**Conjunction or Sighted Crescent Moon?**

In the past few years there has been much controversy within the Messianic community regarding the reckoning of the new month. Specifically, does the new (renewed) month begin at the conjunction (when the earth, moon, and sun come into alignment) or at the sighting of the first visible waxing crescent sliver of the moon? This teaching is not intended to cause division; rather, it is to present facts and information that may hopefully aid the reader in making a sound conclusion in reckoning the new month. Remember, we are to study out scripture and search the matter out to “show yourself approved unto Elohim” (2 Tim 2:15). Please do NOT believe everything I’m about to say, be a Berean and verify everything!

The past couple of years my wife and I would reckon the month by visibly searching for the first waxing sliver crescent of the moon to reckon the beginning of the Hebrew months. Each month, the waxing crescent sliver of the “new” moon would be sighted at different heights above the horizon. We began to realize things just didn’t seem right so we started to diligently search out the scriptures and pray that YHWH would provide us with wisdom, discernment, and direction concerning this matter. We have concluded the following…

**YHWH shows us patterns within scripture that certain things start out in darkness.**

Gen 1:2 And the earth was without form, and void; and **darkness** *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters.

In Genesis chapter one (verses 5,8,13,19,23,31) we also read that Elohim started each of the days of creation beginning in darkness. “And the **evening and the morning** were the \_\_\_\_\_ day**.”**

The covenant with Abram was made in darkness.

Gen 15:12 And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great **darkness** fell upon him.

The covenant with Israel at Mt. Sinai/ Mt. Horeb was made in darkness.

Exo 20:21 And the people stood afar off, and Moses drew near unto the thick **darkness** where Elohim *was*.

Deu 4:10-11 *Specially* the day that thou stoodest before YHWH thy Elohim in Horeb, when YHWH said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and *that* they may teach their children. And ye came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with **darkness**, clouds, and thick **darkness**.

Deu 5:22-23 These words YHWH spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick **darkness**, with a great voice: and he added no more. And he wrote them in two tables of stone, and delivered them unto me. And it came to pass, when ye heard the voice out of the midst of the **darkness**, (for the mountain did burn with fire,) that ye came near unto me, *even* all the heads of your tribes, and your elders;

YHWH dwells in darkness.

1Ki 8:12 Then spake Solomon, YHWH said that he would dwell in the thick **darkness**.

Psa 18:11 He (YHWH) made **darkness** his secret place; his pavilion round about him *were* dark waters *and* thick clouds of the skies.

We have just read that YHWH reckons a day as beginning in darkness (after the sun has set) and ending 24 hours later when the sun sets again. The same is also true that each new week begins in darkness and every Sabbath begins in darkness. All of YHWH’s feast days begin after the setting of the sun. What we see here is a ‘pattern’ that YHWH is teaching us. It makes logical sense then that YHWH would begin each ‘renewed’ moon/month in darkness.

**Scriptures that we believe support a new moon conjunction:**

Psa 81:3 Blow the trumpet at the time of the New Moon (chodesh), At the full moon (keseh), on our solemn feast (chag) day. (NKJV)

In order to analyze this scripture, we need to break this verse down in Hebrew. (Hebrew reads right to left)

חגנו׃H2282 ליוםH3117 בכסהH3677 שׁופרH7782 בחדשׁH2320 תקעוH8628

(Feast)(Day)(Time appointed)(Trumpet/Shofar)(Month)(Blow/Sound)

The scripture could be rendered “Sound the Trumpet in the new month, in the time appointed on our feast day.” But there are a couple words here that need clarification. The first word worth mentioning is בחדשׁH2320  which comes from the word חדשׁ “kho’desh” meaning ‘new’ as in month. The Hebrew noun “kho’desh” comes from the root word “khaw-dash” (H2318), a verb which is defined by Strong’s and Brown-Driver-Briggs as: “to be new, repair, renew”. The word “kho’desh” occurs 250 + times in the Tanakh and is only used for “new moon” or for a numbered month. Interestingly, the word primarily used for a visible moon is the Hebrew word ירח (H3391) pronounced "yeh'rahk". This word occurs 44 times (variations of H3391, H3393 and H3394) and is used when referring to a visible moon, when the moon would become another color, or describing the motion of the moon. It can also be used in reference to a month as in a period of time or to a named month. This Hebrew word does not describe a ‘new moon’. Another word worth mentioning is the Hebrew word בכסהH3677 pronounced “b’keseh”. According to Strong’s Hebrew Dictionary it can mean: “fullness or the full moon, that is, its festival: (time) appointed.” “Keseh” comes from a root word (H3680) pronounced “kasah” and can mean to cover, conceal, hide. According to the Ancient Hebrew Lexicon of the Bible, the two letter root kaf-samech has the definition as to: “cover, the seat is like a cup that holds, conceals, a person. A covering of something.” As we look over these definitions, it is more accurate to say that this word “keseh” means covered as in concealed or hidden. If the description of the moon would have been rendered ‘full’ or ‘bright’ as in whiteness, a more proper Hebrew word “K’lavanah” or the root word such as “lavan” would have been used. Interestingly, even in the Babylonian Talmud the Sages understood the word “keseh” to mean ‘concealed’ or ‘covered’:

–Mas. Rosh HaShana 8a it is written:

“—Because it is written, Blow the horn at the new moon, at the covered time [keseh] for our feastday. Which is the feast on which the moon is covered over [mithkaseh]? You must say that this is New Year (Day of Trumpets); and it is written [in this connection], For it is a statute for Israel, an ordinance for the God of Jacob.” pp 2489-90 (emphasis mine)

Also located in the Babylonian Talmud –Mas. Rosh HaShana 34a it is written:

“— Therefore it is written, Blow ye the shofar at the New Moon, at the concealment for the day of our festival.31 Which is the festival on which the moon is concealed? You must say that this is New Year (Day of Trumpets); and the All-Merciful prescribed the shofar [to be used on it].” pg 2577 (emphasis mine)

(Additionally, **Yom Teruah is also called “Yom HaKeseh”, the hidden day**.)

Another Hebrew word needing further clarification is חגנוH2282 (pronounced “chageinu” from the root word “chag”). This word means a ‘festival’ or ‘feast’. Some scholars note that the Hebrew word “chag” used in Psalms 81:3 (verse 4 in the Hebrew Tanakh) can only be used for one of the three pilgrimage feasts (Unleavened Bread, Shavuot, Sukkot, See Exodus 23:14-16) and if this verse is regarding Yom Teruah, then there is an error here because Yom Teruah is a “Moed” (set/appointed time) and not a “chag” (feast/festival). If one were to say that the definition of “keseh” means ‘Full Moon’, then that would mean that all three feasts (“chag”) would have to occur on a ‘full moon’, but this statement is in error because if you count 50 days starting at any point within the Feast of Unleavened Bread (wherein you would start ‘First Fruits’) you will not have a full moon for the Feast day of Shavuot. The moon phase would be anywhere from the 6th to the 12th of the Hebrew month Sivan, and not on the full moon for Shavuot. Secondly, there is no mention within the Torah to blow the shofar on the Full moon of each month. So how do we harmonize this verse? I would like to submit a possibility for consideration. The Hebrew word before “chag” in Psalm 81:3 is ליוםH3117 pronounced here as “l’yom” and can mean ‘day, time, year, or a division of time’. What is interesting is the prefix ל (lamed) before the word “yom”. Many Biblical scholars discuss that the letter lamed as a prefix to a Hebrew word means ‘to’ or ‘toward’. Dr. Frank T. Seekins, author of Hebrew Word Pictures, 2003 writes: “When added as a prefix to a Hebrew word [the lamed] means ‘to’ or ‘toward’. A cattle goad (the ancient meaning of the name of the letter lamed in ancient Hebrew means a cattle goad) was used to drive animals to the destination.” (Pp. 56-58). Jeff A. Benner, author of the Ancient Hebrew Dictionary, 2007 says the following: “The prefix (lamed) is the preposition meaning “toward” and is usually translated as “to” or “for.” (Pg. 164). J.Steven Babbit, author of Unlocking the Ancient Pictorial Code of the Hebrew Alphabet, 2009 charts out that the prepositional meanings for the letter lamed are ‘to’ and ‘toward’. (Pg. 87). These are just three sources, but there is many more showing how the prefix ‘lamed’ is used to denote ‘to’ or ‘toward’ something. Could it then be feasible for us to render the scripture of Psalm 81:3 (4) in the following way?

**‘Blow the trumpet at the time of the new moon, at the covering (concealment), towards/to (leading to) our feast day.’**

This rendering of the verse is in harmony with Blowing the Trumpet on Yom Teruah (Day of Trumpets/Blowing) which begins the 7th month leading up to Yom Kippur and Sukkot (Feast “Chag” of Tabernacles). It also lines up with YHWH’s word in Lev 23:24:

“Speak unto the children of Israel, saying, In the seventh month, in the first *day* of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation.”

So we see that Psalm 81:3 is a verse that identifies a new moon appointed time, that being Yom Teruah (Day of Trumpets); the only appointed time beginning on a renewed moon, a moon beginning in darkness which leads up to the ‘brightness’ of the Feast of Tabernacles (Sukkot)!

Another passage of scriptures worth mentioning are those found in 1 Samuel chapter 20 where David meets with King Saul’s son, Jonathan. Pay close attention to the verses in bold letters.

1Sa 20:1-4 And David fled from Naioth in Ramah, and came and said before Jonathan, What have I done? what *is* mine iniquity? and what *is* my sin before thy father, that he seeketh my life?

And he said unto him, Elohim forbid; thou shalt not die: behold, my father will do nothing either great or small, but that he will shew it me: and why should my father hide this thing from me? it *is* not *so.* And David sware moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but truly *as* the YHWH liveth, and *as* thy soul liveth, *there is* but a step between me and death. Then said Jonathan unto David, Whatsoever thy soul desireth, I will even do *it* for thee.

**1Sa 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.

1Sa 20:6-17 If thy father at all miss me, then say, David earnestly asked *leave* of me that he might run to Bethlehem his city: for *there is* a yearly sacrifice there for all the family. If he say thus, *It is* well; thy servant shall have peace: but if he be very wroth, *then* be sure that evil is determined by him. Therefore thou shalt deal kindly with thy servant; for thou hast brought thy servant into a covenant of YHWH with thee: notwithstanding, if there be in me iniquity, slay me thyself; for why shouldest thou bring me to thy father? And Jonathan said, Far be it from thee: for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee? Then said David to Jonathan, Who shall tell me? or what *if* thy father answer thee roughly? And Jonathan said unto David, Come, and let us go out into the field. And they went out both of them into the field. And Jonathan said unto David, O YHWH Elohim of Israel, when I have sounded my father about to morrow any time, *or* the third *day,* and, behold, *if there be* good toward David, and I then send not unto thee, and shew it thee; YHWH do so and much more to Jonathan: but if it please my father *to do* thee evil, then I will shew it thee, and send thee away, that thou mayest go in peace: and YHWH be with thee, as he hath been with my father. And thou shalt not only while yet I live shew me the kindness of YHWH, that I die not: But *also* thou shalt not cut off thy kindness from my house for ever: no, not when YHWH hath cut off the enemies of David every one from the face of the earth. So Jonathan made *a covenant* with the house of David, *saying,* Let YHWH even require *it* at the hand of David's enemies. And Jonathan caused David to swear again, because he loved him: for he loved him as he loved his own soul.

**1Sa 20:18** Then **Jonathan said to David, To morrow *is* the new moon**: and thou shalt be missed, because thy seat will be empty.

1Sa 20:19-24 And *when* thou hast stayed three days, *then* thou shalt go down quickly, and come to the place where thou didst hide thyself when the business was *in hand,* and shalt remain by the stone Ezel. And I will shoot three arrows on the side *thereof,* as though I shot at a mark. And, behold, I will send a lad, *saying,* Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows *are* on this side of thee, take them; then come thou: for *there is* peace to thee, and no hurt; *as* YHWH liveth. But if I say thus unto the young man, Behold, the arrows *are* beyond thee; go thy way: for YHWH hath sent thee away. And *as touching* the matter which thou and I have spoken of, behold, YHWH *be* between thee and me for ever.

**1Sa 20:24** So David hid himself in the field: and **when the new moon was come, the king sat him down to eat meat**.

1Sa 20:25 And the king sat upon his seat, as at other times, *even* upon a seat by the wall: and Jonathan arose, and Abner sat by Saul's side, and David's place was empty.

**1Sa 20:26** **Nevertheless Saul spake not any thing that day**: for he thought, Something hath befallen him, he *is* not clean; surely he *is* not clean.

**1Sa 20:27** **And it came to pass on the morrow, *which was* the second *day* of the month**, that David's place was empty: and Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse to meat, neither yesterday, nor to day?

1Sa 20:28-33 And Jonathan answered Saul, David earnestly asked *leave* of me *to go* to Bethlehem: And he said, Let me go, I pray thee; for our family hath a sacrifice in the city; and my brother, he hath commanded me *to be there:* and now, if I have found favour in thine eyes, let me get away, I pray thee, and see my brethren. Therefore he cometh not unto the king's table.

Then Saul's anger was kindled against Jonathan, and he said unto him, Thou son of the perverse rebellious *woman,* do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness? For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he shall surely die. And Jonathan answered Saul his father, and said unto him, Wherefore shall he be slain? what hath he done? And Saul cast a javelin at him to smite him: whereby Jonathan knew that it was determined of his father to slay David.

**1Sa 20:34** So Jonathan arose from the table in fierce anger, **and did eat no meat the second day of the month**: for he was grieved for David, because his father had done him shame.

**1Sa 20:35** And it **came to pass in the morning, that Jonathan went out into the field at the time appointed with David**, and a little lad with him. (KJV)

After reading these verses, how would Jonathon and David know that that evening (which in Hebrew reckoning of time would be the next day) was going to be the new moon if they were looking for the sighted sliver crescent moon? In my opinion, it is because the last waning crescent of the moon (last day of the month) was seen at dawn prior to the sun rising above the horizon. They knew that the following evening would be the ‘new moon’ (conjunction). In verse 24, King Saul that very evening (the new moon- conjunction) sat down to have a meal with guests. In verse 27, the next evening (2nd day of new moon: new moon not yet sighted) approached which became the 2nd day of the month. Again, the King had another meal with guests because the conjunction of the moon lasted 2 days and the crescent sliver of the moon had not yet been seen, to visually confirm that the new month had already indeed begun. These scriptures would not make sense if Jonathan and David were looking for the crescent sliver of the new moon nor would it make sense for King Saul to have a meal with guests for two days in a row if the Israelites were following a sighted sliver crescent moon. Again, how would these verses be in harmony with the sighting of the new moon?

Here is a table of events to help clarify what I believe is being said in 1 Samuel chapter 20:

|  |  |  |
| --- | --- | --- |
| 1st Day (afternoon- approaching evening) | Evening comes- Conjunction of New Moon Day 1 begins | Next Evening- Moon not yet sighted. It is the 2nd day of the renewed month. |
| David & Jonathan each say that tomorrow (that evening) would be the new moon. David tells Jonathan that he would hide in the field until the 3rd day when they would meet again. | Saul has a meal with guests that evening (more than likely to celebrate the renewal of the month/moon). David is not present at the King’s table. Within this day, David is hiding in the field for the 2nd Day. | Saul again has a meal with guests the next evening. David is not present at the King’s table. Within this 2nd day of the new month, David is hiding in the field for the 3rd Day when he meets with Jonathan. |

Here is another scripture worth studying:

Amo 8:4 Hear this, O ye that swallow up the needy, even to make the poor of the land to fail,

Amo 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?

It only makes sense that there were people who were waiting for the conjunction of the new moon to end by the sighting of the crescent sliver moon (which would then be the 2nd or 3rd day of the new moon depending on how long the conjunction would take) to know that the new moon would be over and then they would be able to sell corn.

**Logic and deductive reasoning points to a new moon conjunction**

We have talked earlier about the pattern of darkness then light. According to YHWH’s calendar, every day begins in darkness. Every Sabbath begins in darkness. Every week begins in darkness. Why wouldn’t every month begin in darkness? Just as the day and week have a pattern, so too does the moon have a cyclical pattern. If the moon is nothing more than a clock in the sky then a quarter moon would have to be a quarter full and a full moon would have to be a half month. So what would be the opposite of a full moon? Concealed moon (conjunction)! If you would ask the vast majority of rabbis what Psalm 81:3 is referring to, they will tell you that it is in regards to Yom Teruah (Day of Trumpets). This is the only appointed holy day which happens on the new moon, when it is fully covered by darkness and not by the sighting of the first waxing crescent sliver of the moon. Day of Trumpets conjunction leads you up to the full light ([near] full moon) of Tabernacles! I will throw another piece of information into the equation. If you observe the first waxing crescent sliver of the moon to begin your month, then you will always be one to three days AFTER the full moon for the 1st day of Unleavened Bread and the 1st day of Sukkot (Tabernacles). Let me explain: on the 15th of each month, at the fullness of the moon, you will have only 1 day of continuous light, 24 hours. Count 14 days from the conjunction and the next evening (beginning of the 15th) watch the sun set to the west and then turn around to the east to see the full moon rise above the horizon! This will never happen if you count 15 days from the sighting of the crescent moon! Our Heavenly Father is precise, and so is the conjunction. The sighting of the waxing crescent sliver moon is not precise as it can vary from 1 to 3 days on each month! I believe our Heavenly Father is showing us the full light on these two feast days!

**History of Crescent moon and idol worship**

If we go back to the scripture of Psalm 81:3, a Psalm of David, why didn’t David choose to use the Hebrew word “sah-har-one”, instead of the Hebrew word “kho-desh”? According to the “Theological Wordbook of the Old Testament”, the Hebrew word “sah-har-one” (H7220) means: ‘moon, or crescent’. There is no mention to jewelry, although “The Strong’s Concordance” adds ‘ornament’ to their definition. This word does not occur in scripture in reference to a **new moon**. YHWH told Israel NOT to follow after the practices (and g-ds) of the nations (Deu 20:17-18) and many of the nations in and surrounding Israel were in fact worshipping the moon! [This will be discussed in the next section] Here are some Hebrew scriptures where the Hebrew word ‘sah-har-one’ is used:

Isa 3:18 “In that day the Lord (Yahweh) will snatch away their finery: the bangles and headbands and CRESCENT [H7220] necklaces,” (NIV)

During the time of Gideon (after the defeat of the Midianites) it is written:

Jdg 8:21-26 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 (crescents)[H7220] that *were* on their camels' necks. Then the men of Israel said unto Gideon, Rule thou over us, both thou, and thy son, and thy son's son also: for thou hast delivered us from the hand of Midian. And Gideon said unto them, I will not rule over you, neither shall my son rule over you: the LORD shall rule over you. And Gideon said unto them, I would desire a request of you, that ye would give me every man the earrings of his prey. (For they had golden earrings, because they *were* Ishmaelites.) And they answered, We will willingly give *them*. And they spread a garment, and did cast therein every man the earrings of his prey. And the weight of the golden earrings that he requested was a thousand and seven hundred *shekels* of gold; beside ornaments (crescents) [H7220], and collars, and purple raiment that *was* on the kings of Midian, and beside the chains that *were* about their camels' necks. (KJV –Emphasis mine)

Moshe tells us not to allow the moon to be a snare and an idol:

Deu 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 YHWH thy Elohim hath divided unto all nations under the whole heaven.

Again, YHWH does not want His people mixing worship with the abominations of the nations!

Deu 20:18 That they (the nations) teach you not to do after all their abominations, which they have done unto their gods; so should ye sin against the YHWH your Elohim.

Lev 18:3 After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances.

Lev 20:22-23 Ye shall therefore keep all my statutes, and all my judgments, and do them: that the land, whither I bring you to dwell therein, spue you not out. And ye shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and therefore I abhorred them.

Righteous Job had this to say regarding the moon:

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

**Moon god and crescent moon worship was prevalent in the Ancient Near East.**

Here is a short list of the Ancient Near east empires and the moon god they served (reference: Wikipedia.org)

\***Canaanite (and Phoenician) mythology**: male moon g-d YARIKH – described as “illuminator of the heavens”, illuminator of the myriads of stars” and “lord of the sickle”. The latter description may come from the appearance of the crescent moon. The city of Jericho bears his name.

\***Hittite mythology**: male moon g-d KASKUH

\***Elamite mythology**: male moon g-d NAPIR – meaning “shining one”. An Elamite king of the early second millennium BC was named Indattu-Napir in his honor.

\***Urartu mythology**: female moon g-ddess SELARDI (Sielardi). She is counterpart to the Babylonian moon god, Sin. Nicholas Adontz theorizes that "Sielardi" name is derived from "Siela," meaning "woman" or "Sister," and "Ardi" which means sun.

\***Mesopotamian mythology**: Sin (**Akkadian**: Su'en, Sîn) or Nanna (**Sumerian**: DŠEŠ.KI, D**NANNA**) was the g-d of the moon in the Mesopotamian mythology of **Akkad, Assyria and Babylonia.** Nanna is a Sumerian deity, the son of Enlil and Ninlil, and became identified with Semitic Sin. The two chief seats of Nanna's/Sin's worship were Ur in the south of Mesopotamia

and Harran in the north.

\***Egypt mythology**: male moon g-d KHONSU. His name means "*traveller*" and this may relate to the nightly travel of the moon across the sky.  It was said that when Khonsu **caused the crescent moon to shine**, women conceived, cattle became fertile, and all nostrils and every throat was filled with fresh air.

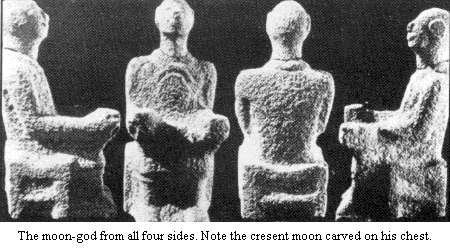
\***Pre-Islamic mythology**: HUBAL was a g-d worshipped in pre-Islamic Arabia, notably at the Kaaba in Mecca. The origins of the cult of Hubal are uncertain, but the name is found in inscriptions from Nabataea in northern Arabia (across the territory of modern Syria and Iraq). TA'LAB was a moon god worshipped in pre-Islamic southern Arabia, particularly in Sheba.

[The moon g-ds and picture all referenced from Wikipedia.com] (emphasis mine)

What about “Ishtar”? She too was the g-ddess of the crescent moon, and the queen of the stars!

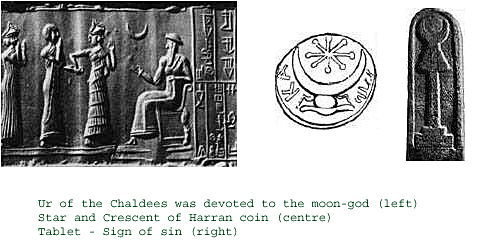
Muslims all around the world look to the west at sunset for the sliver of the new moon to begin the new month. The crescent moon “idol/symbol” can be seen on top of the Dome of the Rock and countless Mosques and towers (minarets) around the world. Below is an excellent article regarding the origins of the Islamic Crescent moon and idol worship:

“The Arabs who settled in the cities inherited the Moon god from the civilizations of Mesopotamia. Ancient Sumerians worshipped the Moon god under several names and among them were **Nanna, Suen** and **Asimbabbar**. The symbol of the Moon god was the crescent moon.



*Photograph from (*[*Allah - the Moon God*](http://www.biblebelievers.org.au/moongod.htm)*)*

Later, the Sumerian Moon god was adopted by the Semitic people of the Ancient Middle East. **The Assyrians, Babylonians, and the Akkadians took the word Suen and transformed it into the word Sin as their favorite name for the Moon-god.**



Sin/Nanna is present here in the form of a crescent moon.

Photos from ([Archaeological photo gallery of the Arabian Moon-God 2000-900BC](http://www.bible.ca/islam/islam-photos-moon-worship-archealolgy.htm) )

“Sin is a name essentially Sumerian in origin which had been borrowed by the Semites.” In ancient Syria and Canna, the **Moon-god Sin** was usually represented by the **moon in its crescent phase**. (Article can be found here: [www.biblebelievers.org.au/moongod.htm](http://www.biblebelievers.org.au/moongod.htm) )

The Symbol, the crescent moon, is very important here because Muslim scholars argue that the presence of the Moon God in Arabia proves nothing. Sure - they say, there was Hubal in Mecca and this deity was worshipped there together with other 360+ gods. This is why Muhammad got rid of all these idols and converted all the Arab tribes into the only and true religion - Islam.  
  
There are however strong arguments against this interpretation.  
  
If it is true that Muhammad abandoned all ancient Quraish deities and Hubal - the most powerful one, why is it that many Islamic rites and customs are the same as the old pagan ones?

In Islam most of the rituals performed (today) by devoted Muslims in the name of Allah are connected to the pagan worship that existed before Islam. Pagans practices of the Pilgrimage of Kabah once a year–the Fast of Ramadan, running around the Kabah seven times, kissing the black stone, shaving the head, animal sacrifices, running up and down two hills, throwing stones at the devil, snorting water in and out the nose, praying several times a day toward Mecca, giving alms, Friday prayers, etc. are strictly followed by Muslims today. Nobody can deny the fact that, all the above rituals of Muslim’s hajj today—existed well before the arrival of Islam. (www.faithfreedom.org/articles/skm30804.htm)

The word "Allah" was used to describe Hubal long before Muhammad as well. For those who want to follow up the etymological discussion concerning these words, several arguments can be found very well summarized by Syed Kamran Mirza here:” <http://www.faithfreedom.org/Articles/skm30804.htm> [END OF ARTICLE]

The above article was taken from the following weblink: <http://www.webcitation.org/query?url=http%3A%2F%2Fwww.australianislamistmonitor.org%2Findex.php%3Foption%3Dcom_content%26view%3Darticle%26id%3D16%3Ayahweh-or-hubal%26catid%3D177%26Itemid%3D63&date=2011-05-09>

Summing up the article, Islam’s g-d “Allah” was and is nothing more than a moon g-d that the Ancient Summerians called “Nanna” which later was borrowed by the Assryians, Babylonians, and Akkadians and renamed “Sin”, this same moon g-d became “Hubal” in Pre-Islamic culture from which current Islam uses. This g-d was represented by the **moon in its crescent phase**.

Interestingly, there was a time in Egypt where the Egyptians reckoned the new month by sighting the last waning crescent sliver of the moon and would determine the next day to be new moon (conjunction)!

According to Encylopedia Britannica (Britannica.com), the ancient Egyptian calendar: “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.”

Now, it is my opinion that the reason ancient Egypt reckoned the months by sighting the last waning crescent sliver of the moon to determine the next day to be the new moon (conjunction) is because Jacob’s son, Joseph, was in charge of Egypt- only 2nd to Pharaoh himself (Gen 41:39-45) and undoubtedly had control over the people and agriculture. Joseph may have instituted how to reckon the new month based on conjunction. However, I am only speculating here.

**End days and Messiah Yahshua’s return**

Yom Teruah is on the new moon and if Messiah Yahshua returns at his 2nd coming on Yom Teruah, then what is Isaiah saying about the day of YHWH?

Isaiah 13:9-10 “Behold, the day of YHWH is coming, Cruel, with fury and burning anger, To make the land a desolation ; And He will exterminate its sinners from it. For the stars of heaven and their constellations Will not flash forth their light; The sun will be dark when it rises And the moon will not shed its light.”

Messiah also had something to say about the sign of his 2nd coming: (see Mark 13:23-27 also)

Matthew 24:29-31 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

If Messiah Yahshua indeed returns on Yom Teruah, the moon will be exactly as it is written by the prophet Isaiah and Messiah Yahshua, giving no light. This would mean that Yahshua would not be returning on a sighted crescent moon. There would be no possibility of sighting the crescent sliver moon if the ‘moon will not shed its light.’

**How to observe the conjunction**

Each month the conjunction will occur somewhere on the earth. If you are not able to sight the last waning sliver just before sunrise, then a good website to visit is: <http://www.timeanddate.com/moon/phases/> Once you know when the conjunction is, it is the sunset before the conjunction happens that starts the renewed month. For example, if the conjunction happened at 3:05 A.M. on July 9th, then sunset on July 8th going into July 9th (Hebrew reckoning of time) will be the beginning of the renewed month. If you wait until the sighting of the waxing crescent sliver moon, you will be 1-3 days passed the Full moon (day 16 to day 18). Remember: the ‘fullness’ of the moon would be the greatest around the 14th going into the 15th of the month when using the conjunction method. The conjunction is fairly simple to predict, even in ancient times through observation and simple math. It makes logical sense that Ancient Israel would have watched the phases of the moon, counted the days by the sun, looked for the last waning sliver of the moon in the early morning, determined that the following evening would be the ‘new moon’, then prepared for that day to arrive (they would have the morning and afternoon leading up to sundown to prepare) so everyone would not be caught off guard when the 7th month started on Yom Teruah. There is an excellent four page article by Dale D. Carmean and Jack M. Lane entitled “How to determine the conjunction of the new moon without a computer or time tables” and can be found at: [www.livingtheway.org/postpone6.html](http://www.livingtheway.org/postpone6.html)

**Why is it important to follow the Moedim (such as Passover) of YHWH on the correct day?**

Exo 12: 42 This was a night when *Adonai* kept vigil to bring them out of the land of Egypt, and **this same night continues to be a night when *Adonai* keeps vigil for all the people of Isra’el through all their generations**. (CJB)

It should be important for us to meet with our Heavenly Father on His prescribed day. It is up to each one of us to search out the scriptures diligently: Proverbs 25:2 states that “it is the Glory of Elohim to conceal a matter (“davar” – word) and the glory of kings to search out the matter”.

Again, after my wife and I weighed out the research of sighting the sliver versus conjunction we feel that we are much more in line with how YHWH wants us to observe the months, not man’s way. We cannot say with 100% accuracy that this way of reckoning the new month is 100% correct, but this is where we stand on this issue. We highly encourage you to start observing and documenting the moon and its phases. Pray about it and prove to yourself which method you should follow: Conjunction or sighted crescent sliver. We pray that this has been a blessing to you. Feel free to comment via email (no throwing stones!) at [returnoftheremnant@gmail.com](mailto:returnoftheremnant@gmail.com) or visit us on the web at [www.returnoftheremnant.com](http://www.returnoftheremnant.com) Shalom~

**KEY POINTS TO REMEMBER:**

1. YHWH is showing us a pattern. Each and every day begins in darkness, the week begins in darkness, Shabbat begins in darkness, and the new moon/month begins in darkness.
2. Many nations surrounding Israel observed the crescent moon to reckon the new month and ‘worshipped’ the crescent moon. YHWH told the children of Israel “…not to do after all their abominations, which they have done unto their gods; so should ye sin against the YHWH your Elohim.” Deu 20:18
3. The conjunction is a precise moment of time whereas the crescent is not and can vary greatly in determining each month.
4. In ancient times the sighted moon was used to verify when the new moon (conjunction) was over.
5. Psalm 81:3 more directly refers to Yom Teruah with the appointed time happening on a new moon conjunction rather than a sighted crescent sliver moon.
6. The conjunction can be calculated very accurately through a.) Visually sighting the phases of the moon, b.) Using a simple protractor, and c.) Using simple math.
7. Although not discussed in this teaching, we do not promote any “fixed” Judaism calendar to reckon the Hebrew months.