

## Is New Moon Full Moon?

Shalom. We should all have the unwavering desire to serve and please Alohym and keep his commandments, (Ecclesiastes 12:13) for this is the duty of Man. In this note study we have supplied Scripture as a first witness and several other witnesses of which are Historical and Scriptorial that expose the theory of New Moon being Full Moon. As we continue to Learn, Study and Pray in truth we move closer to Alohym and forward in service to him.

In the book of Beginnings we can see that Alohym made the Sun & Moon with a PURPOSE in creation. **The moon was created to divide the day from the night, to be a sign, to govern his appointed time of meeting, to number days and years, and to rule over the night and stars.** It was called the lesser LIGHT, in comparison to the sun, the greater LIGHT.

### What is New Moon:

In light of recent events, there seem to be somewhat of a confusion as to when New Moon is, what Chodesh is and how this relates to the appointed times of our Creator.

So, to keep it very simple, let's begin with New Moon.

In Hebrew, the word for NEW is: Chadash. This word varies depending on how it's used. When it's used as a VERB, CHADASH H2318 is then used to describe the Verb.

When this verb is used in Conjunction with the Moon, it's describing an event that's taking place. The Moon is: REBUILDING AND/OR REPAIRING its light.

When the Moon is repairing/rebuilding it's light, it is first seen as a tiny crescent of light. The astronomical term for this is '**WAXING**' and by extension is **CHADASH 2318**. When the Moon is REBUILDING its light, it CAN be seen. It begins to rebuild its light immediately after Conjunction until it is FULLY rebuilt and FULL of LIGHT.

Another context of CHADASH, is **CHADASH H2319**. H2319 also varies as it also means NEW, but when this word is used in conjunction with the Moon, it's used as a Adjective. Meaning that it describes the actual State of the Noun.

### It Means: New Thing, Fresh New thing,.

While Chadash 2318 is used to describe the moon **Rebuilding/Repairing/Waxing** its light which begins immediately after Lunar Conjunction, Chadash H2319 is used to describe the Moon when it has come out of lunar conjunction. Thus when the Moon is seen, it is a Fresh NEW thing and is rebuilding light.

**And when this FRESH NEW thing is seen it is the moment of CHODESH H2320.**

## **CHODESH 2320 has '2' Meanings:**

### **(1) A Month.**

Chodesh 1<sup>st</sup> meaning is **A MONTH**. When Chodesh it's used to reference a Month, it refers to a Measurement of time within the Lunar Cycle. A **Chodesh (month)** of days" (**Gen 29, 14; Nu 11, 20-21**) [meaning a period of 29 or 30 days] which is equivalent to the phrase "**A Yerach (month/ moon)** which is a month of days"(**Dt 21, 13; 2Ki 15, 13**).

We can see this connection in a number of instances in which Chodesh (month) is used interchangeably with the word "Yerach", the common Biblical Hebrew word for moon, which by extension also means "month". For example:

### **We can see that Both Yerach and Chodesh are used in (1 Kings 6:1)**

"...in the month (Yerach) of Ziv,  
which is the Second month (Chodesh)..." (1Kings 6,1)

### **And together again in (1 Kings 8:2)**

"...in the month (Yerach) of Ethanim... which is the Seventh month (Chodesh)..." (1Kings 8,2)

H3394. Yareach = Moon/Month  
Original Word: יָרֵחַ

**Yareach is the Hebrew word for moon, however it's ROOT WORD: YERACH Means BOTH Moon & Month and ONLY refers to Lunar Months.**

H3391. Yerach = Moon  
Original Word: יָרֵחַ

H3391. Yerach = Month  
Original Word: יָרֵחַ

H2319. Chadash = New (VERB)  
H2318. Chadash = New (ADJECTIVE)  
H2320. Chodesh = New Month, New Moon

With CHADASH which means New, is related then **Chodesh, which** is related to "**Yerach**", which itself literally means "moon".

The 2<sup>nd</sup> meaning of *CHODESH* is “NEW MOON”. It is the actual Moment that a New Month begins as it relates to the Lunar Cycles. A New Month Begins after the old one. After the Moon has finished up its previous cycles and after its conjunction with the Sun.

Within the Moment of Chodesh, the New Moon will appear on the Last Day of the Month for a very short period of time. It appears about 20-30 minutes after the Sun has set, but before the Stars appear, between the evenings.

On the Morning that the New Moon is to become Visible, the Sun will rise First. The Moon will rise AFTER the Sun. The Moon will not be seen during the Daylight hours. As the Moon follows the Sun across the Sky, it will be absorbing light from the Sun.

By the End of the last day of the month, it will contain 1% or 3% of Light. If the Month is 29 days long, the Moon will become 1% lit. If it is a 30 Day Month, the Moon will contain 3% light. When the Sun sets, it will take 20-30 minutes BEFORE the Moon can become Visible.

This is because the Light from the Sun has to fall below the amount of light absorbed by the Moon. This Visibility will occur **between** the Time of Sunset and the appearance of the Stars. This is the Time known as "between the evenings". Which is between Sunset and the Stars appearing.

**Thus the Moment of Chodesh takes place Between the Evenings.**

**Is there any historical data on this theory of Full Moon being the Beginning of the Month? Is Full Moon New Moon, or is this just a mere theory based on false assumption. One Historical recordation of Full moon is the written work of Philo of Alexandria, Egypt.**

**Philo was born a Greek and became a Jewish Philosopher who lived from approximately 20 BCE until about 50 CE.** Thus, he lived prior to the Messiah's birth and also the years following his death.

**Here's what Philo observed regarding the FULL MOON:**

Philo gives a second witness in **On Mating with the Preliminary Studies, XIX (102)...**

“For it is said in the Scripture: On the tenth day of this month let each of them take a sheep according to his house; in order that from the tenth, there may be consecrated to the tenth, that is to Alohym, the sacrifices which have been preserved in the soul, which is illuminated in two portions out of the three, until it is entirely changed in every part, **and becomes a heavenly brilliancy like a full moon, at the height of its increase at the end of the second week**”.

**\*\*Note: Philo is talking about the Preparation of the Lamb that begins on the 10<sup>th</sup> Day of ABIB as mentioned in (Exodus 12:3). In (Exodus 12:3) Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: & Philo's Notation: On Mating with the Preliminary Studies, XIX (102) the 10<sup>th</sup> Day is recorded for the Sacrificing of the Lamb. According to Philo, the Full Moon was at the END of the second week just as the Passover takes place at the End of the Second week and is not related at all to CHODESH which is associated with the beginning of the month.**

In Special Laws I. (178), Philo writes...

“...there is one principle of reason by which the moon waxes and wanes in equal intervals, both as it increases and diminishes in illumination; the seven lambs because it receives the perfect shapes in periods of seven days—the half-moon in the first seven day period after its conjunction with the sun, **full moon in the second**; and when it makes its return again, the first is to half-moon, then it ceases at its conjunction with the sun.”

**\*\*Note:** In clear detail Philo gives yet another depiction of the Moon Phases and by Observation, Philo says the full moon takes place in the 2<sup>nd</sup> ‘Shauba’ or 7 Day period!! Philo describes the Lunar phases as the moon perfects its own configurations on each seventh day.

**Notice that Philo does NOT call FULL MOON New Moon and that the Full Moon takes place by the 2<sup>nd</sup> Week.**

Please let what Philo just said sink in. Philo was just observing what was taking place at that time in Israel. His readers in those days understood that the weeks were by the moon, same as in Scripture, and that at the end of the second week there would be a full moon. This statement needs no interpretation and is impossible to misunderstand. What is left now is the willingness to accept the truth and **the truth is Full Moon is Not New Moon.**

### **Psalm 83**

There is no Scriptorial evidence to support the supposition that the Full Moon is the beacon for New Moon Day. Those who teach that the Full Moon is the New Moon do so primarily based on assumptions and misinterpretations.

### **Psalm 81:3**

Some read Psalm 81:3 and conclude that the new moon is a holy feast day, and also (because of mistranslation) that the new moon is the full moon and not the first light of Chodesh.

**The KJV reads, “Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day.”**

**\*\*Note:** Time “appointed” is the Hebrew Root **Kacah H3680 (kā·sä)** and means “to plump, i.e. fill up hollows” or to cover. This best describes the Moon being covered in Light and is used as a VERB to describe the Moon when it is becoming FULL or being completely covered with light.

The Word that describes the Moon when it is FULL is: **Kece H3677 (keh'·she).**

Neither Kacha, nor Kece even slightly hints or Means Beginning or New. They both refer to the Moon when it is FULL which takes place in the Middle of the Lunar Month.

(Vine’s Complete Expository Dictionary of Old and New Testament Words). This appointed time is a full moon totally filled with light and on which a solemn Feast day occurs.

Does that mean that the new moon is the full moon? Most Hebrew words have multiple meanings; some errors come from the fact that prior to the year 600 C.E. there were no standardized vowel points. Other problems of translation come from the significant differences between Biblical Hebrew and secular Hebrew, which have changed over the centuries as all common use languages do.

**The New King James** and some other translations add to the confusion by not translating Psalm 81:3 precisely enough: **“Blow the trumpet at the time of the New Moon, at the full moon, on our solemn feast day.”**

**\*\*Note:** One immediate problem we note is that nowhere in Scripture is the regular monthly new moon referred to as a Feast day, nor is it a full moon.

Other translations clear up the problem by showing two completely different and separate observances in this verse: “Sound the ram’s horn at the new moon, and when the moon is full, at the day of our feast” (NIV)

**\*\*Note:** In Psalm 81:3 Alohym is speaking of a new moon as well as another observance or appointed time that comes at a full moon. During each of these separate times the trumpet was to sound.

## **The Hebrew**

The Hebrew in fact reveals two distinct clauses in this passage, making a definite division of thought. The first is the trumpet as applying to the new moon. The second is the trumpet as it applies to a solemn feast day, which is by Biblical definition different from a regular monthly new moon.

**From the Biblia Hebraica Stuttgartensia**, one would translate Psalm 81:3 this way: “Blow the trumpet at the new moon, and in the fullness of our festival day.”

**The Interlinear NIV Hebrew-English Old Testament** also makes a differentiation between the two clauses of verse 3: “Sound the ram’s horn at the New Moon, and when the moon is full, on the day of our Feast.”

**The Complete Jewish Bible reads:** “Sound the shofar at Rosh-Hodesh [new moon], and at full moon for the pilgrim feast.”

**The Psalms for Today: A New Translation from the Hebrew into Current English translates the verse:** “Sound the trumpet at the new moon, and at the day of our festival, when the moon is full.”

**These Hebrew-based translations show that the new moon is different from the full moon and different from a Feast day. The Hebrew shows that the new moon and the full moon are not synonymous. The first is barely visible, the second totally visible. Different words are used for each.**

New Moon Day is nowhere called a Khagag in Scripture. Some who believe in this method would argue that this is not true by quoting Hosea 2:11 and Ezekiel 45:17, but the "new moons" in these texts are mentioned apart from the Sabbaths and khag(s). **New Moon Day is primarily intended to be a Day of Worship according to (Isaiah 66:23 & Ezekiel 46:1-5) just as the Sabbath is.** Chodesh, on the other hand, refers to the new moon and is never used for full moon.

### **APOCRYPHA on the MOON**

Another historical point of reference is that of the Apocrypha. Whether one wishes to accept what is commonly known as the apocryphal writings is of no consequence as they were once part of the 1611KJV as well as other accepted compilations. **The Book Ecclesiasticus** is a work from the early 2nd century B.C.E. written by the [Jewish](#) scribe [Joshua ben Sirach](#) of [Jerusalem](#) who lived before Philo.

So let's start off with Ecclesiasticus.

(**Ecclesiasticus** 43:7) From the moon is the sign of feasts, a light that decreaseth in her perfection.

**\*\*Note:** In the Greek text:

(**Ecclesiasticus** 43:7) ἀπὸ σελήνης σημεῖον ἑορτῆς, φωστὴρ μειούμενος ἐπὶ συντελείας.

ἀπὸ=575-From, σελήνης=4582-Moon, σημεῖον=4592-Sign, ἑορτῆς=1859-Feast, φωστὴρ=5458-Luminary, μειούμενος=?-Diminisheth, ἐπὶ =1909-Upon, συντελείας=4930-Completion.

**\*\*Note:** In the Greek text: The Moon is a Sign of feast, a Luminary that Diminisheth upon COMPLETION. This outright refers to the transition from Light to darkness and the light diminisheth or disappears when its cycle is COMPLETE.

COMPLETION in Greek = συντελείας 4930

Meaning: An accomplishment, completion, finale, conclusion, consummation.

COMPLETION in Hebrew = 3615. Kalah

Meaning: to be complete, at an end, finished, accomplished, or spent, FINISHED.

**\*\*Note:** Completion means that it is at its end. This verse speaks of the feast first and that the moon is the sign of them but its light diminishes upon completion. This shows that the Full Moon is not the New Moon as well as neither is the New Moon a feast/chag. This works in conjunction with all other Scripture which show no proof of a Full Moon being neither a New Moon nor a New Moon being a feast/chag.

## **BOOK OF ENOCH**

Another Biblical reference would be the Book of Enoch. Enoch mentions in full detail the elements and behaviors of the Full Moon and how to determine when the Moon is Full. So, let's begin with the observation of the Full Moon.

### **OBSERVATION OF THE FULL MOON**

(Enoch 73:8) Then it comes out and recedes toward the east away from where the sun rises, continuing to be brighter in one sixth of one seventh of one half of the light of the sun during the remaining days.

**\*\*Note:** As a general rule, the Moon fill with 7% light on each day of a New Month.  $7 \times 14 = 98\%$  The rest of the light comes from the Last Day. It's again, very clear that the Moon will travel toward the east throughout the Month. Usually by the middle of the month, when it's fully Luminated, it's going to be in the middle of the sky in the morning and then continue eastward.

### **HOW TO OBSERVE FULL MOON**

-->(Enoch 78:13) She becomes full moon exactly on the day when the sun sets in the west, and from the east she rises at night, and the moon shines the whole night through until the sun rises over against her and the moon is seen over against the sun.

**\*\*NOTE:** The 13th verse is stating when the sun sets in the west and the moon rises in the east, this is how to determine when the moon is full.

The next morning the moon will be seen in the west when full, as the sun rises in the east. This is showing the day of the full moon the middle of a month.

Both sources of Enoch and The Apocrypha refer to the Moons light as Full in the middle of the Month and not the Beginning.

## Conclusion

A very clear issue is presented when reckoning New Moon Day by the Full Moon, in that the moon from day one is being torn down (losing light), not being renewed. Immediately after the moon is full, it begins to yield light. This means that if you use Full Moon as New Moon, between the evening that the New Moon is declared and the morning that is recognized as "New Moon Day," the moon will have already lost light, and will continue to lose light until the middle of the month, after which it will again begin to rebuild. The Full Moon reckoning defies all logic and is not true to the meaning of word(s) - chodesh/chadash.

**There is No Biblical OR Historical Data that even slightly suggest that New Moon s Full Moon.**

**There is Absolutely No Historical Evidence that suggest that ANY Nation in the Middle East have every used A Full Moon as New Moon.**

Many are trying to already push this unsound doctrine. Without Facts and without historical data to validate such an illogical theory. This is clearly done out of a misinterpretation of Scripture And of the components of Chodesh.

After watching many, many moon cycles on a daily basis year after year we see that the disappearance of the moon for one or two days just before sunrise creates a natural kind of a break.

Astronomically, the conjunction occurs during this time when you cannot see the moon. After these one or two days, the crescent moon will be visible in the western sky between the evenings.

Now this cycle, observed by men for centuries, begins again; hence this "reappearance" of the moon as the crescent after one or two days of not being able to see it, is called the moment of Chodesh "New moon" and will occur on the Last Day of the Month.

The Moment of Chodesh being the reappearance of the Moon in the form of a very thin crescent proves that the Moment of Chodesh does not take place in the Middle of the Month.

Shalom,

Yoel Yahudah Ysrayl  
New Moon Calendation  
[WWW.NEWMOONCALENDATION.COM](http://WWW.NEWMOONCALENDATION.COM)  
info@newmooncalendation.com

