

Preamble to New Moon Concepts (For Beginners)

The Scriptural year and month begins with the sighting of the *first visible crescent* New Moon (Exodus 12:1-3 i.e. Hebrew Scriptural Evidence). *Chodesh* is the Hebrew word for month and literally means New Moon and secondarily a period of a month. *Chodesh* (New Moon) is derived from the root *chadash*, meaning *new* or *to make new/ renew*. The crescent New Moon is called *chodesh* (new) because it is the first time the moon is seen *anew* after being hidden away for 1-1.5 days at the end of the waning lunar cycle. At the waning (receiving less light from the sun) end of the lunar month, the moon is closer to the sun and eventually reaches the point of conjunction as it passes between the sun and the earth, similar to an eclipse. Consequently, around the time of conjunction none of the moon's illuminated surface is visible from earth. In addition, it is not visible through the infinitely brighter glare of the sun. As the moon moves with the sun it continues its journey towards the opposite side of the earth. As it gets farther away from the sun, the percentage of its illuminated surface facing the earth also increases. The new *waxing phase* or “New Moon” can then be observed if 2% or greater is illuminated. One to two evenings *following* conjunction, and shortly after sunset, the moon is seen anew after being invisible for 1-2 days. Because the moon is seen anew after a period of invisibility the ancients called it a “New Moon” or *chodesh* from *chadash* meaning to be new. Typically, a two fisted measure at arms length, held above the western horizon, near where the sun recently set, will be helpful in locating it.



Numerous people have been led astray by the inaccurate use in modern languages of the term “New Moon.” Contemporary astronomers have adopted this term, which up until recently always referred to the *first visible crescent*, and now use it to refer to the dark invisible lunar phase. The astronomers soon realized that the inaccurate use of the term “New Moon” to refer to conjunction would lead to confusion, so to be more accurate, scientists now distinguish between the two as “Astronomical New Moon” (conjunction) in contrast with the well established “Crescent New Moon” (first visible crescent). “Astronomical New Moon” is the term applied specifically to the conjunction phase. The “Crescent New Moon” uses the term in the original meaning of the first visible crescent or sliver, as seen with the naked eye. A good quality English dictionary will reveal both definitions. For example:

Oxford English Dictionary, 1971 Edition states—

New Moon **1.** The moon when seen as a slender crescent shortly after its conjunction with the sun. **2.** The time when the new moon appears; also Astronomical the time at which the moon is in conjunction with the sun.

b. The festival celebrated by the ancient Hebrews at the time of the new moon (c.f. Neomenia). 2 Chronicles 31:3 “He appointed . . . the burnt offerings, to wit, 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.”

Random House Dictionary of the English Language, Unabridged Edition—

New Moon – The moon either when in conjunction with the sun or soon after being either invisible [Astronomical New Moon] or visible [Crescent New Moon] only as a slender crescent." I submit to you that the ancient Hebrews knew that *chodesh* was the sighting of the first visible crescent New Moon.

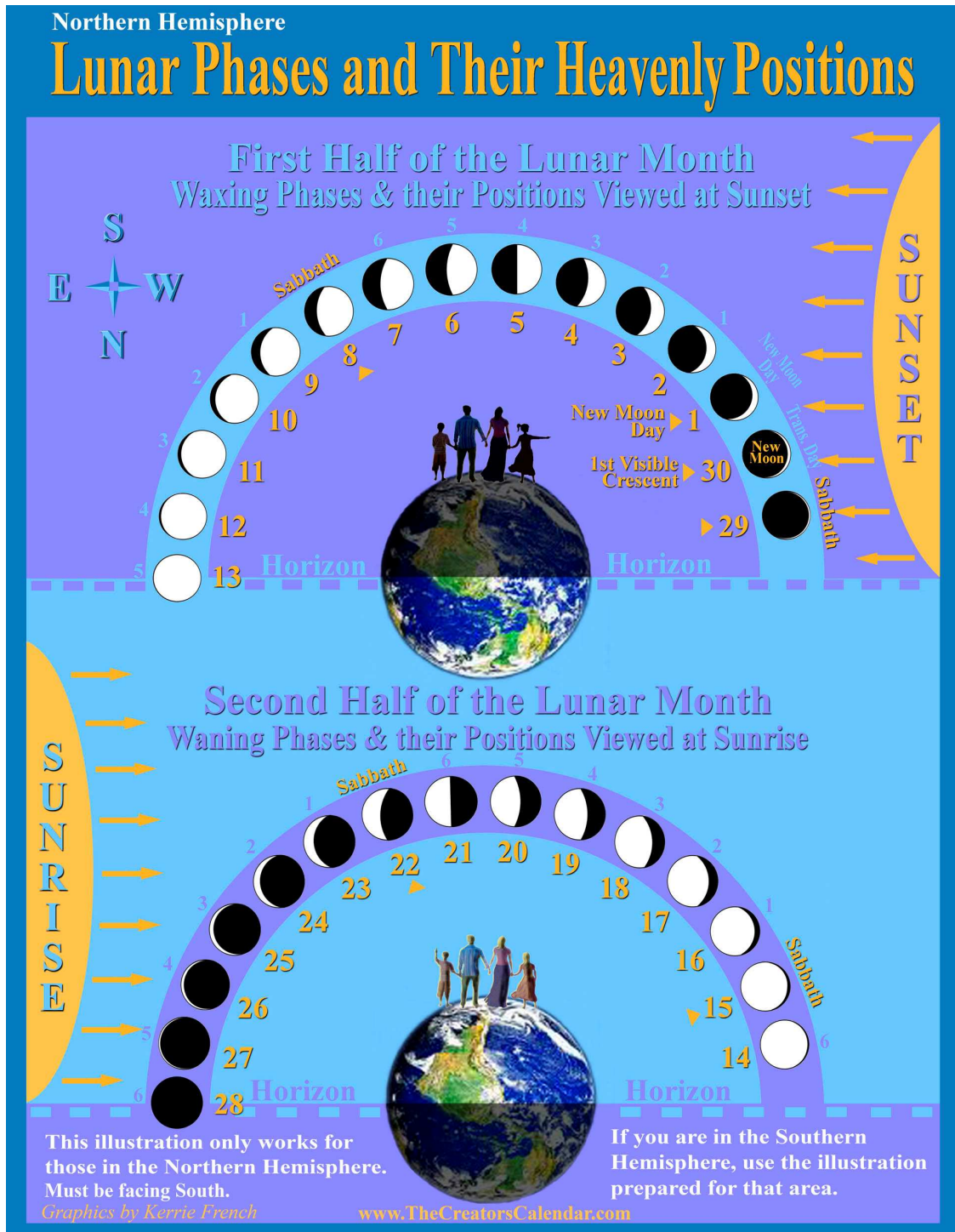
A point to consider is that there is no actual “day” of the concealed moon. In fact the moon stays concealed anywhere from 1-2 days depending upon the tilt of the earth and your latitude. It has been proposed that the "day" of concealed moon is actually the day of conjunction, when the moon passes between the earth and sun. However, it was only 1000 years after Moses that the Babylonian astronomers discovered how to calculate the moment of conjunction. Therefore, the ancient Israelites would have had no way of knowing when the moment of conjunction takes place and would not have known on which day to observe a concealed moon day.

It has been suggested that the ancient Israelites could have looked at the old moon, the last waning phase, to determine the day of conjunction. However, such a method would be difficult at best, as the so-called *concealed moon* can remain concealed for as many as two days. Approximately every other month this occurs, making it difficult to calculate the exact moment of conjunction. An example of this might be: Your friend Jim telephones you to say he has left New York and plans to arrive at your house on Friday. Along the way he has car trouble in Idaho and is delayed. This is the same as attempting to calculate the arrival of the moon through its dark days. You are not able to calculate something you are not able to visually measure.

Scripture tells us to blow the trumpet at the New Moon (Psalms 81:3). Just what is it we are blowing the trumpet at if we are blowing at a dark, invisible (conjunction) moon? Several versions render this verse to blow the trumpet at both the New Moon and the full moon. Are we to wait until the full moon is invisible beyond the horizon before the trumpet is blown? Calling an invisible object "New" makes no sense at all. Hence, the *first visible crescent* is called the “New Moon.”

In ancient societies people worked from sunrise to sunset. They both recognized and understood the old moon getting visibly smaller as it *waned* in the morning sky, signaling that they were in the last week of the current lunar month. When the morning (waning moon) disappeared at the end of each month, the ancient Israelites would anxiously await its first reappearance as a slender crescent 1-2 days later in the night sky. When it disappeared for several days and then appeared anew in the *First Watch* of the night, they

called it the “New Moon” or *chodesh*, from *chadash* meaning “new.” This was the signal that a *new month* would commence the following morning at sunrise.



While there is much human conjecture regarding what Israel could or should have understood. They had nothing what ever to do with the appointing of the moon for years, months or calendar dates. Nor did they conceive of the idea of utilizing the *light* beacons by the *first visible crescent* to reckon the beginning of each month. It was after all the Creator, Himself, who appointed the “lights” of the sun, moon and stars to legislate time upon earth for all nations, tongues and peoples. Each of the lights are beacons or signals in the sky only when they are lit and visible to mankind (Genesis 1:14-18). Therefore, by default it is only a visible moon with distinguishable *light* in the night sky, that meets the Creator’s criteria. The Creator has never endorsed a man-made time-keeping system encased in clocks or tabulated on calendars that hang on the walls in every home world wide. None of these bare the seal of the Creator who orchestrated the sun, moon and stars to work together to proclaim His true divisions of years, months, weeks, and days.

Historically, new moon spotters in Israel watched for the thin crescent to establish the beginning of each month. Once seen they reported their sighting to the calendar court authorities of the Sanhedrin. Note what one authority says, “Originally, the New Moon was not fixed by astronomical calculation, but was solemnly proclaimed after witnesses had testified to the reappearance of the crescent of the moon,” *Encyclopaedia Judaica*, Vol. 12, p. 1039.

The Hebrew people were only privileged of heaven as they remained faithful and bore the oracles of divine truths upon earth for a period of approximately 2000 years. During this time great care was taken to record the Creators laws, lunisolar time-keeping, along with the ordained ministry of the earthly sanctuary. Culminating at the crucifixion of Yahushua (Jesus), the nation of Israel openly rejected the Messiah, who came in a way and for a purpose they hand not anticipated. Following the destruction of Jerusalem in A.D. 70, they went into Roman captivity and have never recovered the oracles of the divine truths of the holy Laws, the Creator’s lunisolar time system along with the prophetic significance of the earthly Sanctuary and its counterpart in the heavenly courts above.

It is a misconception to believe that the Biblical Laws and the Biblical lunisolar time-keeping with its holy appointed feast days ended at the cross. In addition, it was the time-centric sanctuary that depicts the eternal love of the heavenly Father for mankind, along with His timely plan to restore His faithful back to Himself, the source of all light and truth (Genesis 1:3; 1 Peter 2:9; 1 John 2:9-10; Revelation 21:23). Many declare that all of these were nailed to the cross of the Savior, Yahushua (Jesus), and therefore done away with. However, nothing could be further from the truth (Malachi 3:6). Everything nailed to the cross upon earth, by divine appointment, met its heavenly counterpart, but not for the purpose of terminating. Rather, by their being nailed to the cross, they were ratified and took on new and greater importance as the focus changed from the earthly Sanctuary of the Old Covenant that was made with hands, to that of the heavenly and the New Covenant built on better promises. The only things that ended at the cross were never nailed to it. This was the Old Covenant, which is portrayed by the earthly

sanctuary, its earthly priests and animal sacrifices, as these met their fulfillment in the Savior's ultimate sacrifice for mankind, who rose again to minister as our Priest in the heavenly courts above. This earthly sacrificial system is never to be instituted again, as the Savior paid the price once and for all.

. . . who serve the copy and shadow of the heavenly things, as Moses was divinely instructed when he was about to make the tabernacle. For He said, "See that you make all things according to the pattern shown you on the mountain." But now He has obtained a more excellent ministry, inasmuch as He is also Mediator of a better covenant, which was established on better promises. Hebrews 8:5-6 NKJV

Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning. James 1:16-18

Kerrie L. French
Freelance Writer/Illustrator
www.TheCreatorsCalendar.com