar

After the lunar calendar was developed, there were certain problems and a new calendar was invented. This calendar consisted 360 days with 5 days extra for feasting and celebration. It had three seasons, which were four months long with 30 days each.

Lunar vs. Civil

The two calendars had different systems and eventually did not correspond with one another. The lunar calendar followed the appearance of Sirius and its months would correspond with the seasons. On the other hand, the civil calendar moved through the seasons because it was one-fourth shorter than the solar year. Thus, every four years it was behind the solar year by a day.

A new calendar was then developed. It was based off the civil calendar and not on the sighting of Sirius. It was intended to gather dates of religious celebrations and duties. In order to keep it aligned with the civil calendar, they inserted a month every time the first day of the lunar year happened before the first day of the civil year. They did keep the older lunar calendar because it corresponded with the seasons and aided in agriculture.

Websites for Egyptian and Babylonian Month Research:

<http://www.crystalinks.com/calendaregypt.html>

<http://www.britannica.com/science/Egyptian-calendar>

<http://www.webexhibits.org/calendars/calendar-ancient.html>

<http://centralastronomyclass.pbworks.com/w/page/15400610/Egyptian%20Calendars%20with%20an%20Astronomical%20Basis>

Babylonian Calendar History

The ancient Babylonians used a calendar with alternating 29 and 30 day months. This system required the addition of an extra month three times every eight years, and as a further adjustment the king would periodically order the insertion of an additional extra month into the calendar. [Note: Information will follow regarding the tradition of the Rabbi's and their practices for the lunar calendar, which has its roots in the Babylonian system. Being exiled in Babylon for 70 years definitely had its consequences.]

Five thousand years ago, **Sumerians had a calendar that divided the year into 30-day months**, divided the day into 12 periods (each corresponding to 2 of our hours), and divided these periods into 30 parts (each like 4 of our minutes).

The months began at the first visibility of the New Moon, and in the 8th century BC, court astronomers still reported this important observation to the Assyrian kings. The names of the months differed from city to city, and within the same Sumerian city of Babylonia a month could have several names, derived from festivals, from tasks (e.g. sheepshearing) usually performed in the given month, and so on, according to local needs.

[Note: Again, the dates are very questionable as there would have been no need for a lunar calendar before Hezekiah's sundial miracle – which added 5+ days to the original 360 day calendar.] The use of lunar reckoning began to prevail in the 21st century BC. The lunar year probably owed its success to economic progress. A barley loan could be measured out to the lender at the next year's threshing floor. The power and the cultural prestige of Babylon assured the success of the lunar year, which began on Nisanu 1, in the spring.

It was necessary for the lunar year of about 354 days to be brought into line with the solar (agricultural) year of approximately 365 days. This was accomplished by the use of an intercalated month. **Babylonian calendar calculators succeeded in computing an almost perfect equivalence in a lunisolar cycle of 19 years** and 235 months with intercalations in the years 3, 6, 8, 11, 14, 17, and 19 of the cycle. The new year's day (Nisanu 1) now oscillated around the spring equinox within a period of 27 days. [Note: Again we find another calendar that uses the cycle of 19 years long before Judah was exiled to Babylon. Remember, pagan nations do not "practice Torah Truths" – they counterfeit them. These 19 year cycles are not Scripturally based. The exiles simply borrowed this calendar system from the pagans.]

The Babylonian month names were Nisanu, Ayaru, Simanu, Du'uzu, Abu, Ululu, Tashritu, Arakhsamna, Kislimu, Tebetu, Shabatu, Adaru. The month Adaru II was intercalated six times within the 19-year cycle. **The Babylonian months to the end remained truly lunar and began when the New Moon was first visible in the evening. Unlike Egypt, the [Babylonian] day began at sunset.**

The influence of the Babylonian calendar was seen in many continued customs and usages of its neighbor and vassal states long after the Babylonian Empire had been succeeded by others. In particular, the Jewish calendar in use at relatively late dates employed similar systems of intercalation of months, month names, and other details. **The Jewish adoption of Babylonian calendar customs dates from the period of the Babylonian Exile in the 6th century BC.** [Note: The exiles most certainly adopted the sunset day from Babylon and brought it back with them upon return to their land after 70 years.]

Jewish Calendar History

(Note: The following Jewish Calendar History sounds exactly like the pagan nations. Even this article admits there is no Scriptural foundation for the traditions of the current Jewish Calendar and how it follows the moon.)

The earliest datable source for the Hebrew calendar is the Gezer Calendar, written probably in the age of Solomon, in the late 10th century BC. The inscription indicates the length of main agricultural tasks within the cycle of 12 lunations. The calendar term here is yereah, which [they say] in Hebrew denotes both "moon" and "month."

It is not known how the lunar year of 354 days was adjusted to the solar year of 365 days. The Bible never mentions intercalation. There is no reference to the New Year's day in the Bible. [The article does not consider Hezekiah's sundial miracle.]

After the conquest of Jerusalem (587 BC), the Babylonians introduced their cyclic calendar and the reckoning of their regal years from Nisanu 1, about the spring equinox. The Jews now had a finite calendar year with a New Year's day, and they adopted the Babylonian month names, which they continue to use. From 587 BC until AD 70, the Jewish civil year was Babylonian, except for the period of Alexander the Great and the Ptolemies (332-200 BC), when the Macedonian calendar was used. The situation after the destruction of the Temple in Jerusalem in 70 AD remains unclear. It is not known whether the Romans introduced their Julian calendar or the calendar that the Jews of Palestine used after 70 AD for their business transactions. There is no calendar reference in the New Testament; the contemporary Aramaic documents from Judaea are rare and prove only that the Jews dated events according to the years of the Roman emperors. The abundant data in the Talmudic sources concern only the religious calendar.

In the religious calendar, **the commencement of the month was determined by the observation of the crescent new moon**, and the date of the Passover was tied in with the ripening of barley. The actual witnessing of the New Moon and observing of the stand of crops in Judaea were required for the functioning of the religious calendar.

The Jews of the Diaspora, or Dispersion, who generally used the civil calendar of their respective countries, [not the Scriptural Calendar], were informed by messengers from Palestine about the coming festivals. This practice is already attested for 143 BC. After the destruction of the Temple in 70 AD, rabbinic leaders took over from the priests the fixing of the religious calendar. **Visual observation of the new moon was supplemented and toward 200 AD, in fact, supplanted by secret astronomical calculation.**

Thus, in Syrian Antioch in 328-342 AD, the Passover was always celebrated in (Julian) March, the month of the spring equinox, without regard to the Palestinian rules and rulings. To preserve the unity of Israel, the patriarch Hillel II, in 358/359, published the "secret" of calendar making, which essentially consisted of the use of the Babylonian 19-year cycle with some modifications required by the Jewish ritual.

The application of these principles occasioned controversies as late as the 10th century AD. **In the 8th century, the Karaites, following Muslim practice, returned to the actual observation of the crescent new moon** and of the stand of barley in Judaea. But some centuries later they also had to use a pre-calculated calendar.

A visionary, probably writing in the Persian or early Hellenistic age under the name of the prediluvian Enoch, suggested the religious calendar of 364 days, or 52 weeks, based on the week, in which all festivals always fall on the same weekday. His idea was later taken up by the Qumran community.

The Jews Manipulate the Calendar to Suit Their Own Purposes

There are 14 types of qevi'ot, seven in common and seven in leap years. The New Year begins on Tishri 1, which may be the day of the molad of Tishri but is often delayed by one or two days for various reasons. Thus, in order to prevent the Day of Atonement (Tishri 10) from falling on a Friday or a Sunday and the seventh day of Tabernacles (Tishri 21) from falling on a Saturday, the New Year must avoid commencing on Sundays, Wednesdays, or Fridays.

Babylonian Exile

During the Babylonian exile, immediately after 586 BCE, Jews adopted Babylonian names for the months, and some sects, such as the Essenes, used a solar calendar during the last two centuries BC. The Babylonian calendar was the direct descendant of the Sumerian calendar. During leap years Adar I (or Adar Aleph - "first Adar") is considered to be the extra month, and has 30 days. Adar II (or Adar Bet - "second Adar") is the "real" Adar, and has 29 days as usual.

Transition Period

The period between 70 and 1178 was a transition period between the two forms, with the gradual adoption of more and more of the rules characteristic of the modern form. Except for the modern year number, the modern rules reached their final form before 820 or 921, with some uncertainty regarding when. The modern Hebrew calendar cannot be used to calculate Biblical dates because new moon dates may be in error by up to four days, and months may be in error by up to four months. The latter accounts for the irregular intercalation (adding of extra months) that was performed in three successive years in the early second century, according to the Talmud.

Importance of Lunar Months

From very early times, the Mesopotamian lunisolar calendar was in wide use by the countries of the western Asia region. The structure, which was also used by the Israelites, was based on lunar months with the intercalation of an additional month to bring the cycle closer to the solar cycle, although there is no evidence of a thirteenth month mentioned anywhere in the Hebrew Bible. [See Appendix A: Solomon's 12 Captains, page 82.]

According to the *Mishnah* and *Tosefta*, [not the Scriptures] in the Maccabean, Herodian, and Mishnaic periods, new months were determined by the sighting of a new crescent, with two eyewitnesses required to testify to the Sanhedrin to having seen the new lunar crescent at sunset. The practice in the time of Gamaliel II (c. 100 CE) was for witnesses to select the appearance of the moon from a collection of drawings that depicted the crescent in a variety of orientations, only a few of which could be valid in any given month. These observations were compared against calculations.

In his work *Mishneh Torah* (1178), Maimonides included a chapter "Sanctification of the New Moon," in which he discusses the calendrical rules and their scriptural basis. He notes,

"By how much does the solar year exceed the lunar year? By approximately 11 days. Therefore, whenever this excess accumulates to about 30 days, or a little more or less, one month is added and the particular year is made to consist of 13 months, and this is the so-called embolismic (intercalated) year. For the year could not consist of twelve months plus so-and-so many days, since it is said: throughout the months of the year (Num 28:14), which implies that we should count the year by months and not by days."

[**Question:** Where in the Scriptures does it say the new moon is sanctified?]

Leap Months

The solar year is about eleven days longer than twelve lunar months. **The Bible does not directly mention the addition of "embolismic" or intercalary months.** However, without the insertion of embolismic months, Jewish festivals would gradually shift outside of the seasons required by the Torah. This has been ruled as implying a requirement for the insertion of embolismic months to reconcile the lunar cycles to the seasons, which are integral to solar yearly cycles.

Traditionally, **for the Babylonian and Hebrew lunisolar calendars**, the years 3, 6, 8, 11, 14, 17, and 19 are the long (13-month) years of the Metonic cycle. **This cycle forms the basis of the Christian ecclesiastical calendar and the Hebrew calendar and is used for the computation of the date of Easter each year.** [There is now some question as to how long these computations will be used, according to the recent rumblings of Pope Francis!]

Website research: https://en.wikipedia.org/wiki/Hebrew_calendar#Modern_calendar

WHO WOULD THINK TO DO AWAY WITH YAHUAH'S DIVINE MONTH CALCULATION?

This section includes information from the Rabbi's and their Talmud of how the crescent new moon declares the first day of any month. There is an abundance of information on the internet, of which some is printed below. It's very easy to see this whole "moon issue" has its roots in the worship celebrations of pagan nations. This website offers the following quotes which is exactly what this study/research paper has found. (Nothing has been added unless noted. Read carefully.) I feel it is very important to consider this information at this time.

https://en.wikibooks.org/wiki/Hebrew_Roots/New_Moon

A record of the festival of the New Moon is found in the Temple Scroll (11Q19-20). In column 14 we see that the sacrifices for the first day of the month, that is the New Moon, are listed, as are the special instructions for the New Year of the first day of the First Month. Thus, **the Dead Sea Scrolls quite clearly identify the New Moon of the First Month (Nisan) as the New Year and as a day of solemn assembly and sacrifice.**

[Website continues ...] NOTE: 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)

~ **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.)

~ The new moon festival maintained its importance in the Jewish cultus up to New Testament times. The time was not set by astronomical calculations but by observation ... [Jewish law] demanded that ... as many witnesses as possible should report the appearance of the sickle to the appropriate authorities. (TDNT, vol. 4, p. 640.)

~ **[T]he ancient Jewish calendar depended not on mathematical calculations and arrangements, but was set from month to month according to the physical appearance of the new moon.** Witnesses who had seen the first sign of the crescent on the horizon after sunset were expected to report the fact to the authorities, who thereupon published throughout the country the fact that the new month had begun. (The Pharisees, by Louis Finkelstein, p. 601, Jewish Publication Society, 1938, Philadelphia; based on talmudic literature.)

~ 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.**)

~ [T]he ancient Jewish calendar depended not on mathematical calculations and arrangements, but was set from month to month according to the physical appearance of the new moon. Witnesses who had seen the first sign of the crescent on the horizon after sunset were expected to report the fact to the authorities, who thereupon published throughout the country the fact that a new month had begun. The year consisted of 12 months whose limits were determined by these observations. But, since the lunar year consists of only 354 days, eleven less than the solar year, it was necessary from time to time to “intercalate” a thirteenth month before the Passover, to prevent its being moved back into the winter. This intercalary month was a “second Adar” and was added whenever a consideration of the sun’s position in the heavens, the state of the crops, or the newborn lambs, made it appear necessary.” (The Pharisees, pp. 601–602, by Louis Finkelstein, professor of theology at Jewish Theological Seminary of America; Jewish Publication Society of America, 1938; [based on talmudic literature.](#))

~ “The phases of the moon could easily be recognized by everybody. **The new moon indicated the beginning of the month ...** Though the ‘new moon’ could be observed by every individual, to prevent any mistake or doubt the duty of fixing the new month was assigned to a rabbinical council in Jerusalem. Their decision was subject to the testimony of two reliable witnesses. As soon as their reports have been received and checked by astronomical calculation, an official message was sent out by chains of fire signals.” (The Judaic Heritage, by Rabbi Dr. R. Brasch, pp. 22, 24, [based on talmudic literature.](#))

~ “**Rosh Chodesh** [is the] **Hebrew term meaning ‘the beginning of a month’ applied to the religious half-holiday observed in connection with the appearance of the New Moon;** that is, the beginning of each new month of the Hebrew calendar.” (The New Jewish Encyclopedia, p. 409, Behrman House Publishers, 1976, [based on talmudic literature.](#))

Specific Quotes from Talmud:

- “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.
- On the evening before the announcement of the intercalation the patriarch assembled certain scholars who assisted in the decision. It was then announced to the various Jewish communities by letters. To this epistle was added the reason for the intercalation. A copy of such a letter of Rabban Gamaliel is **preserved in the Talmud** (Sanh. xi. 2).

The new moon was reckoned by actual personal observation, not by astronomical calculation ... So important was it deemed to have faithful witnesses, that they were even allowed, in order to reach Jerusalem in time, to travel on the Sabbath, and, if necessary, to make use of horse or mule (Mishnah Rosh ha Shana, i. 9; iii 2). While strict rules determined who were not to be admitted as witnesses (Mishnah Rosh ha Shana, i. 8), every encouragement was given to trustworthy persons, and the Sanhedrin provided for them a banquet in a large building specially destined for that purpose and known as the Beth Yaazek (Mishnah Rosh ha Shana, ii. 5).

In the Mishnah, the book containing the late second century record of Jewish legal rulings and other religious records, we find recorded that **the Jews' religious leaders established rigorous protocols and rituals for determining when the new moon had been sighted.** The following quotes are from the Mishnah.

"A father and son who saw the new moon ..." (Rosh Hash 1:1a) "Tobiah, the physician, saw the new moon in Jerusalem ..." (Rosh Hash 1:7e) "He who saw the new moon ..." (Rosh Hash 1:9a).

The Mishnah then goes on to discuss how to examine those who claimed to have been eye witnesses of the new moon to determine if their testimony was accurate or not (Rosh Hash 2:6ff). One of the questions the religious leaders in Jerusalem would ask of the Jewish witnesses was, "How did you see the moon?" (Rosh. Hash 2:6c). The Jewish leader, Gamaliel [of Acts 5:34] actually showed pictures of the shapes of the moon to the witnesses to help ascertain the accuracy of the witnesses' testimony (Rosh Hash 2:8).

[Author's note: Historians are not always correct, even if they are popular!]

Philo, the Jewish historian and contemporary of Yeshua the Messiah and the apostles, **says that Moses established the moon of the vernal equinox as the first month of the year.** (The Works of Philo, On the Life of Moses II, chapter XLI, Part 222 and 224.) **Josephus the Jewish historian also confirms this** and defines it as "when the sun was in Aries" (Josephus, Ant. 3.201; III.x.5). **(Author's note: Where is the Scripture for these claims in the Torah, I wonder?)**

Historical Observance of the Feast [Author's note: or ... Historical Observance of Jewish Traditions]

Psalm 81 tells us that Joseph instituted the Rosh Chodesh during his tenure as the viceroy of Egypt. Joseph had the power to declare the decree and the people of Egypt, principally the sons of Israel, were delighted to make the **recognition of the new moon as a joyful feast.** The testimony was to honor Joseph for what he did as a righteous deliverer, who in many ways prefigured the coming Messiah of Israel and the redemption that He would ultimately bring. All of Yahweh's feasts are a role play of eternal truths in His eternal purposes and keep His redemptive plan before us. What Joseph set in place as a testimony, has been established as a "statute for Israel, a law of the God of Jacob" (Psalm 81: 3-4).

[Author's note: Remember **Ps 81:3** has no basis from the Torah to blow the trumpet on the new moon. See page 33.]

In **Numbers 10:10** it is recorded that the **trumpet is to be blown to sanctify the new Moon as a feast day.** "At the beginnings of your months you shall offer a burnt offering to Yahweh: ... this is the burnt offering of each month throughout the months of the year ... it shall be offered besides the continual burnt offering and its drink offering. (Numbers 28:11-15 RSV) **Moses called the people to assembly on the new moon** and spoke to them according to the commandments he had been given by Yahweh, exhorting them to faith and obedience.

[Author's note: **Num 10:10** records "new month" not "new moon."]

[Author's note: Verses that use H2320 for H3394.]

Moses commanded the keeping of the new moons. In 2 Chronicles 8:12-13 Solomon said that it, as well as the other feasts, were "an ordinance forever to Israel." (2 Chronicles 2: 3-4)

The kings of Israel kept the feast of the new moon with its stipulated temple procedure. (1 Chron. 23:31; 2 Chron. 31: 3) We find a record that Saul held feasts on the new moon, according to the law. When Saul turned against David and he

fled and hid in the country, David gave instructions to explain his absence from the feast, indicating that this was a day when David would be missed, if he did not attend the King's table on the new moon. (1 Samuel 20:4-18, 24)

It was usual during the Temple period to seek guidance from the prophets on the new moons. (2 Kings 4:23)

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. **[Author's note: This idea that Nehemiah re-instituted the new moons is completely false. Rather, Nehemiah re-instituted the Torah guidelines, not any pagan traditions. In fact, Nehemiah reprimanded the exiles many years after their return from Babylon for disregarding the Sabbath. If the new moons were re-established by the exiles, then the moon was definitely being observed before, and very likely well before, being exiled when considering the rebukes from Hosea and Isaiah. Once they adopted these new moons again, it is true the new moons were kept until the destruction of the Temple. But, be sure that Nehemiah did not teach the exiles to observe the new moon for any reason.]**

The New Testament church also understood them, hence the reference in Colossians chapter 2 when the Gnostics were criticizing them for their festivities, contrary to their ascetic practices. "Therefore let no one pass judgment on you in questions of food and drink or with regard to a festival or a new moon or a Sabbath." (Colossians 2:16 RSV)

The Church of God kept it for centuries. We know that at the Reformation the true followers of Messiah were still keeping the entire sacred calendar intact, as it was in the Temple period.

During the Millennium, the Sabbaths and new moons will be kept. Isaiah tells us the entire world will be honoring the new moons and the Sabbaths as they worship Yahweh in the coming Kingdom. "From new moon to new moon, and from sabbath to sabbath, all flesh shall come to worship before me, says Yahweh." (Isaiah 66:23 RSV – also see Zech. 14:16-19.)

Also in **Ezekiel 45:17** - the aspect of temple service for the new moons in the millennium

46:1, 3 - enforcement of the new moon as a sabbath and for worship

As sincere followers of Yahweh's word, we should be observing them now and preparing ourselves as His Bride, fully adorned in all righteousness. **[End of website quotes.]**

[Author Comments: Just because the Rabbis can be quoted, and just because the Talmud has written instruction on rules following the crescent moon, this is hardly a reason to accept the new moons as the beginning of the month. The clear instruction of the Torah is priority.]

COMMENTS ON THE "MOON" FROM FOUR BIBLE DICTIONARIES

(**Note:** The full comments will be given, but I will ~~strike through~~ the comments that do not agree with what has been found in this research. All of the commentaries recognize the fact that pagans worshipped the moon; Yahuah's people did not resist very well. Watch for the comments that mention the ordinances – or – the job descriptions of the moon.)

MOON (From the New Unger's Bible Dictionary, 1988.)

MOON. The terms that were used to designate the moon contain no reference to its office or essential character; they simply describe it by the accidental quality of color-yareah signifying "pale" or "yellow," lebana, "white." The moon held an important place in the kingdom of nature as known to the Hebrews. In the history of the creation (Gen 1:14-16) it appears simultaneously with the sun and is described in terms that imply its independence of that body so far as its light is concerned. ~~Conjointly with the sun it was appointed "for signs, and for seasons, and for days and years"; though in this respect it exercised a more important influence, if by the "seasons" we understand the great religious festivals of the Jews, [as they sight the crescent moon] as is particularly stated in:~~

- **Ps 104:19** He appointed the moon for seasons: the sun knoweth his going down. [This verse has already been discussed that the moon is appointed for the ordinances of the agricultural seasons not the festival seasons.]

~~Besides this it had its special office in the distribution of light; it was appointed "to govern the night," as the sun was to govern the day, and thus the appearance of the two founts of light served "to separate the day from the night."~~ The inferiority of its light is occasionally noticed, as in:

- **Gen 1:16** And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.
- **Song 6:10** Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?
- **Isa 30:26** [a prophecy] Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound.

The worship of the moon was extensively practiced by the nations of the East. Ur in lower Mesopotamia, Abraham's birthplace, was an important center of the worship of Sin, the moon god, as was **Haran in Upper Mesopotamia,** where Abram and Terah emigrated. In **Egypt** the moon was honored under the name Isis and was one of the only two deities that commanded the reverence of all the Egyptians. In **Syria** the moon was represented by one of the Ashtaroth surnamed "Karnaim," from the horns of the crescent moon by which she was distinguished. There are indications of the early introduction into the countries adjacent to Palestine of a species of worship distinct from any that we have described, namely, the direct homage of the heavenly bodies-sun, moon, and stars-characteristic of Sabianism. The first notice we have of this is in:

- **Job 31:26-28** **If I beheld** the sun when it shined, or **the moon** walking in brightness; **27 And my heart hath been secretly enticed,** or my mouth hath kissed my hand: **28 This also were an iniquity to be punished by the judge: for I should [would] have denied the God that is above.**

... and it is observable that **one warning of Moses is found in:**

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

... is directed against this nature worship rather than against the form of moon worship that the Israelites must have witnessed in Egypt. At a later period, however, **the worship of the moon in its grosser form of idol worship was introduced from Syria**, probably through Aramaic influence. In **2 Kings 23:5** we read that Josiah did away with those "who burned incense to Baal, to the sun and to the moon," etc.

- **2 Kings 23:5** **And he put down the idolatrous priests**, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; **them also that burned incense unto Baal**, to the sun, **and to the moon**, and to the planets, and to all the host of heaven.

Manasseh appears to have been the great patron of this form of idolatry, for he "worshiped all the host of heaven" (21:3, 5). **From his reign down to the captivity, moon worship continued to prevail among the Jews**, with the exception of a brief period under Josiah. Jeremiah has several references to it:

- **Jer 7:18** The children gather wood, and the fathers kindle the fire, **and the women knead their dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger.**
- **Jer 8:2** **And they shall spread them before** the sun, and **the moon**, and all the host of heaven, **whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped:** they shall not be gathered, nor be buried; they shall be for dung upon the face of the earth.
- **Jer 44:17** But we will certainly do whatsoever thing goeth forth out of our own mouth, **to burn incense unto the queen of heaven**, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for then had we plenty of victuals, and were well, and saw no evil.

In the first of those references the prophet gives us a little insight into the manner of worship accorded to the moon: "The children gather wood, and the fathers kindle the fire, and the women knead dough to make cakes for the queen of heaven." **These cakes were probably intended as gifts, in acknowledgment of** a supposed influence exercised **by the moon** on the affairs of the world or, more specially, on the products of the soil [an ordinance of the moon].

MOON (From Nelson's Illustrated Bible Dictionary, 1986)

MOON. The "lesser light" of the heavens (Gen 1:16) created by God ~~to rule over the night~~. **The moon had a special significance for the ancient Israelites. Their festival CALENDAR**, which began each month **with the rising of the new moon, was known as a lunar calendar.** The day of the appearing of the new moon was signaled by the blowing of the ram's horn. This event was also observed with special sacrifices (**Num 10:10; 28:11-15**). Since the lunar year is about 11 days shorter than the solar year, a 13th month was added to the Hebrew calendar every third year to keep the festival calendar on schedule with the changing seasons.

The accurate recording of the new moon as it arrived each month was important, because **the moon governed the dates for other religious festivals**. Clouds or fog could obscure the new moon on the night of its rising. When this happened, the Hebrew people would extend the festival days to be sure the correct day was observed. This is probably why the festival of the New Moon used by David to cover his absence from Saul's court seems to have lasted for two days (**1 Sam 20:5**).

The prophet Amos condemned Israel's merchants for their impatience with the interruption to business caused by the festival of the New Moon as seen in:

Amos 8:4-6 Hear this, O ye that swallow up the needy, even to make the poor of the land to fail, **5** Saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit? **6** That we may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat?

Speaking through the Prophet Isaiah:

Isa 1:13-15 Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. **14** Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. **15** And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.

... God condemned the formal, but empty, observance of the new moon festival.

Along with the sun and the planet Venus, the moon was worshiped as a cosmic god by many pagan nations of the ancient world. The moon was known as Sin in Babylon and Assyria, Nanna in Sumer, and **Yarih** at Ugarit. **This last name is closely related to the Hebrew word for moon.** While the worship of the moon and any other natural phenomenon was strictly forbidden among the Hebrews (Deut 4:19; 17:3), the evil King Manasseh established the cults of "all the host of heaven," presumably including the moon, in the court of Solomon's Temple.

2 Kings 21:3-5 For he built up again the high places which Hezekiah his father had destroyed; and he reared up altars for Baal, and made a grove, as did Ahab king of Israel; and worshipped all the host of heaven, and served them. **4** And he built altars in the house of the LORD, of which the LORD said, In Jerusalem will I put my name. **5** And he built altars for all the host of heaven in the two courts of the house of the LORD.)

MOON (From International Standard Bible Encyclopedia, 1996)

(MOON) (**vareach**; meaning obscure-probably "**wanderer**;" by some given as "paleness;" selene): **The moon was very early worshipped by the nations of the Far East as a divinity or the representative of one or more deities.** These deities were both masculine and feminine. In **Assyria and Babylonia** the most common name for the moon-god was Sin or Sen. In Babylonia he was also called Aku and Nannara. In **Egypt** the moon was representative of several deities, all masculine. The chief of these was Thoth the god of knowledge, so called because the moon was the measurer of time. Babylonia has, also, Aa, the goddess of the moon, as the consort of the sun, while her equivalent was known in **Phoenicia** as Ashtaroth-karnaim. This personification and worship of the moon among the nations who were neighbors to Palestine was but part of an elaborate Nature-worship found among these people. **Nor was this worship always**

separated from Palestine by geographical lines. It crept into the thought and customs of the Hebrews and in a sense affected their religious conceptions and ceremonies. They fell into the habit of making direct homage to sun, moon and stars, as is evidenced by Job 31:26-27; Jer 44:17, and even Isa 8:18 (see CRESCENTS). Moses seems to have forewarned his people against the danger of this form of worship (Deut 4:19).

The actual worship of the moon and the idolatry consequent thereon seems to have touched the Hebrews, though this is disputed by some. It would seem difficult to explain 2 Kings 21:3 upon any other supposition, and in 2 Kings 23:4-5 we have a clear statement that Josiah put down the worship of the moon among the people and silenced the priests of this form of worship.

Certain forms of the adoration of the moon, or superstitious fear of baneful influences as coming from the moon, still abound in some sections of the world. In fact in nearly all sections modified forms of old superstitions still hold sway and yield but slowly to scientific knowledge.

The eclipses of the moon were naturally given a religious significance inasmuch as the Hebrew knowledge of them did not rise much above awe and wonder (Isa 18:10 ; Joel 2:31; Matt 24:29; Mark 13:24). Other passages causing interference with the constancy of the moon to foreshadow great events can be found in Jer 13:16; Ezek 32:7-8; Rev 8:12. CHARLES E. SCHENK

MOON (From Fausset's Bible Dictionary, 1998)

MOON. yareach "yellow," and lebanah; "white" (Gen 1:14-16, "the lesser light"). Instead of being regarded as a person and worshipped, as it was by the surrounding nations, in Scripture it is God's creature "made for [prophetic] signs, [agricultural] seasons, days, and years" (Ps 104:19). The brightness of the moon in the East, guiding the traveler by night when the heat of day is past, gives it a prominence which it has not with us (Ps 8:3). In Ps 89:37 however **the moon is not the "faithful witness,"** but God is witness to His own oath; translated "and the witness in heaven is faithful," Ps 89:35. So Job 16:19, "my witness is in heaven," namely, God knows my innocence. The church is "fair as the moon, clear as the sun" (Song 6:10). As the moon shines in the night, reflecting the sun's light, so the church in this world's night (Rom 13:12) reflects the light of "the Sun of righteousness" (2 Cor 3:18). Her justification in Him is perfect (1 John 4:17 ff); in herself sanctification is yet imperfect, as the moon has less light than the sun on the illuminated part, and is but half illuminated.

It influences vegetable growth; Deut 33:14, "moons," namely, its phases, others explain "months" as the times of ripening fruits. [These are ordinances of the moon.] The cold night dews (Gen 31:40) and moonlight hurt the eyes and health of those sleeping under it; so Ps 121:6, "the moon shall not smite thee by night;" moon blindness is common in the East. **The moon was worshipped as Isis in Egypt;** as Karnaim, "two horns," of Ashtoreth, wife of Baal the king of heaven (the male and female symbolizing the generative powers of nature), in Syria; as Sin, "lord of the month," in Babylon. Sabatism (from tsaabaa' the heavenly hosts) was the earliest of false worships; it appears in our pagan names Sun day, Mon (moon) day; and in Job 31:26, "if I beheld the sun ... or the moon walking in brightness, and my heart hath been secretly enticed, or my mouth hath kissed my hand" in adoration. **Josiah put down those who burned incense to the moon (2 Kings 23:5).** **She** [the moon] **was called "queen of heaven" (Jer 7:18),** though that may mean Venus Urania. "Cakes" (cawaniym) round like her disc were offered to her.

ROME'S PAGAN EASTER PLANS TO SNUGGLE UP TO YAHUAH'S PASSOVER

This next section is going to deal with the Pope setting a permanent date on the Roman calendar for Good Friday and Easter Sunday. Now do you find this interesting? For nearly 2000 years the popes have tried very hard to make sure Good Friday and Easter Sunday are not next door to the calculated Jewish Passover (according to the new moon reckoning). Have you noticed in the past few years that the pagan Easter is inching closer and closer to the scheduled Passover. In fact, in 2015, Good Friday was on the exact same day as Passover as calculated by the Equinox – Apr 3rd! The “new moon” Passover was celebrated on April 4th! So, the pagan Easter was right in the midst of both Passovers. This would normally be unheard of. So, it behooves us to question why Rome is getting so snugly close to the Passovers?! I’m sure you can figure it out.

Well, recently there have been rumblings to get the pagan Easter to a permanent date, to the point that Pope Francis is giving this very serious consideration. Now, which calculation of Passover do you think Rome is going to pick? The Passover that is calculated to the Biblical year and month? Or the Passover that is calculated to the lunar calendar and wanders all over the place from Apr 2nd to the beginning of May?

You see, the Passover that is calculated according to the Biblical calendar, following the equinox timing, will always settle on either Apr 2nd or Apr 3rd. Does that sort of sound like a fixed date for Yahuah’s Passover? It sure does! Now, how is it that all of a sudden after 100s of year, Rome is deciding they have to fix their pagan Easter to a certain date (Sunday) of the month. Is it possible that they will fix their Good Friday and Easter Sunday to the first Friday and Sunday of April? If so, then the pagan Easter will always be close to the Biblically calculated Passover. What do you think about that? A pagan holiday getting as close as possible to Yahuah’s true festival every single year?!! It would not surprise me one bit, and neither should it surprise you. If there is anything we should definitely recognize by now, it is this: The “counterfeit” is always going to be as close as possible to the “true.”



I have no doubts in my mind that Rome knows exactly when the true calculation of Passover is. And just now (likely only in the last few recent years) when Yahuah’s true calendar is being found – it just happens to be the time that Rome decides to fix a solid date for their Good Friday and Easter Sunday pagan holidays. If this isn’t a **Red Flag**, then I don’t know what is.

The internet has a lot of information about this issue, so check it out. No, this fixing of the pagan Easter may not happen right away. But the fact that it is even being talked about should draw a lot of curiosity. The reason I think it will not happen right away is because there is a certain dilemma that seems to be blocking a firm decision. That is this: Trying to fix a permanent date on the calendar, and still calculate from the crescent moon that follows the spring equinox is impossible. Yet, this seems to be the problem they are trying to resolve. How, I wonder?

So, enjoy this next section and add the information to your research pile, and keep your eyes wide open!

Let’s get started right now with information from several websites. (All links that were used are provided at the end.)

#1 Pope Francis Says he Supports Setting a Fixed Date for Easter

Pope Francis said he supports the idea of setting a fixed date for Easter Sunday, which for centuries has moved back and forth according to the lunar calendar.

Easter and the Holy Week that precedes it is rooted in the Jewish Passover and fixed on the first full moon, which falls on the first Sunday after the spring equinox, March 21.

“We have to come to an agreement” for a fix date for Easter, Pope Francis said during the Second Retreat for Priests in the Basilica of St. John Lateran on June 12, as quoted by the National Catholic Register. The Orthodox Churches normally celebrate Easter a week after the Catholics.

Historians and expert agree that a common date for Easter would encourage “reconciliation between the Christian churches.” “[It] would increase the importance of the central feast of the faith in a moment when changes seem to be suddenly coming throughout the world,” wrote historian Lucetta Scaraffia in the Vatican daily newspaper L’Osservatore Romano.

#2 Reform of the Date of Easter

A reform of the date of Easter has been proposed several times because the current system for determining the date of Easter is seen as presenting two significant problems:

- **Its date varies from year to year. It can fall on up to 35 different days in March and April of the respective calendar.** While many Christians do not consider this to be a problem, it can cause frequent difficulties of co-ordination with civil calendars, for example academic terms. Many countries have public holidays around Easter weekend or tied to the date of Easter but spread from February to June, such as Shrove Tuesday or Ascension and Pentecost.
- Most Eastern churches calculate the date of Easter using the Julian calendar, whereas Western churches and civil authorities have adopted the Gregorian reforms for all calendrical purposes. Hence in most years, Easter is celebrated on a later date in the East than in the West.

There have been controversies about the “correct” date of Easter since antiquity, leading to schisms and excommunications or even executions due to heresy, but most Christian churches today agree on certain points. Easter should therefore be celebrated: [Reader, please notice the strict requirements which present impossibilities!]

- **on a Sunday (according to the First Council of Nicaea in 325),**
- **after the Northward equinox** (around Gregorian 20 March), i.e. in Northern spring,
- **after the nominal "Paschal" full moon,**
- **on or after the 14th day of the lunar month of Nisan,**
- **not before Jewish Pessach and Christian Passover.**

The disagreements have been particularly about the determination of moon phases and the equinox, some still preferring astronomical observation from a certain location (usually Jerusalem, Alexandria, Rome or local), most others

following nominal approximations of these in either the Hebrew, Julian or Gregorian calendar using different lookup tables and cycles in their algorithms.

Fixed Date: It has been proposed that the first problem could be resolved by making Easter occur on a date fixed relative to the western Gregorian calendar every year, or alternatively on a Sunday within a fixed range of seven dates. **While tying Easter to one fixed date** would serve to underline the belief that it commemorates an actual historical event, without an accompanying calendar reform that changes the pattern of the days of the week (itself a subject of religious controversy) **it would also break the tradition of Easter always being on a Sunday, established since the 2nd century AD and by now deeply embedded in the liturgical practice and theological understanding of almost all Christian denominations.**

The Pepuzites, a 5th century sect, celebrated Easter on the Sunday following April 6 (on the Julian calendar). This is equivalent to the Sunday closest to April 9. **The April 6 date was apparently arrived at** because it was equivalent to the 14th of the month of Artemisios in an earlier calendar used in the area, hence, the 14th of the first month of spring.

The two most widespread proposals for **fixing the date of Easter would set it on either the second Sunday in April** (8 to 14, week 14 or 15), **or the Sunday after the second Saturday in April** (9 to 15), affecting years with dominical letter G or AG where 1 April is a Sunday. In both schemes, account has been taken of the fact that—in spite of the **many difficulties in establishing the dates of the historical events involved**—many **scholars attribute a high degree of probability to Friday 7 April 30 AD**, as the date of the crucifixion of Jesus, which would make 9 April the date of the Resurrection. **Another [Passover] date which is supported by many scholars is 3 April 33 AD**, making 5 April the date of the Resurrection.

- [Reader, do note: The **April 3 date for Passover** {on any year} when using the Biblical calendar is **“spot” on**. Depending on the equinox date, **Passover will be either April 2 or 3 each year.**]

In the late 1920s and 1930s, this idea gained some momentum along with other calendar reform proposals, such as the International Fixed Calendar and the World Calendar. In 1928, a law was passed in the United Kingdom authorizing an Order in Council which **would fix the date of Easter in that country as the Sunday after the second Saturday in April**. However, this was never implemented. The Sunday after the first Wednesday in April would always be in ISO week 14, except for leap years starting on Thursday (DC) where the week count is one higher than in otherwise equivalent common years after February. The Symmetry454 Calendar proposes a fixed date of Easter in week 14, which would agree with the aforementioned proposals in most years, but would be 1 week earlier in F/GF years (like the only deviation of the Pepuzite definition) and also in DC, D/ED and E/FE years. The Sunday of an ordinal ISO week n is also the n th Sunday of the year, except in A/AG, B/BA and C/CB years where it is the $n+1$ st Sunday, so both major proposals put Easter on the 15th Sunday of the year except either in common years starting on Monday (G), where the second Sunday in April is the 14th of the year, or in leap years starting on Sunday (AG), where the Sunday after the second Saturday in April is the 16th of the year. **In 1977, some Eastern Orthodox representatives objected to separating the date of Easter from lunar phases.**

Unified Date: Proposals to resolve the second problem have made greater progress, but they are yet to be adopted.

1923 Proposal: An astronomical rule for Easter was proposed by the 1923 Pan-Orthodox Congress of Constantinople (fr) that also proposed the Revised Julian calendar: Easter was to be the Sunday after the

midnight-to-midnight day at the meridian of the Church of the Holy Sepulchre in Jerusalem (35°13'47.2"E or UT+2^h20^m55^s for the small dome) **during which the first full moon after the vernal equinox occurs.**

Although the instant of the full moon must occur after the instant of the vernal equinox, it may occur on the same day. If the full moon occurs on a Sunday, Easter is the following Sunday. This proposed astronomical rule was rejected by all Orthodox churches and was never considered by any Western church.

1997 Proposal: The World Council of Churches (WCC) proposed a reform of the method of determining the date of Easter at a summit in Aleppo, Syria, in 1997: Easter would be defined as the first Sunday following the first astronomical full moon following the astronomical vernal equinox, as determined from the meridian of Jerusalem. The reform would have been implemented starting in 2001, since in that year the Eastern and Western dates of Easter would coincide.

This reform has not been implemented. It would have relied mainly on the co-operation of the Eastern Orthodox Church, since the date of Easter would change for them immediately; whereas for the Western churches, the new system would not differ from that currently in use until 2019. However, Eastern Orthodox support was not forthcoming, and the reform failed. The much greater impact that this reform would have had on the Eastern churches in comparison with those of the West led some Orthodox to suspect that the WCC's decision was an attempt by the West to impose its viewpoint unilaterally on the rest of the world under the guise of ecumenism.

2008–2009 Proposals: In 2008 and 2009, there was a new attempt to reach a consensus on a unified date on the part of Catholic, Orthodox and Protestant leaders. This effort largely relies on earlier work carried out during the 1997 Aleppo conference. It was organized by academics working at the Institute of Ecumenical Studies of Lviv University.

2014-2016 Proposals: In May 2014, on the anniversary of the meeting between himself and Pope Francis, Coptic Pope Tawadros II wrote a letter to Pope Francis asking for him to consider making renewed effort at a unified date for Easter.

In response, on 12 June 2015, Catholic Pope Francis remarked to the International Catholic Charismatic Renewal Services 3rd World Retreat of Priests at the Basilica of Saint John Lateran in Rome that “we have to come to an agreement” for a common date on Easter, the date calculated under the Orthodox churches' Gregorian Calendar. Lucetta Scaraffia, an historian, writing in the Vatican daily newspaper L'Osservatore Romano, **said the Pope is offering this initiative to change the date of Easter “as a gift of unity with the other Christian churches” adding that a common date for Easter would encourage “reconciliation between the Christian churches** and ... a sort of making sense out of the calendar.” A week later Aphrem II, the Syriac Orthodox Patriarch of Antioch, met with Pope Francis and noted that the celebration of Easter "on two different dates is a source of great discomfort and weakens the common witness of the church in the world."

In January 2016, the Archbishop of Canterbury, Justin Welby, announced that he on behalf of the Anglican Communion had joined discussions with Catholic, Coptic and Orthodox representatives over a fixed date for Easter, and that he hoped it would **happen within the next five to ten years.** Welby has suggested **that Easter be fixed on either the second or third Sunday of April** relative to the Gregorian calendar. This proposal remains to be approved, especially by Eastern churches which currently determine Easter using the Julian calendar.

#3 Pope Francis Calls for One Date for Easter

It's only on rare occasions that Christians around the world celebrate Easter on the same day. More often, while Roman Catholics and some Protestants are singing "Jesus Christ is risen today!" Orthodox are still in the midst of lent or beginning a solemn Holy Week. While Orthodox Christians are keeping Good Friday in prayer and fasting, Western Christians have perhaps forgotten about the Crucifixion and making plans for Mother's Day.

The idea of the Catholic and Orthodox Churches agreeing to a common date for Easter has been brought up in the past, but now **Pope Francis, who has already shown an openness to greater ecumenical cooperation, has renewed that discussion.**

According to a report by Catholic News Agency, **Pope Francis signaled an openness to changing the date of Easter in the West so that all Christians around the world could celebrate the feast on the same day.** Speaking at the World Retreat of Priests at the Basilica of St. John Lateran in Rome June 12, the Pontiff said, "We have to come to an agreement" for a common date on Easter. The Pope joked that Christians could say to one another: "When did Christ rise from the dead? My Christ rose today, and yours next week," adding that this disunity is a scandal.

According to the Orthodoxwiki, Pascha—Easter—normally falls either one or five weeks later than the feast as observed by Christians who follow the Gregorian calendar. The reason for the difference is that, though the two calendars use the same underlying formula to determine the festival, they compute from different starting points. The older Julian calendar's solar calendar is 13 days behind the Gregorian's and its lunar calendar is four to five days behind the Gregorian's.

Some Orthodox leaders have reflected on the dating of Easter. In May, Coptic Orthodox Pope Tawadros II wrote to the papal nuncio in Egypt suggesting a common date for Easter. And just a week after the retreat for priests, Pope Francis and Patriarch Ignatius Aphrem II of the Syriac Orthodox Church of Antioch met at the Vatican and discussed their desire to work toward full communion of their Churches. **"We express our desire and readiness to look for new ways that will bring our Churches even closer to each other, paving the way for Antioch and Rome, the only two apostolic sees where St. Peter preached, to establish full communion,"** Patriarch Ignatius Aphrem said.

According to Catholic News Service, the patriarch also expressed his Church's readiness to come to an agreement to celebrate Easter on a common date. He said the Holy Synod of Antioch, **motivated by the Second Vatican Council, adopted a resolution in 1981, expressing "the eagerness of our Church" to celebrate Easter "on a fixed Sunday in April" in common with other Christian churches.** The celebration of Easter "on two different dates is a source of great discomfort and weakens the common witness of the Church in the world," he said, thanking Francis for recently "considering to take the initiative to lead the efforts on this matter."

Historian Lucetta Scaraffia, writing in the Vatican daily newspaper *L'Osservatore Romano*, said **the Pope is offering to change the date "as a gift of unity with the other Christian churches." A common date, she said, would encourage "reconciliation between the Christian Churches and ... a sort of making sense out of the calendar."** Scaraffia wrote that a common date "would increase the importance of the central feast of the faith in a moment when changes seem to be suddenly coming throughout the world."

#4 Pope Francis and the Absurdly Vexed Calendar Question

The notion of going into schism over a calendar is wholly without logic, but we are not in the realm of logic here.

[The author begins his article this way:] A graduate student of mine is currently writing a thesis on St. Irenaeus of Lyons, and she reminded me that he (who died c. 202) had to contend with a problem that still bedevils Christians in 2015. This great figure of the second century came from the East to minister in the West, where he was caught up in the debate over how and when to date the annual celebration of the Lord's resurrection. This question was divisive even before Irenaeus was on the scene, and it remains so today, as Pope Francis has recently noted. It seems to evade all solutions.

I have been involved in the ecumenical movement for a quarter-century now, and the question of the dating Easter or Pascha has been discussed at every event I've ever attended, and has been discussed, moreover, for most of the century before that. I've lost count of the number of ecumenical conferences since where Catholics, Protestants, and Orthodox all agree that we must find a common date for Easter—and even agree on one or more proposals to do that—and then we all go home and nothing happens. Consequently, when people ask me about when we will have a common date, I reply with disgust, "Never!"

Recently, however, in his inimitable fashion, Pope Francis has raised the question again with, reportedly, a novel solution that may be able to cut the Gordian knot. The pope has apparently raised the prospect of simply adopting the Julian paschalion. In other words, **the Catholic Church would be open to calculating the date of Easter according to the pre-Gregorian formula still used in the Eastern Christian world today—both Byzantine and Oriental Orthodox, as well as most Eastern Catholics.** This is a brilliant solution—not without paradoxes—and it seems very clear to me that **this is in fact the only solution** with any chance of success today. (The other proposed solution one sometimes hears, **namely to fix Easter permanently on the first or second Sunday of April**, is already dead in the water according to recent statements from the Russian Orthodox Church.)

We do not know yet if the pope will go ahead, but let me go on record strongly hoping that he will. If he does, it will be greatly to his credit for manifesting what we call "kenotic ecumenism" at its best. "Kenosis" is the Greek word St. Paul uses in his famous "hymn" in Philippians 2:5-7, describing Christ's unfathomable humility: "though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men."

In adopting the Eastern or Julian dating for Pascha rather than insisting on the Gregorian (and thus papal—for the so-called Gregorian calendar, of course, gets its name from Pope Gregory XIII who adopted it), **Pope Francis is showing a wonderful generosity and a noble giving way to others rather than insisting on his own way.** His honor is the honor of the East, and when the East is honored, we are all honored. In the Christian economy of grace, honoring is not a zero-sum game where you win if I lose.

If the pope goes ahead with this, his decision will be not only kenotic, but also, frankly, smart politics. Absent adopting the Eastern calculations, we will not in fact have unity on this question any time soon. For it has been clear to me and other scholars for some time now that Orthodoxy in its post-1991 manifestations, especially in certain Athonite and East-Slavic contexts (as well as among some converts in North America) has been slowly poisoning itself with an anti-Western ideology. Thus to expect Orthodoxy today to adopt the Western/Gregorian dating for Pascha is a non-starter.

Such pessimism is confirmed when one considers recent history on this question. As the Orthodox scholar Patrick Viscuso has shown in his fascinating 2007 book *A Quest For Reform of the Orthodox Church: The 1923 Pan-Orthodox Congress* (InterOrthodox Press), **many Orthodox leaders gathered in Constantinople in 1923 and debated the calendar question**. Some Orthodox went on to adopt the Gregorian calendar but many resisted. And those who adopted the Gregorian calendar soon found that they had split their own people: some resisted so fiercely that they were willing to go into schism over this question, and they remain in schism today. Thus we have today the so-called Old Calendarists, small groups of which still exist in Greece, Romania, and other places.

If Pope Francis pursued this proposal, the identity of the papacy itself will be highlighted in a way Eastern Christians will surely find paradoxical. For among the most common criticisms of the papacy is that it has too much power. Among some Orthodox (and perhaps a few hardcore Calvinists) today, the papacy is merely the “advance embassy of an omnivorous ecclesial empire” ... set to impose itself on everyone through unimpeded power and a desire for universal domination. The pope’s power is not, of course, as vast as the fevered nightmares of anti-Catholics would have us believe. **And yet, were the pope to use some of his power to adopt the Orthodox dating for Easter, would Eastern Christians really be so churlish as to complain?**

Would Catholics complain instead? I do not expect much complaint from Catholics as it is not a live issue for most. And let us recall that Rome has for many years already encouraged Catholics in countries such as Greece, Egypt, or Russia with substantial Orthodox populations to adopt the Julian dating, and Catholics have done so without any complaint. **Let us hope, then, that the pope goes ahead with this, if only for the simple reason that it will take what should be a non-issue off the table, freeing us to continue to devote our attention to other vastly more substantial issues.**

Websites:

<http://www.catholicworldreport.com/Blog/3981/pope-francis-and-the-absurdly-vexed-calendar-question.aspx>

<http://aleteia.org/2015/06/22/pope-francis-calls-for-one-date-for-easter/>

<http://aleteia.org/2015/06/22/pope-francis-calls-for-one-date-for-easter/#sthash.DSGU8EKK.dpuf>

<http://www.catholicnewsagency.com/news/will-pope-francis-change-the-date-of-easter-87684/>

<http://latino.foxnews.com/latino/lifestyle/2015/07/01/pope-francis-said-supports-setting-fixed-date-for-easter-sunday/>

https://en.wikipedia.org/wiki/Reform_of_the_date_of_Easter

THE MOON IS NOT AN ACCURATE MEASURING DEVICE

Contributors: Rob Moore in Nov 2013 & Charlene Fortsch in July 2016

The proof that the moon is unreliable in the measurement of time is not only to be found in the written word of Scripture, but also in the historical physical act of navigating the earth. To circumnavigate the world before GPS technology, one needed to identify latitude and longitude. For that, one needs a very accurate measure of time as well as knowledge of how fast the ship has been sailing and in what direction. Throughout history, we find navigators have used the position of the sun as well as the constellations of stars at night to navigate – they have not used the moon because when they did so they found they were ending up being out by a minimum of 100 nautical miles or more – an error which caused many ships to be lost on treacherous rocks including great loss of life. A major example of the historical evidence of this is readily seen in the life story of the famous British inventor who developed the first ocean going chronometers for the British navy – it was also how Greenwich meantime was established, because John Harrison in his research and development tests, calibrated his chronometer time piece to the precise 12 o'clock noon midday sun at Greenwich, as his central point of reference for his timekeeping measurements (simply because that was where he resided during his days of research and development of his ocean going instruments for the British navy).

The life story of Harrison is a fascinating one of just how much of a fight Harrison had on his hands with the traditional church and “Academy of Science” in his day. They were adamant that accurate navigation could only be established by accurate measurements of the moon. Harrison’s personal battle against the religious men and “astronomer scientists” of his day took his whole life, when eventually he was proven correct and his invention was adopted by the British navy.

For more than 30 years Harrison fought this battle which shows just how resilient Harrison was, as the Church was intransigent in its worldview of how time should be measured, having inherited its translation of the Old Testament from the King James engagement of Rabbinic theologians. We now know these Rabbinic theologians were responsible for the translation of the “Old Testament” into the English language and how it was that certain key Hebrew words such as “rosh chodesh” became translated as “new moon,” contrary to its original plain meaning of “new month.” In the end the King of England personally helped Harrison financially with his research after his battle against the “church” and the “Academy of Science” for over 30 years or more. The approach of the Church and the “Academy of Science” was an overriding religious and political insistence that they, not an insignificant clock maker like Harrison, would be able to develop the technology for an accurate time measuring device of the moon’s cycle. They were sure this would meet the navy’s needs.

After decades in Harrison’s historical struggle, it became noticeably apparent that using the moon for the calculation of time simply wasn’t convenient, nor always accurate. The British Navy, being at war with Europe, continued to lose many ships and men. It was this increasing cost of the losses at war and the prospect of eventually losing the war to Europe, that motivated the King of England to personally invest in and support Harrison’s work, because the situation became very grave for England. Still the Church and the “Academy of Science” would not give in until they could no longer cover up the success of Harrison’s invention.

The historical case of Harrison, and his development of an ocean going chronometer that would accurately measure time, enabled the identification of longitude to an accuracy of 1 kilometer. When the British Navy finally adopted Harrison’s technology, history reveals that Britain finally gained dominance over the seas from Europe. (A brief overview of Harrison’s accomplishments can be read at many websites. Also see “The Race Continues for Lunar

Dominance in the 1700s” on pages 71-78. It’s a very interesting historical account.) Harrison’s work is the **most profound example of creation’s proof that time cannot be accurately measured by the moon.**

It is in **Genesis** where **Yahuah tells us** that time – **days and seasons** – **are to be identified by measurements of the sun and the stars.** By measurements of the sun we can accurately identify the hours in a 24 hour day and the seasons. Also, by position of the sun, relative to the ecliptic constellations of the stars, we can tell which month of the year we are in. Together the sun and the constellations of the stars also function as signs to man as to precisely where we have travelled and where we are able to identify our position across the world.

Regarding the reference of **Gen 1:16** – a member (Jean-Claude) recently posted a comment on the website in this regard, which is succinct. Jean-Claude’s comment of October 26, 2013 has this to say:

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

Some Bible translations **imply, or insert, the moon as the lesser light, but this is wrong** as the Hebrew does not have “and the stars” or “the stars also.” The Hebrew word for stars is kobab and DOES NOT HAVE A “VAV” ATTACHED TO IT. “VAV” would translate as AND, but it is not there, therefore **the proper wording of this verse is:**

- **Gen 1:16** And God made two great lights; the greater light to rule the day, and **the lesser light to rule the night, the stars.**

Let’s now add this extra bit of information to Jean-Claude’s comment:

This study was only looking for 2-3 witnesses in the Torah books where the moon is designated as the “sign” of when a month begins. And of course, it’s always great to have many more witnesses to support the Torah from the other Scriptural books – mainly the writings and the Prophets. (This study was conducted from only the Old Testament.) It was especially interesting to note the Torah verses where the moon is “first mentioned” and its usage. The Hermeneutic Rule of First Mention is very important, so the study had to be held to that same strict test. Many of us have been taught that the moon is first mentioned in **Gen 1:14** – even though the word “moon” is not present, it is implied [they say] – and the verse means that the moon is “appointed for seasons” – strictly – “appointed **festival** seasons.” The word “seasons” as **H4150** in **Gen 1:14** is defined this way:

- **H4150** mowed` ; or moed` ; or (feminine) mow`adah; from H3259;
 - **[then it says]** properly, an appointment, [all of us want this to mean “festival appointment” but does it really mean that?]
 - **[next it says]** i.e. a fixed time or season; [same with this part of the definition; we want it to mean a “fixed festival.”]
 - **[then finally the definition says this]** specifically, a festival; [“festival” has 3rd place in the list of definitions, not 1st!]
 - conventionally a year;
 - **[then it goes on to say this] by implication,** an assembly (as convened for a definite purpose); technically the congregation; by extension, the place of meeting; also a signal (as appointed beforehand):

Most of us have been taught this world did not have more than one season until after the flood causing the earth’s axis to become tipped from this huge event. Some notes from “creationist” Henry Morris may challenge that belief, saying:

- **“Gen 1:14 signs** The Hebrew word for “signs” is the same word (*oth*) as used for Cain’s “mark” (4:15) and for Noah’s “token” (meaning the rainbow – 9:12). Evidently the stars were arranged by God to “signify” [from the word ‘sign’] something to those on the earth, not just scattered evenly or randomly around in space.
- **“Gen 1:15 seasons** The establishment of “seasons” (and these were not simply religious seasons, but actual climatological seasons) indicates that the earth was formed with an axial inclination from the beginning, for this is the basic cause of its seasons.
- **“Gen 1:16 the stars also** These stars were scattered in tremendous numbers throughout the infinite recesses of the heavens (note **Isa 55:9**). The light energy emanating from them would henceforth travel across space to “give light upon the earth,” providing patterns and movements which would **also enable man to keep records of time and history**. In order to *serve* these purposes, however, light energy trails would need to be established already in place in space between each star and earth. Thus, men would have been able to see stars billions of light-years away at the very moment of their formation, in accordance with the principle of mature creation, or creation of apparent age [defying the evolution theory].”

Right here it is best to consider the **context** of the verses for the 4th day of creation. Is the context talking about the moon? Between the sun, moon and stars, there are a total of three categories. Do the following verses speak of three different categories of light from the heavenly bodies?

Gen 1:14 And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: [Which “light(s)” divides the day from the night?]

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. [Which “light(s)” give light upon the earth?]

Gen 1:17 And God set them in the firmament of the heaven to give light upon the earth, [Again, which “light(s)” gives light upon the earth? The point is being repeated for a reason.]

Gen 1:16 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: *he made [please note these words have been added and tend to make the verse sound like the moon is the lesser light to rule the night]* the stars also. [Which “greater light” rules the day? What are the lesser lights that rule the night? Where is the moon mentioned? Did the Creator know that the moon would have no light of its own in our day and age?]

Gen 1:18 And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. [Which “light(s)” rule over the day and the night? Where in these five verses is there anything mentioned about light from a third heavenly body?]

A valid comment at this time is: Yahuah is specific about 1) a greater light, and 2) a lesser light.

There is nothing about an “in-between light.”

- **Gen 1:16** reads this way: And God made **two great lights**; the **greater light to rule the day [the sun]**, and the **lesser light to rule the night**: *he made [added words]* the **stars** also.
- ✚ The two great lights were **the sun** and **the stars** – the moon is not included. We’ve known for a long time the moon does not have any of its own light – it is reflected light from the sun. We also know that for about half of the moon’s cycle, it appears in the DAY sky, not the NIGHT sky. So, by logical deduction, the moon cannot be the “light that rules the night” when half the time it’s nowhere to be seen at night.

✚ But from the beginning there would have been **seasons** ... which is an ordinance provided by the moon.

(This information has been addressed in the study.) Is the information in Jeremiah a second witness?

- **Jer 31:35** Thus saith the LORD, which giveth **the sun** for a light by day, and the ordinances of the moon and of the **stars** for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name:

Let's rearrange the verse to match what **Gen 1:16** has to say about the two lights:

- **Jer 31:35** Thus saith the LORD, which giveth **the sun** for a light by day, and of **the stars** for a light by night, and the ordinances of the moon [**H3394 <yareach>**] which divideth the sea when the waves thereof roar ...
- When the verse is organized this way, it makes sense and aligns with **Gen 1:16** perfectly ... because the stars have nothing to do with tides of the sea. It is the moon that stabilizes the tidal activity.
- Also the verse is very clear about the two lights given to the earth: **the sun** being the light-giver by day, and **the stars** for a light by night.

On a different note, everyone talks about the spring equinox as a component for the beginning of the new festival year. Yes, I agree the equinox is important. However, the moon has nothing to do with the equinox. There are 4 components that are important and all necessary ... and they are: 1) light 2) the earth 3) the sun 4) the constellations as given by the stars. The day of equinox determines the LAST day of winter, and the very next day that follows is the FIRST day of spring as noted even on the Roman calendar. Some truths cannot be changed! So, when the OLD year ends, then the NEW year can begin with the dawn twilight the next day. The NEW year does not have to wait for the crescent moon to usher it in. If we hold to taxing the moon with this responsibility, then there is another problem:

- If the crescent moon does not reveal itself for any number of days (2-28 or so) AFTER the equinox, then we have the responsibility of determining where those "days" belong. They certainly do not belong to the winter part of the year, because the equinox has determined the season is now spring. Yet "moon gazers" do not count these days as "spring days" until they see that crescent. I know these "days" have to be either "winter days" or "spring days." However, when following the crescent, these "days" become "dead days" – just as the lunar sabbath believers have to claim there are "dead days" between the moon cycles, and often there are more than 7 days between one moon sabbath to another.
(Please see a chart on page 70 done by Tim Astleford to illustrate this point.)
- The patterns between the problems of the "lunar sabbaths" and the "lunar year calendar" are the same. They both have to come up with an explanation for "dead days" ... but I believe with our Creator, there are NO "dead days." All of them are very significant!

It doesn't take much to realize there are many problems to be sorted out. Everyone must be serious about "rightly dividing the truth." A determined effort must be applied to remove the counterfeits that have been presented to us as Torah Truth by the very people that were to be the "keepers of the holy oracles" – the Jews (and originally the 12 tribes of Israel) themselves. However, just checking their history of the past 3000 years [beginning with King Solomon], they have ever been mesmerized by the worship of pagan nations. They wandered off many times. But in their reformations

and restorations, they didn't always shake off all of the pagan ways. These pagan roots went deep ... deep enough ... that to the point when Judah did return to their land from Babylon, they brought many pagan traditions with them. No wonder Yahusha in **Matthew 23** said to them eight times: ... **woe unto you, scribes and Pharisees, hypocrites!** I believe His rebuke to them is so strong that we also need to pay attention. If our beliefs are coming from Judah's scribes and Pharisees, we must be ready to challenge all of them with Yahuah's Word ... including this crescent moon and sunset!

With this information, the comments by Jean-Claude on **Gen 1:16**, and the evidence already provided in this study – there is no proof to show the moon has the job description to determine the commencement of any month. However, **the prevailing religious worldview regards the moon as the central governor of time for the Biblical calendar – and – most people willingly follow this deception.** Now we know this is **nothing but a deception of man-made religion!** That's why a careful review of the Scriptures had to be conducted when the moon appeared to be translated as a significant contributor to the Biblical calendar. **There is not one place in the Scriptures where Yahuah points directly to the moon as an authority over Biblical time.** Let us be "Scripture smart" "rightly dividing the word of truth" to assist those that are conducting a shallow surface study without realizing it.

It's easy to debunk **the moon as the central sign of Biblical calendar time by careful examination of:**

- 1) how the scripture has been translated in its context and
- 2) uncovering the source these translations really originated from (such as Rabbinic traditions from the Talmud – as already documented on pages 49-52).
- 3) In addition, the physical reality of *the laws of creation* also stand as their own independent and objective witness – not only in the point of the timing and physical change of the seasons – but also because **the moon also pitches up in the day time and does not dominate the nights for nearly half of each month.** (Anyone can readily verify this by taking the time to give some attention to the reality of the skies for a month by tracking the moon cycle through both the days and nights of a full month.)

In conclusion, the final authority is from Yahuah. He has appointed the understanding of accurate time for the worship statutes by using:

1. the sun and
2. the stars in their constellations,
3. and their ecliptic positions.

The proof of this **creation law** is that man (even ancient man) has never successfully navigated his ships accurately by the moon, as the moon is erratic and does not have the constant properties of observation as do the sun and the stars. However, as Harrison discovered, careful measurement of distance traveled to identify one exact longitude, **can be obtained of both the sun and the stars for accurate time keeping and interpretation of position.** This is an important FACT because it is **the reality of the laws of Yahuah's creation** that these two principles alone enable *an accurate calculation of time*. The development of divine practical rules have successfully sailed many ships across the seas long before GPS satellite technology came into existence. **This is an incredible witness to Yahuah's laws of creation and how time can be measured.** **No amount of religious persuasion can alter this reality.**

One last consideration concerns the reality of the coming time of Yahuah's visitation to the earth – **when Yahuah rises to judge the whole earth and to re-gather His people.** Those religiously following the moon to discern the time and the establishment of religious calendars may be in a very difficult place, for it is written:

- **Isaiah 24:23** Then **the moon shall be confounded**, and **the sun ashamed**, when Yahuah of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.

So **the moon will be “confused”** at that time meaning it will be affected **with an erratic orbit** such that **no one will be able to use it as a reference for the measurement of time.** Perhaps Yahuah will alter its orbit substantially to a more elliptical nature such that it cycles completely change in lengths of days. **IF** at that time the earth also wobbles and totters on its axis as proclaimed in **Isaiah 24:19-20**, **then** it is possible that the moon will no longer rise and fall in the positions it currently does.

- **Isaiah 24:19-20** The earth is utterly broken down, the earth is clean dissolved, **the earth is moved exceedingly.** **20 The earth shall reel to and fro like a drunkard**, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again.

And what of the term that the sun will **“be ashamed”**?

This is a relative *metaphor* comparing the glory of the sun as we now know it compared with the coming glory of Yahusha Messiah, the King of Israel, because Yahusha the King of Glory will be in our midst. **The rulings of time and declarations of the true Biblical calendar will be directly confirmed by Yahusha the Lawgiver, in His authority as King.**

The sun however, while yet being involved with and presenting the equinoxes and the seasons etc., will be far less esteemed in the measure of glory compared with that of Yahusha Messiah. **This term of being “ashamed” is thus a relative metaphorical comparison** of the glory of the sun in comparison to the coming glory of Yahusha Messiah. However, the moon becoming **“confused”** is not metaphorical, but a statement of a real physical change that will occur in its behavior. **This change will finally put to the test all the religious calendars of men.** In that day, which will it be? Yahuah’s way or man’s way?

When is the *REAL* {Set-Apart} New Year?

Tequfah (equinox) March 20 2014 16:57 Universal Time clock or 10:57 MDT Calgary Alberta Canada.

March 2014 (31 Gregorian days) [New moon Mar 1 & 30, 2014.]



Please note that any *phase* of the moon can be entered on this chart.

FIRST DAY OF THE NEW LUNAR YEAR

1st Question:

To which year did the 10 {Purple} days (#s 21 - 30) belong:

- The terminated year past?
- The future year not yet commenced?

2nd Question:

If we begin by adding the 10 interim period days when the 1st day of the “new year” arrives; is it really the 1st day of the new year? Where/When would the new year actually begin?

3rd Question:

If we add the 10 interim days before the sighting of the crescent moon, *to the previous year count*: does that mean the year terminates on a variable day count depending upon the year? And the *tequfah* (equinox) is not really the years end even though Hebrew definitions claim it is? (False Scriptures?)

Just some food for thought! Timothy Astleford Aug 30 *Shabbath* 2014.

The RACE CONTINUES for LUNAR DOMINANCE in the 1700s

The race for lunar dominance in the world never gives up, whether it is for calculation of longitude on the sea, or calculation of religious festivals. This story is a very sad account of what happens when men feel the lunar movements must take precedence over everything else. These lunar roots have gone deep over the last 6000 years. However, in this story, eventually the lunar root was suppressed regarding the calculation of longitude. How long will it be until the lunar roots are discovered as counterfeits for calculation of Yahuah's festivals? It will be up to each individual to decide.

HISTORY OF LONGITUDE

The history of longitude is a record of the effort, by navigators and scientists over several centuries, to discover a means of accurately and easily determining longitude.

The measurement of longitude is important to both cartography (science of drawing maps), and navigation. Historically, the most important practical application of these was to provide safe ocean navigation. Knowledge of both latitude and longitude was required. Finding an accurate and reliable method of determining longitude took centuries of study, and involved some of the greatest scientific minds in human history.

ANCIENT HISTORY

Eratosthenes in the 3rd century BC first proposed a system of latitude and longitude for a map of the world. By the 2nd century BC Hipparchus was the first to use such a system to uniquely specify places on the earth. He also proposed a system of determining longitude by comparing the local time of a place with an absolute time. This is the first recognition that longitude can be determined by accurate knowledge of time. In the 11th century Al-Biruni believed the earth rotated on its axis and this forms our modern notion of how time and longitude are related. By the 1600s great moves were made to give the lunar cycle calculations top priority.

In the early 1700s, European monarchies aspired to power by building world-spanning networks of colonies and commercial ventures. As a result, the merchant fleets and navies that connected and protected these assets were critically important. **Eighteenth-century sailors led dangerous lives, because they seldom knew their exact location on the open ocean.** Although navigators readily determined latitude, or their north-south position by estimating the height of certain stars at their zenith, they **could not determine longitude.** **This failure caused shipwrecks that killed thousands of mariners and lost cargoes worth fortunes.** Several countries offered immense financial rewards for a solution to the problem. **Britain promised £20,000 (several million dollars in today's currency) for a way to establish longitude to within half a degree (30 nautical miles at the equator) after a journey from England to the West Indies.** To judge proposed solutions, **the crown established a Board of Longitude, made up of the Astronomer Royal, various admirals and mathematics professors, the Speaker of the House of Commons and 10 members of Parliament.**

In effect, determining longitude depended on knowing the difference between local time and the time in Greenwich, site of the Royal Observatory. (It was this work that eventually led to Greenwich becoming the home of the Prime Meridian, zero degrees longitude for the world.) In principle, if a ship had a clock keeping Greenwich time, the navigator could measure the angle of the Sun to note local noon and compare it to the clock. If the clock read 2 p.m., his longitude was two hours, or 30 degrees, west of Greenwich. The problem lay in finding a clock reliable enough to keep time during the long voyages of that era. The best pendulum clocks of the day were accurate enough, but were useless on a heaving ship at sea. Alternately, a less reliable clock might be used if some means could be devised to correct it

frequently. In practice this meant an astronomical method, **the best of which became known as the method of lunar distances**, in reference to the fact that the moon's orbit causes it to continually change position in the sky. For example, a new moon, which appears close to the sun, will have moved 180 degrees by the time it becomes a full moon two weeks later. The idea of the Board of Longitude was for astronomers to provide tables of this angle between moon and sun (or moon and selected stars in the night sky) as a function of Greenwich time. A measurement of this angle every few days would provide a correction to the mechanical clock. This scheme had two drawbacks: The first was that, at least initially, **astronomers could not accurately predict the moon's motion; the second was that the mathematical calculations required of the mariner were very complex. These calculations took hours, and errors were common!**

Many competed for the coveted prize money, but the solution of the longitude problem came down to a bitter battle between two Englishmen: **John Harrison and Nevil Maskelyne.**

WHO WAS JOHN HARRISON? [Protagonist] (1693-1776) Son of a carpenter; built his first clock 20 years before Maskelyne was born; self-educated machinist who set out to invent an accurate clock to determine longitude at sea; known for his invention of the chronometer. He is the most prominent figure in this real-life situation. His brother James and his son William work together with him on the longitude solution, as well as a Larcum Kendall in the latter years of his life.

No matter what Harrison did, and no matter how good his work was, it was never good enough to satisfy the Board of Longitude and their requirements for perfect instruments to calculate latitude and longitude for captains and their ships. Notice the content of this one paragraph on Harrison's place in history.

"Harrison's dispute with the Board of Longitude, made him a legendary figure. This has caused his real background to be misinterpreted and his contribution as a scientist to be overlooked. John Harrison and his brother were part of the "Industrial Revolution." It was a social revolution too, forming a new middle class of skilled professional people (of which the Harrisons were typical) that were in a position to despise the traditional aristocracy and clergy, who demanded more political power. Harrison's contempt of the "priests and scholars" (of which Maskelyne was very much a representative) made him a symbol of the new attitude to the traditional establishment. Their contempt in return for "mechanics" was tinged with fear – which turned out to be justified – especially in France. Harrison died just before the French Revolution."

WHO WAS NEVIL MASKELYNE? [Antagonist] (1732-1811) Maskelyne was 39 years younger than Harrison; a **scion of the Church of England**; held the position of Astronomer Royal in Britain for some time; member/commissioner of the Board of Longitude by February 1765. **Maskelyne was also founder and editor of the *Nautical Almanac*, which attempted to make the lunar distance method a practical means of finding longitude at sea. (Even though Harrison had produced an instrument that was more than worthy of the prize, Maskelyne would not give in to an instrument that would not use the lunar distance method.)** Therefore: **Maskelyne is also the villain of this story. Together with James Bradley, his very hostile attitude actively opposed Harrison at all costs, largely so that he could win the prize himself.**

- **Question to Ponder:** Would it be fair, or make sense, for a commissioner, or a member of the Board of Longitude to be allowed to qualify for the prize money? No, we would say that is a "conflict of interest." Harrison's private journal (intended for publication) disclosed his dislike and distrust of commissioners such as Maskelyne and others who were associated with the lunar distance method because of the unjust treatment

he was getting. Barrington, also a commissioner, had done a lot of work between the Board of Longitude and Parliament. Interestingly enough, the Barrington Papers provide a most mysterious document. **It has an unlabelled note stating that the commissioners were not eligible to receive any prize money.** The wording of this note reads exactly like a Parliamentary resolution, and **its presence among these papers suggests that it was originally included in the Bill and later discarded.** Indeed, the *Journal of the House of Commons* shows that several unspecified amendments were made to the Bill on 22 April 1765. **This is especially interesting in relation to the Board's support of the lunar distance method and Maskelyne's close association with it. Crucially, Maskelyne had become Astronomer Royal on February 8th, making him an *ex officio* commissioner, the day before the 'momentous meeting' on February 9, 1765. Did that mean that he could now be a possible candidate for the longitude prize?**

WHAT WAS THE BOARD OF LONGITUDE? Their statement was: "The Discovery of the Longitude is of such Consequence to Great Britain for the safety of the Navy and Merchant Ships as well as for the improvement of Trade that for want thereof many Ships have been retarded in their voyages, and many lost ..." [and there will be a Longitude Prize] "for such person or persons as shall discover the Longitude."

This was a body set up in **1714** by the British government to assess submissions, administer, judge and offer rewards for the longitude prize of **£20,000** in search of a solution which could determine longitude within half a degree (equivalent to 2 minutes of time). As solutions were developed, the Royal Observatory became a testing site for marine timekeepers and the place at which the astronomical observations needed for navigational tables were made. The prizes were to be awarded for the discovery and demonstration of a practical method for determining the longitude of a ship at sea. Prizes were offered in graduated amounts for solutions of increasing accuracy. These prizes, worth the equivalent of millions of pounds in today's currency, motivated many to search for a solution. **Unfortunately, the Board of Longitude was made up of astronomers who were really not interested in a solution that ignored the moon and stars. The Board** has been portrayed by other writers as **a group of academic, institutionalized men who resisted Harrison's uneducated 'genius.'** Harrison was a clock maker, not an astronomer.

The Board of Longitude was made up of the Astronomer Royal, various admirals and mathematics professors, the Speaker of the House of Commons and 10 members of Parliament. **Unfortunately, when Harrison's H4 instrument deemed worthy of the prize, the Board of Longitude, under the continuing influence of Nevil Maskelyne, used unreasonable excuses to withhold most of Harrison's prize money.**

WHAT IS LONGITUDE? Global position is described by two coordinates, latitude and longitude, measured in degrees. Lines of latitude measure positions north and south and run parallel to the equator. Lines of longitude run pole to pole and measure positions east and west. For every 15° that one travels eastward, the local time moves one hour ahead. Similarly, traveling West, the local time moves back one hour for every 15° of longitude. Therefore, if the local times at two points on Earth are known, we can use the difference between them to calculate how far apart those places are in longitude, east or west. **Latitude is easy to measure using the sun. Longitude presents a much greater challenge. Why? An inability to calculate longitude had been the cause of many disasters at sea.**

WHAT IS THE PROBLEM OF LONGITUDE? Determining latitude was relatively easy in that it could be found from the altitude of the sun at noon (i.e. at its highest point) with the aid of a table giving the sun's declination for the day, or

from many stars at night. For longitude, however, early ocean navigators had to rely on **dead reckoning**. This was **inaccurate** on long voyages out of sight of land. Many times these voyages **ended in tragedy** as a result.

Determining longitude at sea was also much harder than on land. A stable surface to work from, a comfortable location to live in while performing the work, and the ability to repeat determinations over time made various astronomical techniques possible on land (such as the observation of eclipses) that were unfortunately impractical at sea. Whatever could be discovered from solving the problem at sea would only improve the determination of longitude on land.

In order to avoid problems with not knowing one's position accurately, navigators have, where possible, relied on taking advantage of their knowledge of latitude. They would sail to the latitude of their destination, turn toward their destination and follow a line of constant latitude. This was known as *running down a westing* (if westbound, easting otherwise). This prevented a ship from taking the most direct route (a great circle) or a route with the most favourable winds and currents, extending the voyage by days or even weeks.

WHY WAS IT SO IMPORTANT TO BE ABLE TO CALCULATE LONGITUDE? This idea was very important to sailors and navigators in the 1700s so they could measure the local time, wherever they were on the sea. As stated by the British government: *"...nothing is so much wanted and desired at sea, as the discovery of the longitude, for the safety and quickness of voyages, the preservation of ships, and the lives of men ..."* This was due to the fact that four British Navy ships and almost 2000 sailors were lost at sea.

WHAT WERE THE POSSIBLE LONGITUDE SOLUTIONS? One of the remarkable things about the longitude story is that two practical solutions were developed at the same time. The **first** and most popular option was known as the '**lunar distance method**.' In principle, sailors would measure the moon's position relative to a star and use tables of its predicted position to calculate the time at Greenwich (or another chosen reference). The problem was to predict the moon's complex motions and to perfect instruments to make the necessary observations. The **second** option was a marine timekeeper; an instrument similar to a clock which eventually became known as the **marine chronometer**. Few believed an instrument of this design would be satisfactory – mostly because there was such an attraction to calculate by lunar distance, as most of the commissioners were astronomers and mathematicians, not clock makers.

SO WHAT IS THE REST OF THE STORY? By 1755 – the race was on to secure the lunar distance information for longitude readings. Tobias Mayer, the German astronomer and superintendent of the observatory at Göttingen, had been working on a method to **accurately determine land based positions by lunar distances**. He sent a proposal to the Admiralty and also corresponded with Leonhard Euler, who contributed information and equations to describe the motions of the moon. Based on this work, **Mayer had produced a set of tables predicting the position of the moon more accurately than ever before**. The Admiralty passed them on to the Board of Longitude for evaluation and consideration for the Longitude Prize. **James Bradley, the Astronomer Royal at that time, evaluated the tables, and found their predictions to be accurate to within half a degree. The calculations themselves, however, were extremely laborious and time-consuming.** A decade later [1765], **Nevil Maskelyne**, who would soon be the newly appointed Astronomer Royal, was at that time a commissioner on the Board of Longitude. He armed himself with Mayer's tables. After his own experiments at sea **trying out the lunar distance method**, he planned **to propose an annual publication of pre-calculated lunar distance predictions** in an official nautical almanac **for the purpose of finding longitude at sea – and he did!**

Many competed for this longitude prize for decades, but it was to be John Harrison that would devise a portable clock which kept time to the accuracy expected by the Board of Longitude. Over the years from 1730-1757, Harrison worked on three portable clocks, H1, H2 and H3, (as seen on page 78), filled with features of his great ingenuity. But his design of the H4 in 1759 would eventually capture the sea-faring world. The H4 is completely different from the other three timekeepers, looking more like a very large pocket watch (about 5" or 13 cm in diameter). For the first trial, Harrison's son, William, set sail for the West Indies with H4 aboard the ship *Deptford* on 18 November, 1761. They arrived in Jamaica on 19 January, 1762, where the watch was found to be only 5.1 seconds slow! **After the first trial of H4 in 1762, the Board decided they needed much more detailed knowledge of the watch and its accuracy before they could award Harrison the prize for this remarkable achievement. The Board was simply not satisfied.**



H4

A second trial of H4 was arranged and William departed for Barbados aboard the *Tartar* on 28 March 1764. As with the first trial, William used H4 to predict the ship's arrival at Madeira with extraordinary accuracy. **The watch's error was computed to be 39.2 seconds over a voyage of 47 days, three times better than the two minutes accuracy required to win the £20,000 longitude prize.** The Board of Longitude remained unconvinced, **implying that the watch was a fluke** and would not be satisfied unless others of the same kind could be made and tested.

[Why? Perhaps they wanted to steal the patent from Harrison and then not give him the prize because they had constructed another device – even though it would have been identical to his. Harrison fought this horrid attitude from the Board of Longitude for years until he died. Maybe they wanted him to design an instrument that would calculate according to the Lunar Cycle, but Harrison knew that was not possible.]

But it gets worse! The Board stated that half of the prize money would be paid once Harrison had DISCLOSED HIS SECRETS as well as the workings of H4 to a specially-appointed committee. Not only that, HE MUST HAND OVER HIS MECHANISMS TO THE ASTRONOMER ROYAL. Harrison would only be paid the remaining £10,000 when other timekeepers of the same type could be made and tested to be accurate enough to find longitude to within 30 miles.

At first, Harrison refused to accept any of these proposals, but the Board was equally adamant. **After several weeks, both John and William agreed to disclose the inner workings of H4.** Obviously, they had been caught in a trap.

In August 1765, a panel of six experts gathered at Harrison's house in London and examined the watch. One week later, they were satisfied that the disclosure was complete and had signed a certificate to this effect. The Board then insisted that the four timekeepers should be handed over to them, and asked Harrison to recommend someone who could copy H4. Reluctantly, he recommended Larcum Kendall, a leading watchmaker who had probably contributed to the construction of H4, and **finally he received the first half of the longitude prize.** In order to qualify for the second half of the prize, Harrison had to make at least two more watches and have them tested. The Board of Longitude insisted that he make these copies of H4 himself, but took the original away for testing at the Royal Observatory with Nevil Maskelyne, (who had been appointed Astronomer Royal in Feb 1765). Maskelyne remained unconvinced that a watch could be more reliable than the lunar distance method for finding Greenwich Time. **Remember, in February 1765, Maskelyne had proposed lunar**

Is this the problem?
Maskelyne, wants to save the lunar method of calculation?

distance tables at sea, to be published on the official almanac for the captains. He likely felt this would give the lunar method “an edge” on receiving the prize.

As an astronomer, and being very enthusiastic for the lunar distance method, Maskelyne and his team worked feverishly through the year 1766, preparing tables for the new *Nautical Almanac*. Published first with data for the year 1767, it included daily tables of the positions of the sun, moon, and planets and other astronomical data, as well as tables of lunar distances giving the distance of the moon from the sun and nine stars suitable for lunar observations. This publication later became the standard almanac for mariners worldwide, and since it was based on the Royal Observatory, it led to the international adoption of the Greenwich Meridian as an international standard.

(It makes one wonder who really wanted the prize money for the solution to the longitude problem. Obviously, Maskelyne was NOT going to discard the lunar method, no matter what anyone came up with, including Harrison. All this, when it had been clearly documented since 1683 that the lunar method was totally unreliable!)

John Harrison (now in his seventies) and William worked on a fifth timekeeper (H5), while Kendall made good progress on his copy of H4. Kendall's watch, now known as K1, was completed in 1769 and inspected in early 1770 by the same panel that had examined H4. William Harrison was also present and admitted the copy was exceptional.

The Board of Longitude was asked to consider H5 and K1 as the two copies of H4, but they told John and William, in no uncertain terms, that both copies of H4 were to be made by the Harrison's themselves.

JOHN, NOW 79 YEARS OLD, MADE AN APPEAL TO THE HIGHEST AUTHORITY IN BRITAIN.

Because Kendall was involved in building the 2nd copy of H4, the Board would not accept the 2 instruments submitted. They both had to be made by the Harrison's! It seems like “someone” is behind all of this to save the prize for the lunar method.

On 31 January 1772, an approach was made to KING GEORGE III, via a letter to his private astronomer at Richmond, Dr Stephen Demainbray. William was summoned for an interview with the King himself, at which the King is said to have remarked: “THESE PEOPLE HAVE BEEN CRUELLY WRONGED ... HARRISON, I WILL SEE YOU RIGHTED!”

H5 WAS PUT ON TRIAL BY THE KING HIMSELF IN 1772. IT PERFORMED SUPERBLY. The Board of Longitude, however, refused to recognize the results of this trial, so John and William petitioned Parliament. They were finally awarded £8750 by Act of Parliament in June 1773. Perhaps more importantly, John Harrison was finally recognized as having solved the longitude problem.

In the meantime, **Captain Cook had set out on his second voyage of discovery with K1, Kendall's copy of H4.** He returned in July 1775, **after a voyage of three years**, which ranged from the Tropics to the Antarctic. **The daily rate of K1 never exceeded 8 seconds** (corresponding to a distance of 2 nautical miles at the equator) during the entire voyage and **Cook referred to the watch as ... our faithful guide through all the vicissitudes of climates.**

It is not known for certain whether Harrison knew of this success, but **Cook's voyage proved beyond doubt that longitude could be measured from a watch.** John Harrison died almost one year after Cook's return, on 24 March 1776, in his house at Red Lion Square, London. It was his 83rd birthday!

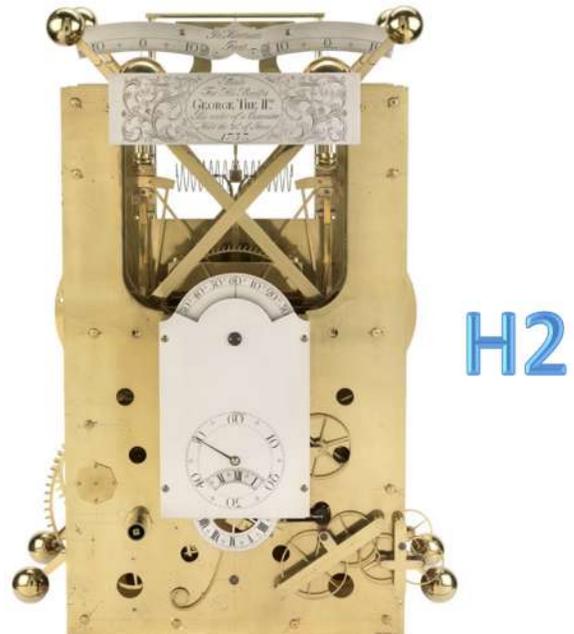
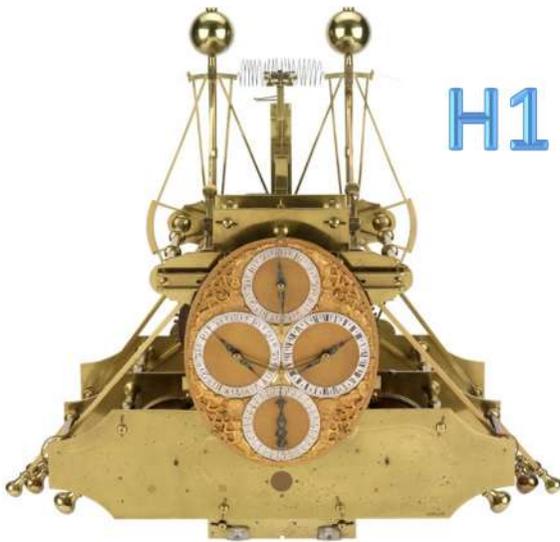
Did anyone win the Longitude Prize? **Ultimately, the £20,000 reward was not awarded to anyone**, though John Harrison **came closest with a series of payments totaling £23,065.** **He spent 45 years perfecting the design of his timekeepers, receiving his first reward from the Commissioners of Longitude in 1737 and did not receive his final payment until he was 80.** (Despite the performance of the **H4** exceeding the accuracy requirement of the highest reward possible in the original Longitude Act, Harrison was rewarded £7,500 [that is, £10,000 minus payments he had received in 1762 and 1764] **once he had revealed the method of making his device, and was told that he must show that his single machine could be replicated before the final £10,000 could be paid.**) Although the British Parliament [**partly**] rewarded John Harrison for his marine chronometer in 1773, his chronometers would not become standard at that time. **Chronometers such as those by Thomas Earnshaw were suitable for general nautical use by the end of the 18th century.** **However, they remained very expensive. The lunar distance method continued to be used for some decades.**

The lunar distance method was initially labour-intensive because of the time-consuming complexity of the calculations for the moon's position. Early trials of the method could involve **four hours of effort.** However, the publication of the *Nautical Almanac* starting in 1767 provided tables of pre-calculated distances of the moon from various celestial objects at three-hour intervals for every day of the year, making the process practical by reducing the time for calculations to less than 30 minutes and as little as ten minutes with some efficient tabular methods. **Lunar distances were widely used at sea from 1767 [when Maskelyne first published the lunar distances in the almanac for the ship captains to use for calculation] to about 1850 [or 83 years].** **But, eventually, chronometers replaced the 'lunar' instrument called a sextant by 1850.**

Between 1800 and 1850 affordable, reliable marine chronometers became available, **replacing the lunar method** as soon as they reached the market in large numbers. **It became possible to buy two or more relatively inexpensive chronometers, serving as checks on each other, rather than acquiring a single (and expensive) sextant of sufficient quality for lunar distance navigation.** **By 1850, the vast majority of ocean-going navigators worldwide had ceased using the method of lunar distances.** (In ways, it is so sad **Harrison** was not alive to see his invention took precedence over **Maskelyne's** lunar baby.)

THE INVENTION OF THE CHRONOMETER, WHICH REVOLUTIONIZED NAVIGATION AND ACCELERATED THE AGE OF DISCOVERY, HAD TO WAIT ABOUT ANOTHER 75 YEARS TO BE FULLY ACCEPTED, BUT HARRISON'S work finally proved that the moon is not the easiest timepiece to use for navigation on the sea.

Below are the images of H1, H2, H3. They were massive masterpieces.



In the next short section, we will examine a sample of pyramids built to honor the 365 days of the year, in combination with the worship of the serpent. Notice how the steps of the pyramid are constructed and counted out, and how they identify with the Qumran and Enochian calendars. The same pattern is found in both examples. The calendars have 91 days in each quarter of the year, with one balancing day at the end of the year to add to 365.

HEZEKIAH'S TESTIMONY IN THE SCRIPTURES

This section has some review, and some new historical material for consideration.

The testimony for the sundial moving backwards 10 degrees is recorded 3 times in the Scriptures. Many of the Bible testimonies are recorded twice. Hezekiah's testimony is given more attention.

A Bible Hermeneutic to remember:

YAHUAH DOES NOT REPEAT THINGS OF NO GREAT CONSEQUENCE!

That means:

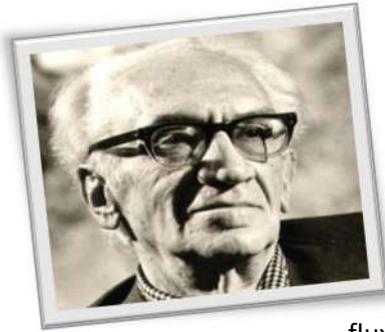
When something is given attention an unusual number of times - it is time to take notice!

Three Scriptures Testify for Hezekiah

- 1. 2 Kings 20:9-11** And Isaiah said, This sign shalt thou have of the LORD, that the LORD will do the thing that he hath spoken: shall the shadow go forth ten degrees, or go back ten degrees?
10 And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees.
11 And Isaiah the prophet cried unto the LORD: and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz.
- 2. Isa 38:7-9** And this shall be a sign unto thee from the LORD, that the LORD will do this thing that he hath spoken;
8 Behold, I will bring again the shadow of the degrees, which is gone down in the sun dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.
9 The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness:
- 3. 2 Chron 32:24** In those days Hezekiah was sick to the death, and prayed unto the LORD: and he spake unto him, and he gave him a sign [the shadow moving backwards on the sundial].

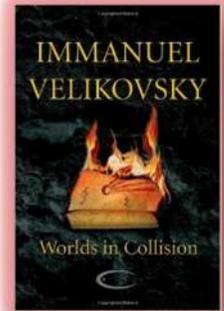
Next, consider these historical facts:

#1 Historical Confirmation for Calendar Change – Velikovsky (1950)



Velikovsky shows at the time of the Exodus, 30 different cultures had the same calendar of 12 months with exactly 30 days/month for a total of 360 days/year.

Velikovsky claims the historically recorded time of the calendar change period was somewhere between 725-675 BC. These 30 world cultures were in an upheaval lasting about 50 years when the days of the month and year were in flux before settling down to a 365¼ day year and 29½ day lunar months. His theory is based on a near collision with a wandering planet sized object which caused the earth to change its orbit slightly around the sun, thus the change in the calendar days. This also affected the moon's circuit.



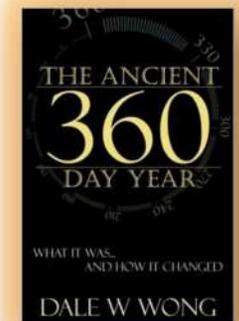
#2 Historical Confirmation for Calendar Change – Wong (2006)

Wong calculated the year of Hezekiah's sundial sign to be approximately **713 BC**.

He suggests that **Yahuah** actually moved the orbits of the earth and moon to accomplish this sign of moving the sundial shadow 10 degrees backward.

(This is an alternative to the catastrophe thesis of Velikovsky.)

However, both Velikovsky and Wong show the year change happened right around the same time, plus or minus a few years.



Facts Where Velikovsky & Wong Agree

Thirty cultures around the world used the 360 day year and 30 day month before 713 BC.

(Remember, the Exodus was around 1450 BC.)

1. **Vedas of India** had a 360 day year, and record the moon waxed for 15 days and waned for 15 days in a month.
 - Also: the sun moved north 180 days and moved south 180 days per year.
 - In a later period the Vedas record the year was reformed to 365.25 days/year.
2. **Ancient Persia** had a 360 day calendar; later it was reformed to add 5 *Gatha* [prayer] days to the year length.
3. **Sumerians** had the 360 day/year and 30 day month.
4. **Babylonians** adopted the Sumerian calendar.
 - At the beginning of the 7th century BC, Babylon added five days to the year.
5. **Assyria**: Clay tablets from the royal library in Nineveh showed a 360 day/year and 30 day/month.

6. **Ancient Egypt:** The Canopus Decree and Ebers papyrus calendar had the same 360 year.
 - The year change occurred in the 8th or 7th century BC according to Plutarch and the Book of Sothis adding five *epagomena* days to the year. (These were celebrated birthdays for five gods.)
7. **Rome** had a 360 day year at the time of Romulus.
8. **Mayans of Mexico** – 360 days.
9. **Incas of Peru** in Central and South America had 360 days, and later added 5¼ days.
10. **China** added five days called *Khe-ying* days.
11. **Polynesia** – 360 days.
12. Many religions around the world based their beliefs on the number 360, seeing it as a sacred number by naming gods, idols, temples, etc. – one for each day of the year.
 - The 360 degree circle and 360 degree compass in use all over the world is a remnant of the year length prior to the change when the year length was exactly 360 days.

VELIKOVSKY ALSO WRITES:

“All over the world we find that there was at some time the same calendar of 360 days, and that at some later date, about the seventh century before the present era, five days were added at the end of the year, as “days over the year,” or “days of nothing.”

“Scholars who investigated the calendars of the Incas of Peru and the Mayas of Yucatan wondered at the calendar of 360 days; so did the scholars who studied the calendars of the Egyptians, Persians, Hindus, Chaldeans, Assyrians, Hebrews, Chinese, Greeks, or Romans.” *Worlds in Collision*, p. 336.

What are Epagomena Days?

The Egyptian year was divided into twelve months of thirty days each, which means that each year was about five days short of the astronomical year. To compensate for this difference, five extra days were added to the year, called epagomenal days [or birthdays of five gods]. Because they were not part of the normal year created by the gods, **the Egyptians regarded these days as particularly ominous**, and texts have survived listing exactly what may and may not be done during this period. Even the addition of these five days did not solve the concurrence problem with the solar year, however, which lasts 365¼ days. As a result, the calendars shifted at a rate of one day every four years, and over time an important gap opened up between the real and the theoretical calendars. This meant that the lunation no longer occurred in the inundation season, and the warm season no longer in the summer. The two calendars only coincided again once every 1,460 years. After an unsuccessful attempt to revise the calendar in the reign of Ptolemy III, this problem was eventually solved by the Romans by adding one leap day every four years to the Alexandrian calendar.

Source: <http://www.globalegyptianmuseum.org/glossary.aspx?id=148>

Hezekiah's Sundial Shadow Went Back 10 Degrees!

Secular historical evidence is very supportive of the 360 day creation calendar.

Ancient civilizations had to adapt their calendars to 365¼ days per year around the time of Hezekiah's request for the sundial sign in approximately 713-701 BC.

Who Understands How Miracles Happen: The information of how Yahuah designed for the sun to return 10 degrees has not been given to us in the Scriptures. In the process the yearly circuit was enlarged. No days of the week would have been lost, just an additional number of days would be added to the 360 day circuit.



**This event happened
about 100 years
before Judah's**

Sundial Shadow and the Lunar Cycle Shift

We know the records of the flood account confirm there were 150 days within a 5 month period – or 30 days/month (no more and no less).

There is nothing to indicate the lunar cycle began as a perfect 30 days. However, in Yahuah's perfect creation, it's not likely He would have created the lunar cycle to wander from 27+ days/month.

Moon worship was well established among the pagans for a long time.

Jericho was destroyed because it was a moon worshipping city.

What Was the Effect on the Lunar Cycle?



**THE LUNAR CYCLE WAS ALTERED ENOUGH
TO GET THE MESSAGE TO YAHUAH'S PEOPLE
THAT THE MOON IS NOT
TO RECEIVE SACRED REGARD.**

What IF the Shadow Went Forward 10 Degrees?

If the shadow going backwards would lengthen the yearly circuit of the sun, then the shadow moving forward would shorten the circuit of the sun.

Is it reasonable that the yearly circuit would have been shortened by $5\frac{1}{4}$ days, if the shadow moved forward 10 degrees? ($360 - 5\frac{1}{4} = 354.75$ solar days/year)

Let's do the math, considering the lunar cycle would have re-calculated to $29\frac{1}{2}$ days/month:

12 months x $29\frac{1}{2}$ days/lunar cycle = 354 lunar days/year **DO YOU SEE THE PROBLEM?**

The lunar cycle/year would have been so close to the solar cycle that it may have been near impossible to understand the Biblical calendar still needed to be restored without gazing at the moon!

What About Judah in Babylon?

Judah was carried off to Babylon about 100 years after the 360 day Creation Covenant Calendar went astray.

Pagan Babylon had long worshipped the sun (coming up and going down), and the moon, as well as other bodies in the heavens (which Israel and all of Yahuah's people are commanded not to do).

How reasonable is it to conclude that after Judah had been in Babylon for 70 years, they came back to Jerusalem with many "traditions" that have now moved the divine requirement for the commencement of the worship statutes from the equinox calculation to moon calculation?

Sighting the crescent moon happens near sunset.

This factor alone shows how easy it would have been for them to adapt to the "sunset" beginning the new day, and the "crescent moon" beginning the new month.

Will the Creation Calendar be Restored Back to 360 days/year?

There are many prophetic timelines that still need to run their course and have fulfillment before the end of time – specifically the Daniel 12 timelines of 1260, 1290 and 1335 days as well as several timelines in Revelation.

It is impossible for these timelines to attain fulfillment on the current solar year of $365\frac{1}{4}$ days/year.

Is it possible the first Trumpet Plague of Revelation 8 will have something to do with setting Yahuah's calendar back to His original design?

- **Rev 8:7** The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: *KJV*

Events as tremendous as the first four Trumpets of Revelation 8 may well re-set our current yearly circuit back to 360 days/year. IF this is so, and the Covenant Calendar is restored, will Yahuah's people understand this is a "sign" for them?

The Earth in Distress is a Sign for Yahuah's People

- **Isa 46:9-10** Remember the former things of old: for I am God, and there is none else ... **10** Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure.

Many things will return back to the way "it" was in the beginning. Yahuah's Covenant Calendar had its beginnings in the very first week of creation. Yahuah's Word will not return to Him void. He will restore His Calendar, and He expects His people to recognize this incredible sign, even when in distress. Let each one of us be a "watchman on the wall."

What Should Be Done With 5¼ Extra Days/Year Now?

Yahuah's 1st day of the new year is the day after the equinox, because it is the equinox that ends the old year. Logically the next day begins the new year on any calendar, (pagan or otherwise). This happens to be the First Day of Spring and the 1st day of Abib.

To find the 1st day of the 2nd month, just count to 30. The 30th day ends the old month; the next day begins the new month. Every month has 30 days – no more, no less. No days have to be inter-calculated to make up for the extra 5¼ days past 360.

Just as Noah had 5 months each with 30 days/month, so Yahuah's first 7 months will each have 30 days/month.

After that just continue counting the 30 days/month to the end of the 12th month.

THEN, simply watch and wait for the equinox to arrive which is the sign that the old year is over, and the next day is the first day of His new year, also being the first day of the new month. Everything resets automatically. Simple!

The Great Struggle Will Have Its End!

Yahuah always has had the best and simplest plan for His people to honor Him with their worship. Satan has always attempted to gain this worship for himself. He has used the created lights in the sky to mislead the pagans and other rebellious people into following his counterfeit ways of worship. The story of this struggle is found in the pages of the Old Testament. However, it seems very evident the translators of the 1611 KJV have also inserted pagan moon worship ideas to replace Yahuah's worship statutes. How? By incorrectly interpreting key verses to lead the reader to look to the "new moon" rather than Yahuah's "new month." Once the calendar returns to the creation count of 360 days, and the moon is caught in confusion, maybe then Yahuah's people, and many others, will realize where their worship truly needs to be directed. There will be no more need for pyramids with 365 steps to honor the days of the current calendar year. (Take time to check out some of the history around pyramids. Note how many pyramids had connections to pagan worship. See the information on Chichén Itzá on page 85.)

CHICHÉN ITZÁ <http://travel.nationalgeographic.com/travel/world-heritage/chichen-itza/>

The stepped pyramids, temples, columned arcades, and other stone structures of Chichén Itzá were sacred to the Maya and a sophisticated urban center of their empire from A.D. 750 to 1200.

Viewed as a whole, the incredible complex reveals much about the Maya and Toltec vision of the universe—which was intimately tied to what was visible in the dark night skies of the Yucatán Peninsula.

Devising a 365-day calendar was just one feat of Maya science. Incredibly, twice a year on the spring and autumn equinoxes, a shadow falls on the pyramid in the shape of a serpent. As the sun sets, this shadowy snake descends the steps to eventually join a stone serpent head at the base of the great staircase up the pyramid's side.



The Maya's astronomical skills were so advanced they could even predict solar eclipses. An impressive and sophisticated observatory structure remains on the site today.

Each of the four sides of the pyramid features 91 steps to the top. $91 \times 4 = 364 + 1$ step on top of the temple = 365 steps – exactly the days in a calendar year. On one side of the pyramid, at the bottom of the stairway, you will find two snake heads.



Recently this World Heritage site was accorded another honor. **In a worldwide vote Chichén Itzá was named one of the New Seven Wonders of the World.** [And, yes, it is a wonder how everything about this 365 day calendar is linked to the serpent with step calculations to match the Qumran Scrolls and the Book of Enoch.]

FINAL THOUGHTS TO PONDER

Extra Material for your consideration:

This is basically the conclusion for the moon/month study, but some questions come to mind regarding the “moon” and creation. Are there any answers for the following questions and thoughts?

1. Is the 1st day of creation, also the 1st day of the month of the 1st year for this earth? (It's not a trick question.)
2. We know the "lights" are brought forth on Day 4 of creation week. (Ponder the meaning of **Ps 104:30**.)
3. Today our moon has NO light of its own – only reflected light from the sun. It's very possible the moon never did have its own light because of this verse:
 - o **Jer 31:35** Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name:

In review let's rearrange this verse (again) to match what **Gen 1:16** has to say about the two lights:

- o **Jer 31:35** Thus saith the LORD, which giveth the sun for a light by day, and the stars for a light by night, and the ordinances of the moon [H3394 <yareach>] which divideth the sea when the waves thereof roar ...
 - o When the verse is organized this way, it makes sense and aligns with **Gen 1:16** perfectly ... because the stars have nothing to do with tides of the sea. It is the moon that stabilizes the tidal activity.
 - o Also the verse is very clear about the two lights given to the earth: the sun being the light-giver by day, and the stars being the light-givers by night.
 - o Nothing can be found about the moon being a "light-giver" at all.
4. IF, if, if ... the moon never did have its own light, THEN, the question is this: was the moon's phase at conjunction, crescent, or full moon in **Gen 1:1**? (It's a tricky question!)
 5. And because the "lights" are not found (as "light-givers"), in the firmament until Day 4 of creation, THEN: was the moon's phase at conjunction, crescent, or full moon in **Gen 1:14-18**?
 6. IF the month was supposed to start with the moon, would that have been on the 1st day of creation, or the 4th day of creation?
 7. IF the moon starts the 1st month on the 4th day of creation, what happens to days 1, 2, and 3 of creation? Are they now dead days? Which day of creation is actually the 1st day?

So, it seems the moon/month issue could have a problem with the creation account. If the moon is to begin the months "today" – then doesn't the moon have to follow some kind of a pattern from the creation week in order to begin the creation month?

- i. Do you think Yahuah's restoration of the lights in the sky on DAY 4 was deliberate? Why not Day 3? (Again, pay attention to the meaning of **Ps 104:30**.)
- ii. Is it even possible for Day 4 to be the beginning of the first month? If not, then does that mean the moon can never begin Yahuah's months?

Now, having said that ... many will say that the moon was in conjunction for days 1, 2, and 3 -- and the crescent showed up on Day 4 of creation. Well, there are still a lot of problems with that – since the lights were not visible in the firmament until Day 4.

- iii. Is it possible that a conjunction would last three full days on the first week of creation – when the moon wasn't even set in the firmament until Day 4? At any rate, the moon/month issue is raising a whole cluster of other questions for the calendar study.
- iv. Or maybe this is the scenario: no answers need to be found because the moon has nothing to do with ushering in any of the months.
- v. How many moon/month people can give confirmation about how the month begins using Gen 1?
- vi. Or, do most of them default to Exodus 12 – the 14th day of the 1st month. They say the Scriptures support the 14th day with a full moon.
- vii. Where in the Scriptures is there even one witness that the 14th day of the 1st month must be attended with a full moon? How are these conclusions found?
- viii. Is it possible that what most feast keepers have been taught about the moon is nothing but a strong traditional belief that has been handed down from the Rabbis? Remember, at the cross the sun “blacked out” for a full three hours from noon to the 9th hour on what is considered the very darkest day in the history of the universe.
How do we reason that in the night of Yahusha's Passover, the sky had a bright full moon?
- ix. If the Passover of Exodus 12 had a bright full moon, then why did the people need the “Pillar of Fire” by night to guide their steps when they left Egypt? There is a lot of brightness in the night sky when travelling under the light of a full moon. Is it possible the Exodus 12 Passover night **really was a very dark night** on the 14th day of that 1st month - because the moon was not full – or it was in full conjunction?!
- x. Next question: IF the creation week actually happened around Tabernacles time – does that have anything to do with the feast/festival calculation of months? The religious calendar is in the spring. The civil calendar begins in the fall. Tishri and B'reshiyth [Hebrew for Genesis] are family words.
- xi. What time of the year was it when the first Passover sacrifice was given for Adam and Eve?
- xii. What time of the month was it? It must have been the 14th day of the month – which ultimately became the 1st month **for the religious year**. Basically their "fall" would have been 5 months AFTER the celebration of creation at Tishri.

It seems there are definitely a lot of errors with some of the teachings that have been handed down – especially teachings about the involvement of the moon, in connection with the annual festivals. Because Yahuah has a perfect calendar, surely it is possible for His people to restore it, and follow it. But, could this be the problem?

- **Hos 4:6 My people are destroyed for lack of knowledge:** because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: **seeing thou hast forgotten the law of thy God.**

There are many searching for Yahuah's Covenant Calendar. The moon/month study shows beyond a shadow of any doubt that the moon is not involved with the calculation of the commencement months for the annual feasts and festivals. Once this issue is understood, each one will know the reason from Scripture, and also from the deliberate choice of Yahuah's people to insert the ways of pagan moon worship for calculating Yahuah's months, that the moon is NOT involved! **Satan will use any method to entice us to place our sacred regard for the moon where it does not belong.** With a bit more study, may you grasp the fact that Yahuah's elegant calendar follows Biblical patterns; it is so simple, orderly and easy to use. If you wish to take the time to investigate other aspects of this very interesting study, feel free to request the materials. In the interim, may Yahuah bless your investigation.

SOLOMON'S TWELVE CAPTAINS FOR THE YEAR RECORDED IN 1 CHRONICLES 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.
2. Over the first course for the **first month** was Jashobeam the son of Zabdiel: and in his course were twenty and four thousand.
3. Of the children of Perez was the chief of all the captains of the host for the first month.
4. And over the course of the **second month** was Dodai an Ahohite, and of his course was Mikloth also the ruler: in his course likewise were twenty and four thousand.
5. The third captain of the host for the **third month** was Benaiah the son of Jehoiada, a chief priest: and in his course were twenty and four thousand.
6. This is that Benaiah, who was mighty among the thirty, and above the thirty: and in his course was Ammizabad his son.
7. The fourth captain for the **fourth month** was Asahel the brother of Joab, and Zebadiah his son after him: and in his course were twenty and four thousand.
8. The fifth captain for the **fifth month** was Shamhuth the Izrahite: and in his course were twenty and four thousand.
9. The sixth captain for the **sixth month** was Ira the son of Ikesh the Tekoite: and in his course were twenty and four thousand.
10. The seventh captain for the **seventh month** was Helez the Pelonite, of the children of Ephraim: and in his course were twenty and four thousand.
11. The eighth captain for the **eighth month** was Sibbecai the Hushathite, of the Zarhites: and in his course were twenty and four thousand.
12. The ninth captain for the **ninth month** was Abiezer the Anetothite, of the Benjamites: and in his course were twenty and four thousand.
13. The tenth captain for the **tenth month** was Maharai the Netophathite, of the Zarhites: and in his course were twenty and four thousand.
14. The eleventh captain for the **eleventh** month was Benaiah the Pirathonite, of the children of Ephraim: and in his course were twenty and four thousand.
15. The twelfth captain for the **twelfth month** was Heldai the Netophathite, of Othniel: and in his course were twenty and four thousand.

When following the lunar cycles, approximately seven times in every 19 year cycle, there will be a 13th month added to the year. If the moon and its lunar cycle is a divine calendar, then why is it that Solomon made no preparations for a 13th month for those particular years that fall behind? As the wisest king, and the ruler of **Yahuah's** people, would it be acceptable to **Yahuah** for King Solomon to not be prepared with captains for the 13th month. **Is it even possible for Solomon to endorse a luni-solar calendar? OR WOULD SOLOMON HONOR YAHUAH'S COVENANTED CALENDAR FROM CREATION?** There is much more evidence for **Yahuah's Covenant Calendar** than what can be presented here. **May this study be a blessing to you when you choose to increase your knowledge.**

Exhibit A: Strong's Concordance

Strong's Concordance screen for search on "moon/moons" in the Old Testament.

There are a total of 52 listings. Only 4 listings are in the Torah books.

The first use of H3394 [moon] is found in Gen 37:9. H2320 is not translated as "moon" in Torah.

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? C T CR D E Ad WS GB S ST
Concordance

52 matches in KW for "moon" or "moons"

Reference

Gen 37:9 yet 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. H3394 <yareach> 26 listings
Deut 17:3 And hath gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not commanded; 3394
Deut 33:14 And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, 3394
Josh 10:12 LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. 3394
Josh 10:13 And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in 3394
1 Sam 20:5 And David said unto Jonathan, Behold, to morrow is the new moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto H2320 <chodesh> 20 listings translated as "moon[s]" or "new moon[s]"
1 Sam 20:24 Then Jonathan said to David, To morrow is the new moon: and thou shalt be missed, because thy seat will be empty. 2320
1 Sam 20:24 So David hid himself in the field: and when the new moon was come, the king sat him down to eat meat. 2320
2 Kings 4:23 And he said, Wherefore wilt thou go to him to day? it is neither new moon, nor sabbath. And she said, It shall be well. 2320
2 Kings 23:5 of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven. 3394
1 Chron 23:31 And to offer all burnt sacrifices unto the LORD in the sabbaths, in the new moons, and on the set feasts, by number, according to the order commanded unto them, 2320
2 Chron 2:4 and for the burnt offerings morning and evening, on the sabbaths, and on the new moons, and on the solemn feasts of the LORD our God. This is an ordinance for ever to 2320
2 Chron 8:13 every day, offering according to the commandment of Moses, on the sabbaths, and on the new moons, and on the solemn feasts, three times in the year, even in the feast of 2320
2 Chron 31:3 for the morning and evening burnt offerings, and the burnt offerings for the sabbaths, and for the new moons, and for the set feasts, as it is written in the law of the LORD. 2320
Ezra 3:5 And afterward offered the continual burnt offering, both of the new moons, and of all the set feasts of the LORD that were consecrated, and of every one that willingly 2320
Neh 10:33 continual meat offering, and for the continual burnt offering, of the new moons, for the set feasts, and for the holy things, and for the sin offerings to make an 2320
Job 31:26 Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight. 3394
Ps 8:3 If I beheld the sun when it shined, or the moon walking in brightness; 3394
Ps 8:3 When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; 3394
Ps 72:5 They shall fear thee as long as the sun and moon endure, throughout all generations. 3394
Ps 72:7 In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. 3394
Ps 81:3 Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day. 3394
It shall be established for ever as the moon, and as a faithful witness in heaven. Selah. 3394
Ps 104:19 He appointed the moon for seasons: the sun knoweth his going down. 3394
Ps 121:6 The sun shall not smite thee by day, nor the moon by night. 3394
Ps 136:9 The moon and stars to rule by night: for his mercy endureth for ever. 3394
Ps 148:3 Praise ye him, sun and moon: praise him, all ye stars of light. 3394
Ps 148:3 While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain: 3394
Ecc 12:2 Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners? 3842 <lebanah> 3 listings
Song 6:10 Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn 2320
Isa 1:14 Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. 2320
Isa 1:14 In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon, 3394
Isa 3:18 For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. 3842
Isa 24:23 Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously. 3842
Isa 30:26 Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the 3394
Isa 60:19 The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy 3394
Isa 60:20 Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended. 3391
Isa 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 to worship before me, saith the LORD. 2320
Jer 8:2 And they shall spread them before the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, 3394
Jer 31:35 Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves 3394
Ezek 32:7 And when I shall put thee out, I will cover the heaven, and make the stars thereof dark: I will cover the sun with a cloud, and the moon shall not give her light. 3394
Ezek 45:17 burnt offerings, and meat offerings, and drink offerings, in the feasts, and in the new moons, and in the sabbaths, in all solemnities of the house of Israel: he shall prepare the 2320
Ezek 46:3 of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened. 2320
Ezek 46:6 Likewise the people of the land shall worship at the door of this gate before the LORD in the sabbaths and in the new moons. 2320
Ezek 46:6 And in the day of the new moon it shall be a young bullock without blemish, and six lambs, and a ram: they shall be without blemish. 2320
Hos 2:11 I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts. 3394
Joel 2:10 The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining: 3394
Joel 2:31 The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come. 3394
Joel 3:15 The sun and the moon shall be darkened, and the stars shall withdraw their shining. 3394
Amos 8:5 Saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying 2320
Hab 3:11 The sun and moon stood still in their habitation: at the light of thine arrows they went, and at the shining of thy glittering spear. 3394

Exhibit B: *Englishman's Concordance* Listings for H3394 H3391 H3842 H7720

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Strong's Greek/Hebrew Definitions

26 matches in KJV for "3394"

Reference	Context	Lexicon
Gen 37:9	And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me.	3394
Deut 4:19	And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldst be driven to worship them, and serve them, which the LORD thy God hath	3394
Deut 17:3	And hath gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not commanded;	3394
Josh 10:12	spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon.	3394
Josh 10:13	And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down	3394
2 Kings 23:5	to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven.	3394
Job 25:5	Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight.	3394
Job 31:26	If I beheld the sun when it shined, or the moon walking in brightness;	3394
Ps 8:3	When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;	3394
Ps 72:5	They shall fear thee as long as the sun and moon endure, throughout all generations.	3394
Ps 72:7	In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.	3394
Ps 89:37	It shall be established for ever as the moon, and as a faithful witness in heaven. Selah.	3394
Ps 104:19	He appointed the moon for seasons: the sun knoweth his going down.	3394
Ps 121:6	The sun shall not smite thee by day, nor the moon by night.	3394
Ps 136:9	The moon and stars to rule by night: for his mercy endureth for ever.	3394
Ps 148:3	Praise ye him, sun and moon: praise him, all ye stars of light.	3394
Ecc 12:2	While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:	3394
Isa 13:10	For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.	3394
Isa 60:19	The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory.	3394
Jer 8:2	And they shall spread them before the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have	3394
Jer 31:35	Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name:	3394
Ezek 32:7	And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light.	3394
Joel 2:10	The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining:	3394
Joel 2:31	The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come.	3394
Joel 3:15	The sun and the moon shall be darkened, and the stars shall withdraw their shining.	3394
Hab 3:11	The sun and moon stood still in their habitation: at the light of thine arrows they went, and at the shining of thy glittering spear.	3394

OT:3394 (Strong's)

yareach (yaw-ray'-akh); from the same as OT:3391; the moon:
KJV - moon. *** Yerechow. See OT:3405.

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Strong's Greek/Hebrew Definitions

13 matches in KJV for "3391"

Reference	Context	Lexicon
Ex 2:2	And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months.	3391
Deut 21:13	shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother a full month: and after that thou shalt go in unto her, and be her husband, and she shall be thy wife.	3391
Deut 33:14	And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon.	3391
1 Kings 6:37	In the fourth year was the foundation of the house of the LORD laid, in the month Zif.	3391
1 Kings 6:38	And in the eleventh year, in the month Bul, which is the eighth month, was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it.	3391
1 Kings 8:2	And all the men of Israel assembled themselves unto king Solomon at the feast in the month Ethanim, which is the seventh month.	3391
2 Kings 15:13	Shallum the son of Jabesh began to reign in the nine and thirtieth year of Uzziah king of Judah; and he reigned a full month in Samaria.	3391
Job 3:6	As for that night, let darkness seize upon it; let it not be joined unto the days of the year, let it not come into the number of the months.	3391
Job 7:3	So am I made to possess months of vanity, and wearisome nights are appointed to me.	3391
Job 29:2	Oh that I were as in months past, as in the days when God preserved me;	3391
Job 39:2	Canst thou number the months that they fulfil? or knowest thou the time when they bring forth?	3391
Isa 60:20	Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended.	3391
Zech 11:8	Three shepherds also I cut off in one month; and my soul loathed them, and their soul also abhorred me.	3391

OT:3391 (Strong's)

yereach (yeh'-rakh); from a unused root of uncertain signification; a lunation, i.e. month:
KJV - month, moon.

PC Study Bible v3 - [Englishman's]

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Strong's Greek/Hebrew Definitions

5 matches in KJV for "3842"

Reference	Context	Lexicon
Song 6:10	Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?	3842
Isa 24:23	Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.	3842
Isa 30:26	Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their	3842

OT:3842 (Strong's)

lebanah (leh-aw-naw'); from OT:3835; properly, (the) white, i.e. the moon: -moon. See also OT:3838.

PC Study Bible v3 - [Englishman's]

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Strong's Greek/Hebrew Definitions

3 matches in KJV for "7720"

Reference	Context	Lexicon
Judg 8:21	Then Zebah and Zalmunna said, Rise thou, and fall upon us: for as the man is, so is his strength. And Gideon arose, and slew Zebah and Zalmunna, and took away the ornaments that were on their camels' necks.	7720
Judg 8:26	the weight of the golden earrings that he requested was a thousand and seven hundred shekels of gold; beside ornaments, and collars, and purple raiment that was on the kings of Midian, and beside the chains that were	7720
Isa 3:18	In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon,	7720

OT:7720 (Strong's)

saharon (sah-har-one'); from the same as OT:5469; a round pendant for the neck:
KJV - ornament, round tire like the moon.
 + *shav*. See OT:7723.

Exhibit C-1: Englishman's Concordance Listings for H2320 <chodesh>

Reference	Context	Lexicon
Gen 7:11	In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month,	2320
Gen 7:11	in the second month, the seventeenth day of the month, the same day were all the fountains of	2320
Gen 8:4	And the ark rested in the seventh month, on the seventeenth day of the month, upon the	2320
Gen 8:4	rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat,	2320
Gen 8:5	the waters decreased continually until the tenth month: in the tenth month, on the first day of the	2320
Gen 8:5	tenth month: in the tenth month, on the first day of the month, were the tops of the mountains	2320
Gen 8:13	and first year, in the first month, the first day of the month, the waters were dried up from off	2320
Gen 8:13	to him, Surely thou art my bone and my flesh. And he abode with him the space of a month.	2320
Gen 8:14	And in the second month, on the seven and twentieth day of the month, was the earth dried.	2320
Gen 8:14	And in the second month, on the seven and twentieth day of the month, was the earth dried.	2320
Gen 29:14	to him, Surely thou art my bone and my flesh. And he abode with him the space of a month.	2320
Gen 38:24	And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter	2320
Ex 12:2	This month shall be unto you the beginning of months: it shall be the first month of the year to	2320
Ex 12:2	This month shall be unto you the beginning of months: it shall be the first month of the year to	2320
Ex 12:2	This month shall be unto you the beginning of months: it shall be the first month of the year to	2320
Ex 12:3	congregation of Israel, saying, In the tenth day of this month they shall take to them every man	2320
Ex 12:6	ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the	2320
Ex 12:18	In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread,	2320
Ex 12:18	at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.	2320
Ex 13:4	This day came ye out in the month Abib.	2320
Ex 13:5	to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month	2320
Ex 16:1	is between Elim and Sinai, on the fifteenth day of the second month after their departing out of	2320
Ex 19:1	in the third month, when the children of Israel were gone forth out of the land of Egypt, the	2320
Ex 23:15	As I commanded thee, in the time appointed of the month Abib; for in it thou comest out from	2320
Ex 34:18	bread, as I commanded thee, in the time of the month Abib: for in the month Abib thou comest	2320
Ex 34:18	there, in the time of the month Abib: for in the month Abib thou comest out from Egypt.	2320
Ex 40:2	On the first day of the first month shalt thou set up the tabernacle of the tent of the	2320
Ex 40:2	On the first day of the first month shalt thou set up the tabernacle of the tent of the	2320
Ex 40:17	And it came to pass in the first month in the second year, on the first day of the month, that the	2320
Ex 40:17	first month in the second year, on the first day of the month, that the tabernacle was reared up.	2320
Lev 16:29	And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the	2320
Lev 16:29	you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do	2320
Lev 23:5	In the fourteenth day of the first month at even is the LORD's passover.	2320
Lev 23:5	In the fourteenth day of the first month at even is the LORD's passover.	2320
Lev 23:6	And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD:	2320
Lev 23:24	of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a	2320
Lev 23:27	Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an	2320
Lev 23:32	rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even,	2320
Lev 23:34	unto the children of Israel, saying, The fifteenth day of this seventh month shall be feast unto	2320
Lev 23:39	Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land,	2320
Lev 23:41	It shall be a statute for ever in your generations: ye shall celebrate it in the seventh month.	2320
Lev 25:9	trumpet of the jubile to sound on the tenth day of the seventh month, in the day of atonement	2320
Lev 25:9	the jubile to sound on the tenth day of the seventh month, in the day of atonement shall ye	2320
Lev 27:6	And if it be from a month old even unto five years old, then thy estimation shall be of the male	2320
Num 1:1	tabernacle of the congregation, on the first day of the second month, in the second year after	2320
Num 1:18	all the congregation together on the first day of the second month, and they declared their	2320
Num 3:15	of their fathers, by their families: every male from a month old and upward shall thou number	2320
Num 3:22	according to the number of all the males, from a month old and upward, even those that were	2320
Num 3:28	In the number of all the males, from a month old and upward, were eight thousand and six	2320
Num 3:34	according to the number of all the males, from a month old and upward, were six thousand and	2320
Num 3:39	throughout their families, all the males from a month old and upward, were twenty and two	2320
Num 3:40	of the males of the children of Israel from a month old and upward, and take the number of	2320
Num 3:43	the firstborn males by the number of names, from a month old and upward, of those that were	2320
Num 9:1	spake unto Moses in the wilderness of Sinai, in the first month of the second year after they	2320
Num 9:3	In the fourteenth day of this month, at even, ye shall keep it in his appointed season: according	2320
Num 9:5	kept the passover on the fourteenth day of the first month at even in the wilderness of Sinai:	2320
Num 9:11	The fourteenth day of the second month at even they shall keep it, and eat it with unleavened	2320
Num 9:22	Or whether it were two days, or a month, or a year, that the cloud tarried upon the tabernacle,	2320
Num 10:10	in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets.	2320
Num 10:11	And it came to pass on the twentieth day of the second month, in the second year, that the cloud	2320
Num 10:11	came to pass on the twentieth day of the second month, in the second year, that the cloud was	2320
Num 11:20	But even a whole month, until it come out at your nostrils, and it be loathsome unto you:	2320
Num 11:21	thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month.	2320
Num 18:16	And those that are to be redeemed from a month old shall thou redeem, according to thine	2320
Num 20:1	even the whole congregation, into the desert of Zin in the first month; and the people abode in	2320
Num 26:62	were twenty and three thousand, all males from a month old and upward: for they were not	2320
Num 28:11	And in the beginnings of your months ye shall offer a burnt offering unto the LORD; two young	2320
Num 28:14	an kid unto a lamb: this is the burnt offering of every month throughout the months of the year.	2320
Num 28:16	And in the fourteenth day of the first month is the passover of the LORD.	2320
Num 28:16	And in the fourteenth day of the first month is the passover of the LORD.	2320
Num 28:17	And in the fifteenth day of this month is the feast: seven days shall unleavened bread be eaten.	2320
Num 29:1	And in the seventh month, on the first day of the month, ye shall have an holy convocation; ye	2320
Num 29:1	And in the seventh month, on the first day of the month, ye shall have an holy convocation; ye	2320
Num 29:6	Beside the burnt offering of the month, and his meat offering, and the daily burnt offering, and	2320
Num 29:7	And ye shall have on the tenth day of this seventh month an holy convocation; and ye shall	2320
Num 29:12	And on the fifteenth day of the seventh month ye shall have an holy convocation; ye shall do	2320
Num 33:3	And they departed from Rameses in the first month, on the fifteenth day of the first month; on	2320
Num 33:3	from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the	2320
Num 33:38	the children of Israel were come out of the land of Egypt, in the first day of the fifth month.	2320
Num 33:38	the children of Israel were come out of the land of Egypt, in the first day of the fifth month.	2320
Deut 1:3	to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moses	2320
Deut 1:3	the fortieth year, in the eleventh month, on the first day of the month, that Moses spake unto the	2320
Deut 16:1	Observe the month of Abib, and keep the passover unto the LORD thy God: for in the month of	2320
Deut 16:1	and keep the passover unto the LORD thy God: for in the month of Abib the LORD thy God	2320
Josh 4:19	people came up out of Jordan on the tenth day of the first month, and encamped in Gilgal, in the	2320
Josh 5:10	and kept the passover on the fourteenth day of the month at even in the plains of Jericho.	2320
Judg 11:37	Let this thing be done for me: let me alone two months, that I may go up and down upon the	2320
Judg 11:38	And he said, Go. And he sent her away for two months; and she went with her companions,	2320
Judg 11:39	And it came to pass at the end of two months, that she returned unto her father, who did with	2320
Judg 19:2	away from him unto her father's house to Bethlehem Judah, and was there four whole months.	2320
Judg 20:47	and fled to the wilderness unto the rock Rimmon, and abode in the rock Rimmon four months.	2320
1 Sam 6:1	And the ark of the LORD was in the country of the Philistines seven months.	2320
1 Sam 20:5	said unto Jonathan, Behold, to morrow is the new moon, and I should not fail to sit with the	2320
1 Sam 20:18	Then Jonathan said to David, To morrow is the new moon: and thou shalt be missed, because	2320
1 Sam 20:24	So David hid himself in the field: and when the new moon was come, the king sat him down to	2320
1 Sam 20:27	on the morrow, which was the second day of the month, that David's place was empty: and	2320
1 Sam 20:34	and fierce anger, and did eat no meat the second day of the month: for he was grieved for David,	2320
1 Sam 27:7	months.	2320
2 Sam 2:11	time that David was king in Hebron over the house of Judah was seven years and six months.	2320
2 Sam 5:5	he reigned over Judah seven years and six months; and in Jerusalem he reigned thirty and three	2320
2 Sam 6:11	in the house of Obed-edom the Gittite three months: and the LORD blessed Obed-edom, and	2320
2 Sam 24:8	and gone through all the land, they came to Jerusalem at the end of nine months and twenty days.	2320

Reference	Context	Lexicon
2 Sam 24:13	come unto thee in thy land? or wilt thou flee three months before thine enemies, while they	2320
1 Kings 4:7	vicinals for the king and his household: each man his month in a year made provision.	2320
1 Kings 4:27	and for all that came unto king Solomon's table, every man in his month: they lacked nothing.	2320
1 Kings 5:14	And he sent them to Lebanon ten thousand a month by courses: a month they were in Lebanon,	2320
1 Kings 5:14	to Lebanon ten thousand a month by courses: a month they were in Lebanon, and two months	2320
1 Kings 5:14	courses: a month they were in Lebanon, and two months at home; and Adoniram was over the	2320
1 Kings 6:1	in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month,	2320
1 Kings 6:1	Israel, in the month Zif, which is the second month, that he began to build the house of the	2320
1 Kings 6:38	year, in the month Bul, which is the eighth month, was the house finished throughout all the	2320
1 Kings 8:2	themselves unto king Solomon at the feast in the month Edanim, which is the seventh month.	2320
1 Kings 11:16	(For six months did Joab remain there with all Israel, until he had cut off every male in	2320
1 Kings 12:32	And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto	2320
1 Kings 12:32	a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah,	2320
1 Kings 12:33	which he had made in Bethel the fifteenth day of the eighth month, even in the month which he	2320
1 Kings 12:33	had made in Bethel the fifteenth day of the eighth month, even in the month which he had devised o	2320
2 Kings 4:23	wilt thou go to him to day? it is neither new moon, nor sabbath. And she said, It shall be well.	2320
2 Kings 15:8	king of Judah did Zachariah the son of Jeroboam reign over Israel in Samaria six months.	2320
2 Kings 23:51	old when he began to reign; and he reigned three months in Jerusalem. And his mother's name	2320
2 Kings 23:51	to reign, and he reigned in Jerusalem three months. And his mother's name was Nehushta, the	2320
2 Kings 25:1	And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the	2320
2 Kings 25:1	year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of	2320
2 Kings 25:3	And on the ninth day of the fourth month the famine prevailed in the city, and there was no	2320
2 Kings 25:8	And in the fifth month, on the seventh day of the month, which is the nineteenth year of king	2320
2 Kings 25:8	And in the fifth month, on the seventh day of the month, which is the nineteenth year of king	2320
2 Kings 25:25	But it came to pass in the seventh month, that Ishmael the son of Nethaniah, the son of	2320
2 Kings 25:27	of Jehoiachin king of Judah, in the twelfth month, on the seven and twentieth day of the month,	2320
2 Kings 25:27	in the twelfth month, on the seven and twentieth day of the month, that Evil-merodach king of	2320
1 Chron 3:4	and there he reigned seven years and six months; and in Jerusalem he reigned thirty and three	2320
1 Chron 12:15	These are they that went over Jordan in the first month, when it had overflowed all his banks;	2320
1 Chron 13:14	with the family of Obed-edom in his house three months. And the LORD blessed the house of	2320
1 Chron 21:12	Either three years' famine; or three months to be destroyed before thy foes, while that the	2320
1 Chron 23:31	all burnt sacrifices unto the LORD in the sabbaths, in the new moons, and on the set feasts, by	2320
1 Chron 27:1	of the courses, which came in and went out month by month throughout all the months of the	2320
1 Chron 27:2	Over the first course for the first month was Jashobeam the son of Zabdiel: and in his course	2320
1 Chron 27:4	Of the children of Perez was the chief of all the captains of the host for the first month.	2320
1 Chron 27:4	And over the course of the second month was Dodai an Ahobite, and of his course was	2320
1 Chron 27:7	The third captain of the host for the third month was Benaiah the son of Jehoiada, a chief	2320
1 Chron 27:7	The third captain of the host for the third month was Benaiah the son of Jehoiada, a chief	2320
1 Chron 27:8	The fourth captain for the fourth month was Asahel the brother of Joab, and Zebadiah his son	2320
1 Chron 27:9	The fifth captain for the fifth month was Shamhuath the Izrahite: and in his course were twenty	2320
1 Chron 27:9	The sixth captain for the sixth month was Ira the son of Ikesh the Tekoite: and in his course	2320
1 Chron 27:10	The seventh captain for the seventh month was Helez the Pelonite, of the children of Ephraim:	2320
1 Chron 27:11	The eighth captain for the eighth month was Sibbecai the Hushathite, of the Zarahites: and in his	2320
1 Chron 27:12	The ninth captain for the ninth month was Abizer the Anetothite, of the Benjamites: and in his	2320
1 Chron 27:13	The tenth captain for the tenth month was Maharai the Netophathite, of the Zarahites: and in his	2320
1 Chron 27:14	The eleventh captain for the eleventh month was Benaiah the Pirathonite, of the children of	2320
1 Chron 27:15	The twelfth captain for the twelfth month was Haldai the Netophathite, of Othniel: and in his	2320
2 Chron 2:4	offerings morning and evening, on the sabbaths, and on the new moons, and on the solemn	2320
2 Chron 3:2	And he began to build in the second day of the second month, in the fourth year of his reign.	2320
2 Chron 5:3	Men of Israel assembled themselves unto the king in the feast which was in the seventh month.	2320
2 Chron 7:10	And on the three and twentieth day of the seventh month he sent the people away into their	2320
2 Chron 7:13	to the commandment of Moses, on the sabbaths, and on the new moons, and on the solemn	2320
2 Chron 15:10	they gathered themselves together at Jerusalem in the third month, in the fifteenth year of the	2320
2 Chron 29:3	He in the first year of his reign, in the first month, opened the doors of the house of the LORD,	2320
2 Chron 29:7	Now they began on the first day of the first month to sanctify, and on the eighth day of the	2320
2 Chron 29:17	of the first month to sanctify, and on the eighth day of the month came they to the porch of the	2320
2 Chron 29:17	house of the LORD in eight days; and in the sixteenth day of the first month they made an end.	2320
2 Chron 30:2	his princes, and all the congregation in Jerusalem, to keep the passover in the second month.	2320
2 Chron 30:13	people to keep the feast of unleavened bread in the second month, a very great congregation.	2320
2 Chron 30:15	they killed the passover on the fourteenth day of the second month: and the priests and the	2320
2 Chron 31:1	and the burnt offerings for the sabbaths, and for the new moons, and for the set feasts, as it is	2320
2 Chron 31:7	In the third month they began to lay the foundation of the heaps, and finished them in the	2320
2 Chron 31:7	month they began to lay the foundation of the heaps, and finished them in the seventh month.	2320
2 Chron 35:1	the LORD in Jerusalem: and they killed the passover on the fourteenth day of the first month.	2320
2 Chron 36:2	twenty and three years old when he began to reign, and he reigned three months in Jerusalem.	2320
2 Chron 36:9	old when he began to reign, and he reigned three months and ten days in Jerusalem: and he did	2320
Ezra 3:5	And when the seventh month was come, and the children of Israel were in the cities, the	2320
Ezra 3:5	afterward offered the continual burnt offering, both of the new moons, and of all the set feasts	2320
Ezra 3:6	From the first day of the seventh month began they to offer burnt offerings unto the LORD. But	2320
Ezra 3:8	coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of	2320
Ezra 6:19	And the children of the captivity kept the passover upon the fourteenth day of the first month.	2320
Ezra 7:8	And he came to Jerusalem in the fifth month, which was in the seventh year of the king.	2320
Ezra 7:9	For upon the first day of the first month began he to go up from Babylon, and on the first day of	2320
Ezra 7:9	began he to go up from Babylon, and on the first day of the fifth month came he to Jerusalem,	2320
Ezra 8:31	from the river of Ahava on the twelfth day of the first month, to go unto Jerusalem: and the han	2320
Ezra 10:9	Jerusalem within three days. It was the ninth month, on the twentieth day of the month; and all	2320
Ezra 10:9	It was the ninth month, on the twentieth day of the month; and all the people sat in the street of	2320
Ezra 10:16	names, were separated, and sat down in the first day of the tenth month to examine the matter.	2320
Ezra 10:17	made an end with all the men that had taken strange wives by the first day of the first month.	2320
Neh 1:1	the son of Hachaliah. And it came to pass in the month Chisleu, in the twentieth year, as I was	2320
Neh 2:1	And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, that wine	2320
Neh 7:73	Israel, dwelt in their cities; and when the seventh month came, the children of Israel were in	2320
Neh 8:2	and women, and all that could bear with understanding, upon the first day of the seventh month:	2320
Neh 8:14	by Moses, that the children of Israel should dwell in booths in the feast of the seventh month:	2320
Neh 9:1	Now in the twenty and fourth day of this month the children of Israel were assembled with	2320
Neh 10:33	the continual burnt offering, of the sabbaths, of the new moons, for the set feasts, and for the	2320
Est 2:12	king Ahasuerus, after that she had been twelve months, according to the manner of the women,	2320
Est 2:12	of their purifications accomplished, to wit, six months with oil of myrrh, and six months with	2320
Est 2:12	to wit, six months with oil of myrrh, and six months with sweet odours, and with other things	2320
Est 2:16	taken unto king Ahasuerus into his house royal in the tenth month, which is the month Tebeth, in	2320
Est 2:16	into his house royal in the tenth month, which is the month Tebeth, in the seventh year of his	2320
Est 3:7	In the first month, that is, the month Nisan, in the twelfth year of king Ahasuerus, they cast Pur	2320
Est 3:7	In the first month, that is, the month Nisan, in the twelfth year of king Ahasuerus, they cast Pur	2320
Est 3:7	that is, the lot, before Haman from day to day, and from month to month, to the twelfth month,	2320
Est 3:7	lot, before Haman from day to day, and from month to month, to the twelfth month, that is, the	2320
Est 3:12	Haman from day to day, and from month to month, to the twelfth month, that is, the month Adar	2320
Est 3:12	Then were the king's scribes called on the thirteenth day of the first month, and there was	2320
Est 3:13	in one day, even upon the thirteenth day of the twelfth month, which is the month Adar, and to	2320
Est 3:13	day, even upon the thirteenth day of the twelfth month, which is the month Adar, and to take	2320
Est 8:9	Then were the king's scribes called at that time in the third month, that is, the month Sivan, on	2320
Est 8:9	called at that time in the third month, that is, the month Sivan, on the three and twentieth day	2320

