

- **Part two**

- . . . Suppose as it sometimes does, a new moon is 15 days before the vernal equinox. As in David's time... we might not know whether the coming month will have 29 or 30 days. If we choose this new moon, and it turns out to be a 29 day month, we will not have taken the new moon nearest the equinox, as there were 15 days before, but only 14 days after. Once again we must wait until the equinox is established, then choose the new moon next after the equinox.
- Suppose, as above, we have chosen a new moon which is 14 days before the equinox, and observe the spring festival by the reckoning. Passover falls exactly on the equinox. Come the fall festivals, we are in trouble because the Feast of Tabernacles will sometimes come before the fall equinox, when it really should fall after the equinox. This is because the Scripture in Exodus 34:22, which indicates the Feast of Tabernacles is to be reckoned by the years tekufah (equinox), which is the beginning of a season. If however, our spring festival is calculated from the new moon which falls next after the spring equinox, the Feast of Tabernacles will always be at the correct time; that is no earlier than the equinox. And therefore within the fall season.

We could not take the month in which the equinox happened either, seeing that part of this month would be in the old revolution of the sun. Especially if the spring equinox occurred on, let's say, the 22<sup>nd</sup> or beyond of the month. That would place the entire Feast of Passover/Unleavened Bread in an old year or revolution! We must wait for the equinox to transpire, and then take the new moon after, seeing it will be the first new moon of the year. Likewise, we must wait for the conjunction of the moon and sun to occur, and only then can we find the first official full day of the new moon; the first day of any given month.

### **The Scriptural Choice**

The day of the new moon I presently observe is the first evening to evening after conjunction. If conjunction happens at 10:00 p.m., that would mean the following evening (app. 20 or so hours later) would be the first full 24 hour period of the rebuilding moon. However, even if a conjunction happened at 5:30 p.m. With only a short time till dark, I would still take the very next evening as the first official day of the new moon/rebuilding. After all, that's exactly what this day is.<sup>22</sup>

My reasons for choosing this choice I mentioned are based on what I feel at this present time makes the most scriptural and logical sense. There will be many times when the new moon is visible, but this visibility does not mean that the moon has to be visible every month of the year. Hopefully this will help in determining the scriptural way.

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## Regulations for its Keeping

In scripture, the new moon is not categorized with the six working days. This is plain to see if we are willing to accept the bible for what it says.

Thus saith the Sovereign Yahweh; 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...** Likewise the people of the land **shall worship at the door of this gate before Yahweh in the Sabbaths and in the new moons.**<sup>23</sup>

I wholeheartedly feel that the passage in Ezekiel is evidence that the new moon was not classified as one of the six working days. Not only did the holy prophet Ezekiel understand the new moon as a day of worship, but so did the prophet Isaiah. Two points should be considered here. *First*, the only place they could obtain their belief concerning the new moon was from what was the *torah*<sup>24</sup>. In other words, they understood the new moon to be a day of worship by reading Yahweh's instructions, or His *torah*. *Second*, to dispute with what each of these prophets very plainly declared, in each of their respective books, is actually not disputing with them at all, but it is essentially disputing with Yahweh Almighty. You see, Yahweh was actually the spokesman in both Ezekiel and Isaiah. The bible is firm in the fact that the prophets spoke not by their own will, but by the inspiration of Yahweh's Holy Spirit.

We have also a **more sure word of prophecy**; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: Knowing this first, that **no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of the Almighty spake as they were moved by the Holy Ghost.**<sup>25</sup>

Instead of using our finite minds and saying, "Well, I find nothing in the law commanding us to keep the new moons holy...", we should go with the inspired understanding of Ezekiel and Isaiah, because we certainly know that they had an accurate knowledge of the new moon. We, however, may be going on pre-conceived notions and biases. So, what exactly did Isaiah the prophet say concerning the new moon?

For as **the new heavens and the new earth**, which I will make, shall remain before me, saith Yahweh, so shall your seed and your name remain. 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 Yahweh.<sup>26</sup>

The saved of Yahweh will worship before Him on every new moon and Sabbath. This is not merely the new moon of the seventh month, which the ancient Jewish historian Philo specifies as the *sacred moon*<sup>27</sup>, but this is each and every new moon throughout the year. As it says, “...*from one new moon to another*...” I believe we should take Yahweh’s word on the issue.

I would also like to point out another mention of the new moon by one of Yahweh’s inspired prophets. This mention is found in the prophetic book of Amos 8:4-6.

Hear this, O ye that swallow up the needy, even to make the poor of the land to fail, 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? That we may buy the poor for silver, and the needy for a pair of shoes; *yea*, and sell the refuse of the wheat?<sup>28</sup>

Why was it that the wicked could not sell corn (grain) on the new moon? Could it be because gainful employment or commerce was suspended on this day? I believe this to be the best possible interpretation. This is how the new moon was understood by the prophets. Although people have attempted to bypass the meaning of this verse, their understanding in no way parallels the understanding of the prophets. Question: would the greedy and wicked have wondered when the new moon would be over, if thy wished to sell a product to you?

Another passage which may indicate that the Israelites understood that Yahweh did not desire them to buy and sell on the new moon can be found in Nehemiah 10:29-31.

They clave to their brethren, their nobles, and entered into a curse, and into an oath, **to walk in [the] Almighty’s law**, which was given by Moses the servant of [the] Almighty, and to observe and do all the commandments of Yahweh our Sovereign, and his judgments and his statutes; And that we would not give our daughters unto the people of the land, nor take their daughters for our sons: **And if the people of the land bring ware or any victuals on the sabbath day to sell, that we would not buy it of them on the sabbath, or on the holy day**: and *that* we would leave the seventh year, and the exaction of every debt.

The words "...holy day..." in verse thirty-one, are taken from two separate Hebrew words. The words are as follows:

H6944 / *ko'-desh* / From H6942; a **sacred** place or thing; rarely abstractly **sanctity**:—consecrated (thing), dedicated (thing), hallowed (thing), holiness, (X most) holy (X day, portion, thing), saint, sanctuary.

H3117 / *mw* /  $\mu_{\text{}}\text{ }\alpha\psi$  / *yome* / From an unused root meaning to *be hot*; a *day* (as the *warm* hours), whether **literally (from sunrise to sunset, or from one sunset to the next), or figuratively (a space of time defined by an associated term)**, (often used adverbially):—age, + always, + chronicles, continually (-ance), daily, ([birth-], each, to) day, (now a, two) days (agone), + elder, X end, + evening, + (for) ever (-lasting, -more), X full, life, as (so) long as (. . . live), (even) now, + old, + outlived, + perpetually, presently, + remaineth, X required, season, X since, space, then, (process of) time, + as at other times, + in trouble, weather, (as) when, (a, the, within a) while (that), X whole (+ age), (full) year (-ly), + younger.

I believe we can conclude, when looking at the scriptures entirety, that **the new moon is classified as a holy day; a day which is set apart and sanctified**. Thus, this is one of the days Israel would not buy victuals on. The passage in Amos is an example of the Israelites not purchasing items on the new moon.

Because of what we have already covered in scripture, as well as other new moon passages, reference works, such as this, conclude the following:

It is evident from the writings of the prophets and from post-Exilian documents **that the New Moon was an important national festival. It was often called a feast along with the Sabbath (Psa. 81:3; Isa.1:13; Ezek. 46:1; Hos. 2:11), on which all business ceased (Amos 8:5), the pious Israelites waited on the prophets for edification (II Kings 4:23), many families and clans presented their annual thank offerings (I Sam. 20:6,29), social gatherings and feasting were indulged in (I Sam. 20:5,24)...<sup>29</sup>**

### **The New Moon in the Law**

In the book of Numbers 10 we find that Yahweh specifically instructed Moses on the making of two silver trumpets. These trumpets were to be for the calling of the assembly, and for the journeying of the camps.<sup>30</sup> Yahweh then explicitly tells Moses that when they sounded with them, (both trumpets) the entire congregation was to gather together for an assembly, but if only one trumpet was sounded, the elders or rulers alone were to

approach Moses.<sup>31</sup>

An interesting fact to point out is that two trumpets were to be blown on the day of the new moon in addition to the burnt offerings that were commanded to be offered by Yahweh.<sup>32</sup> This is seen in Numbers 10:10-14.

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

Two trumpets were blown on the day of the new moon, thus an assembly was in order.

I should point out here that there have been a few comments made concerning interpreting Numbers 10:10 in this fashion. It has been said that the sound of both trumpets on the new moon was merely the command to blow them over the burnt offerings on that day, and not for the sake of calling the assembly. However, let's think about this for a moment. I do realize that the reference to the "...day of your gladness..." does not *necessarily* have to mean a festival occasion, but when it comes to the new moon I believe this is the only way to understand this. The reason I choose to interpret this passage as a commanded assembly on the new moon is because I see no other place in the law of Yahweh where Ezekiel or Isaiah could have obtained the idea of worship on a new moon. They must have gotten it from somewhere, if not here, where? Must we have a "Thou shalt worship on the new moon"; or can we learn by **approved example** and **this passage in Numbers** that worship was commanded on the day of the new moon?<sup>33</sup>

Because of my interpretation of Numbers 10:10 I've been accused of trying to add to the law of Yahweh. I in know way or shape am trying to add anything to the law of Yahweh, I'm just trying to make logical sense out of the passages which clearly indicate a worship service on the new moon. If one chooses to ignore these passages, I can only wonder how they might one day answer Yahweh, when He calls all flesh to worship Him on the new moon... "...but Yahweh, I can't find that in your Torah." **Are you willing to "enlighten" Almighty Yahweh of this?**

### **Association with Holy Times**

We might also look to a few other passages which associate the new moon with the annual festivals as well as the weekly festival. These can be found in the books of Isaiah and Hosea.

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. **Your new moons** and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear *them*.<sup>34</sup>

I will also cause all her mirth to cease, her feast days, her **new moons**, and her sabbaths, and all her solemn feasts.<sup>35</sup>

In my previous studies to this booklet, I had concluded that at least the passage in Isaiah was identifying the new moon as one of the callings of the assembly. I felt that the phrase "...the calling of assemblies..." served to identify the celebrations of the new moon and Sabbath. Whether or not this is entirely accurate is not really the case, I can see it both ways. However, the new moon here in both texts is associated with annual feasts, and weekly feasts. This gives greater implication to the new moon as a festival<sup>36</sup>, rather than merely a beginning point for each month of the year; most specifically the festival months. We see this time and time again throughout scripture, even though some seem to believe otherwise.

One verse, which may better fit the description of an appositive, can be found in the book of 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, 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.

The phrase, "...in all the solemnities of the house of Israel..." could very well be identifying the feasts (yearly), new moons (monthly) and Sabbaths (weekly). The word *solemnities* in this passage, is taken from a certain Hebrew word which has the meaning of...

H4150 / *mo-ade'*, *mo-ade'*, *mo-aw-daw'* / From H3259; properly an *appointment*, that is, 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);—appointed (sign, time), (place of, solemn) assembly, congregation, (set, solemn) feast, (appointed, due) season, solemn (-ity), synagogue, (set) time (appointed).

Is there any reason why the phrase "... in all the solemnities..." **could not be** identifying the three sacred times just mentioned? What would be left? The words feasts, new moons, and Sabbaths, as mentioned before, cover everything; the yearly, monthly, and weekly appointments.<sup>37</sup> Whether or not this is true, this is still yet another passage associating the new moon with the festivals of Yahweh.

Another often overlooked passage concerning the new moon is found in the book of II Kings 4:18-23.

And when the child was grown, it fell on a day, that he went out to his father to the reapers. **And he said unto his father, My head, my head.** And he said to a lad, Carry him to his mother. And when he had taken him, and brought him to his mother, **he sat on her knees till noon, and then died.** **And she went up, and laid him on the bed of the man of the Almighty, and shut the door upon him, and went out.** And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, **that I may run to the man of the Almighty, and come again.** **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.*

Here, the woman wanted to go and visit the man of Yahweh, and her husband asks why; seeing it was not the new moon day or the Sabbath day. **This shows that on new moon's and Sabbath's people generally consulted prophets or holy men.** Commentator Albert Barnes correctly comments on this passage when he states:

**New moon—By the Law the first day of each month was to be kept holy.** Offerings were appointed for such occasions Num. 28:11-15, and they were among the days on which the silver trumpets were to be blown Num 10:10; Ps. 81:3. Hence, "new moons" are frequently joined with "sabbaths" (see Isa. 1:13; Ezek. 45:17; Hos. 2:11; 1 Chr. 23:31).<sup>38</sup>

Consulting the prophets was not generally done on the ordinary working days, as the husband's question implies. This again shows what we know already from the rest of scripture. The new moon and Sabbath are separate from the six working days; it is just a matter of whether or not we will accept supernatural inspiration.

One final passage, associating the new moon with the annual and weekly feasts is found in the New Testament writings, in the book of Colossians 2:16.

Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new

moon, or of the sabbath *days*:

There is a digression of events mentioned here in regards to special times. We have the holy day(s), these were to be observed yearly. **We have the new moon(s), these were to be observed monthly.** Then we have the Sabbath(s), with nothing left but the weekly observance.

This passage teaches us not to let anyone outside the body of Messiah, judge or condemn us for our respect towards the special days of Yahweh. One of these special days is: yes, the day of the new moon; it would do us good to take heed to this command from the Apostle Paul.

### **The “How” of the New Moon**

When studying scripture we should be aware that we learn things not only by a direct “thou shalt” command, but also by approved scriptural example. In this study of the new moon we have learned the following things by perusing the passages in scripture which speak of a new moon.

- It is to be a day of worship
- It is to be a day to consult an elder
- It is to be a day to refrain from gainful employment
- Yahweh’s people will worship in the future on the new moon