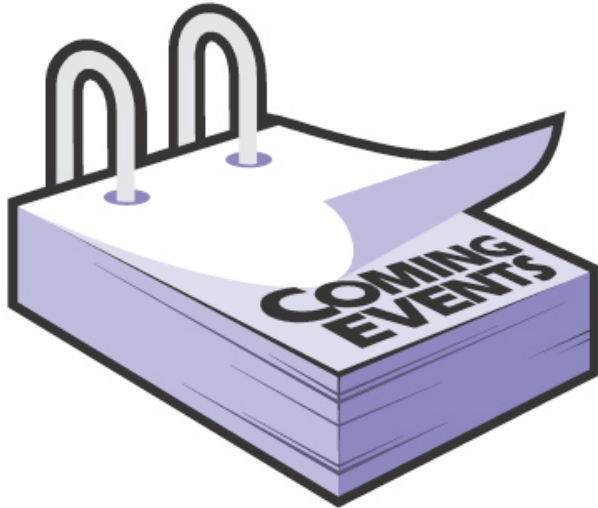


BIBLICAL HEBREW CALENDAR..UNDERSTANDING IT..Pt. 1 of 2

Everything we do and for the rest of our lives revolves around a calendar whether it is on paper, electronic, or in our head. Our life revolves around a calendar, imagine how much revolves around Adonai's calendar. Those of us who are really born again must consider; does our life revolve around His calendar or our calendar?

It is very important that first of all we realize that the Creator's reckoning of time is governed by the movement of celestial bodies (astronomy). Yah's calendar is not the same as the pagan calendar we have all become accustomed to. His calendar is made of both the Constellation of the universe and the lunar.



Time as we know it (on earth) is linear. There is time also according to the constellations. All prophetic events, all dates and times referred to in our bible are as per His reckoning of signs in the heavens, whether it be constellation signs or lunar. His created celestial bodies speak to all mankind. It is not coincidence that all major stars names are the same in all major languages. (Ps. 19:1-4)

All calendar **events** must happen in their proper sequence. A **season** cannot occur before the **signs** are given. The signs in the sky trump earth signs always. The stars are a key part of understanding prophecy.

Sun and star signs are superior to moon signs. The sun kicks off the year. The moon counts the months. **The sabbath is independent of the sun and the moon.** We don't need the sun and the moon to count to seven, it's a mathematic cycle.

Even Josephus knew about Yah's calendar. Antiquities 1.31 "On the fourth day Yahveh adorned the heaven with the sun, the moon, and other stars, and appointed them their motions and courses, that the vicissitudes (change of circumstances or fortune) of the seasons might be clearly signified."

Let's look at a few verses that explain what I'm trying to say.

Ps. 147:4 He counts the number of the stars; He gives names to all of them."

Matt.16:1-3 "And the Pharisees and Sadducees came up, and testing Him asked Him to show them a sign from heaven. 2 But He answered and said to them, "When it is evening, you say, 'It will be fair weather, for the sky is red.' 3 "And in the morning, 'There will be a storm today, for the sky is red and threatening.' **Do you know how to discern the appearance of the sky, but cannot discern the signs of the times?** 4 "An evil and adulterous generation seeks after a sign; and a sign will not be given it, except the sign of Jonah." And He left them, and went away. The Pharisees should have been watching the signs in the heavens for Yeshua's coming but they missed it, so He was scolding them.

Luke 21:25-28 "And there will be signs in sun and moon and stars, and upon the earth dismay among nations, in perplexity at the roaring of the sea and the waves, 26 men fainting from fear and the expectation of the things which are coming upon the world; for **the powers of the heavens will be shaken.** 27 "And then they will see **THE SON OF MAN COMING IN A CLOUD with power and great glory.** 28 "**But when these things begin to take place, straighten up and lift up your heads, because your redemption is drawing near.**" When Yeshua returns there will be signs in the heavens that the entire world will see.

We must remember the biblical year and the solar year are exactly the same time frame, they are just reckoned differently. One is 29.5 days per month and one varies from 28-31 days per month, (averaging 30), with the leap month making up the difference.

Back then, as today, the Julian calendar was and is used exclusively in astronomy.

When we look at the constellation times and signs compared to the lunar we realize that sometimes a specific period of time, like in the prophesy in Daniel, can be 1260 days or 1290 days depending on whether or not a leap month is involved. Time (one prophetic year as per Ezek. 4:5), plus 2 times (two prophetic years), plus half a time (one half a prophetic year), =3.5 years. Twelve months (time) plus 24 (2 times) plus 6 (half time) =42 months. "Time, times and half a time" equals 1260 days which in turn, equals 42 months. After 6 years a leap month is added so that, like the land, the calendar can rest in its seventh year. "as in heaven, so on earth". So if the 42 month (3.5 year) period includes a leap month it will have 1290 days. If not, just 1260 days. The scriptures are pointing both to earth time and constellation time in the same breath. The two work together because of the leap month. These are both lunar and solar calendars working together.

So when we look for example at Daniel's vision in Daniel 12:11 we see 42 months as 1290 days, whereas in Rev. 13:5 and 12:6 we see 42 months with 1260 days. This is the same period of time, just two different ways of accounting for that time. Sometimes three and a half years is 1260 days and sometimes it is 1290 days.

HILLEL CALENDAR..DIASPORA CALENDAR..CALENDAR OF THE DISPERSED

The Hillel calendar gets its most common name from Hillel II, Hillel the Nasi. He was known as a Jewish Sanhedrin who lived between 320-385CE. The Hillel calendar, often called the "Jewish calendar", or "Metonic calendar" is based on three astronomical phenomena: the rotation of the Earth about its axis (a day); the revolution of the moon about the Earth (a month); and the revolution of the Earth about the sun (a year). These three phenomena are independent of each other, so there is no direct correlation between them. On average, the moon revolves around the Earth in about 29½ days. The Earth revolves around the sun in about 365¼ days, that is, about 12.4 lunar months.

The civil calendar used by most of the world has abandoned any correlation between the moon cycles and the month, arbitrarily setting the length of months to 28, 30 or 31 days.

The Jewish calendar, however, coordinates all three of these astronomical phenomena. Months are either 29 or 30 days, corresponding to the 29½-day lunar cycle. Years are either 12 or 13 months, corresponding to the 12.4 month solar cycle.

The lunar month on the Jewish calendar begins when the first sliver of moon becomes visible after the dark of the moon. In ancient times, the new months used to be determined by observation. When people observed the new moon, they would notify the Sanhedrin. When the Sanhedrin heard testimony from two independent, reliable eyewitnesses that the new moon occurred on a certain date, they would declare the rosh chodesh (first of the month) and send out messengers to tell people when the month began.

The problem with strictly lunar calendars is that there are approximately 12.4 lunar months in every solar year, so a 12-month lunar calendar is about 11 days shorter than a solar year and a 13-month lunar is about 19 longer than a solar year. The months drift around the seasons on such a calendar: on a 12-month lunar calendar, the month of Nissan, (which means spring in Hebrew), which is supposed to occur in the Spring, would occur 11 days earlier in the season each year, eventually occurring in the Winter, the Fall, the Summer, and then the Spring again. On a 13-month lunar calendar, the same thing would happen in the other direction, and faster.

To compensate for this drift, the Jewish calendar uses a 12-month lunar calendar with an extra month occasionally added. The month of Nissan occurs 11 days earlier each year for two or three years, and then jumps forward 30 days, balancing out the drift. In ancient times, this month was added by observation: the Sanhedrin observed the conditions of the weather, the crops and the livestock, and if these were not sufficiently advanced to be considered "spring," then the Sanhedrin inserted an additional month into the calendar to make sure that Pesach (Passover) would occur in the spring (it is, after all, referred to in the Torah as Chag he-Aviv, the Festival of Spring!).

A year with 13 months is referred to in Hebrew as Shanah Me'uberet (pronounced shah-NAH meh-oo-BEH-reht), literally: a pregnant year. In English, we commonly call it a leap year. The additional month is known as Adar I, Adar Rishon (first Adar) or Adar Alef (the Hebrew letter Alef being the numeral "1" in Hebrew). It occurs seven times in the nineteen year cycle. The extra month is inserted before the regular month of Adar (known in such years as Adar Sheini or Adar Beit). Note that Adar 1 is the "real" Adar, the one in which Purim is celebrated, the one in which yahzeits for Adar (mourning for your loved ones) is observed, the one in which a 13-year-old born in Adar becomes a Bar Mitzvah. Adar I is the "extra" Adar.

Orthodox Jews do not generally use the words "A.D." and "B.C." to refer to the years on the civil calendar. "A.D." means "the year of our Lord," and they do not believe Yeshua is the Lord. Instead, they use the abbreviations C.E. (Common or Christian Era) and B.C.E. (Before the Common Era), which are commonly used by scholars today.

The Hillel calendar, sometimes called the Metonic calendar, was calculated somewhere around 359AD. All its calculations were based on the Temple location in Jerusalem. It is a perpetual calculated calendar that has been operating since then. It was named after a Babylonian astronomer named Meton who made this discover in 432BC. The space time calculated calendar (Metonic) itself is based on a nineteen year cycle, in which seven of those years are called "long years", (leap years), and the other twelve are called "short years". There are three different values for a long year; it can be 383, 384, or 385 days long. Short years can be 353, 354, or 355 days long. So we have six different values used in these calculations, seven different leap years, all within a nineteen year cycle. These are all based on simple mathematical calculations that were set up originally like a perpetual clock you might say. This calendar was formulated so that when the Jewish people were cast out into the nations, they would all still observe the same events as per their calendar. No-matter where these people were in the world they would always have these calendar dates imbedded in their religious system, and all celebrating the Feasts as per these dates.

In mathematics we know that dates and times calculated within a cycle like this will eventually change, depending on how many places after the decimal point have been allocated for the calculations. After seventeen hundred years, we now see the first day of the month is out one full day; in some cases it can be out as much as two days. This calendar was precise for many years, but now needs updating, which has never

been done officially. Because it has not officially been re-calculated there are some divisions in the biblical calendar based community. Many people still use the Hillel calendar, but now add one or two days to its calculations, causing confusion in the ranks. Some claim to have re-calculated and updated the Hillel calendar, and use these new calculations today. Some simply use the sliver of the moon and aviv barley as part of their calculations to update them. For this reason we may sometimes see a day difference in dates and times of the Feasts celebrated by various Roots fellowships around the world.

THE START OF EACH NEW DAY

From the beginning of time each new day began at sundown and concluded on the following day at sundown (Genesis 1:5, 1:8, 1:13, 1:19, 1:23, 1:31). In Hebrew the seven days of the week are as follows:

First day	Sunday	Yom Rishon
Second day	Monday	Yom Sheni
Third day	Tuesday	Yom Shlishi
Fourth day	Wednesday	Yom Revil
Fifth day	Thursday	Yom Hamichi
Sixth day	Friday	Yom Shishi
Seventh day	Saturday	Shabbat

In Genesis 1:14 it speaks of Yah making “signs and seasons” in the universe. **Gen. 1:14** “*Then Yahveh said, “Let there be lights in the expanse of the heavens to separate the day from the night, and let them be for signs, and for seasons, and for days and years;”*” Strong’s #228 (signs) and #4150 (seasons), “mowed”... “moedim”, “moed” (4350) in Hebrew. The word for seasons (moed) is translated 150 times in the Old Testament as “congregation”, and as “Feasts” twenty three times. A combination of two things, a congregation coming together for these appointed times.

Besides providing us with light, the constellations (stars, moon, sun, etc) are put there for one main purpose, to show us the time for His Feasts.

1) “Properly an appointment, that is, a fixed time or season, specifically a festival; by implication, an assembly (as convened for a definite purpose); technically the congregation; by extension, the place of meeting.”

2) “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).

Nowhere does it say seasons as in spring, summer or fall. In today’s society we think of seasons as spring, summer, fall; in ancient times it was totally different. It is the time on Yah’s calendar for our appointment with Him for His Feasts. A time for His people to assemble together to celebrate His moedim as listed in Lev. 23. In today’s culture we would compare this to dates for a wedding, anniversary, or a birthday. Today we have watches, in those days the only time pieces were the heavenly constellations. These appointments start out weekly with His weekly Feast, Shabbat.

“Moedim”, in Hebrew, meant the signs and the seasons created were specifically put there for the times of the Feasts. They were put there so the people would know when the Feasts started, when the new month started, and when the New Year started, so they could celebrate the Feasts of Yahveh at the precise time Yah wanted them celebrated. This is why the biblical calendar was established. The signs and seasons were for the “holy days”. Notice, Yahveh established the seasons for the Feasts before he even created man and woman. These lights (a greater light to govern the day and a lesser light to govern the night) were created by Yahveh to mark time. Yahveh designed in His creation these internal clocks to served as guides for His appointed times and Feasts. So from the beginning each day was recognized by the setting of the sun.

The seasons “moed” are more than just “days”, they are physical and spiritually appointed times. In scripture we always see that Yeshua used the physical, earthly things to explain the spiritual, whether He was talking about bushes, figs, olives, grape vines, wine skins, seeds, mountains, thorns, stake, etc. The Feast days are physical tangible doing ways that also help us grow in our spiritual character. The Feast days are “Preparing the way for Yahveh”. It’s all about preparation and rehearsal for Yah’s return at the End of Days, rehearsal for the Wedding Supper of the Lamb.

Prepare, “asah” in Hebrew (2633) means to make, produce, observe, celebrate; to bring about; to put in order; to ordain; to press or squeeze. “Qadash/Kodosh” (172) in Hebrew, is to prepare, to make holy, set apart, consecrate, dedicate or observe that which is Holy. Prepare also means “kuwin” (219) in Hebrew. To be firm or established, to be set up or fixed. It also includes “panah” (135) (Isa. 40:3). To turn toward or away from; to turn and do, to turn around.

In order to understand what John the Baptist meant when he said “**prepare ye the way of Adonai**”, we need to know what prepare really means (Luke 7:27, Matt. 3:3). It clearly means to keep His Feasts, repent, return (t’shuvah), as part of the preparation.

When we look at what Prepare means; it is simply to turn away from things that are unholy and turn back to and make, produce, observe, celebrate and put in order that which is made holy, set apart, firmly

established, set up and fixed. When we celebrate something holy we are preparing.

THE START OF EACH NEW WEEK

At the end of six days, at sundown, began the seventh day known as the Sabbath. From the beginning of time the Creator designed this day to be set apart as a day of rest. Genesis 2:3 indicates that Yahveh blessed the seventh day and made it holy. No other day of the week was so consecrated as the seventh day Sabbath. The Sabbath served a sign for the Covenant He established at Sinai (Exod. 31:12-17). The close of the Sabbath marked the beginning of each new week. This continual seven day cycle has been in operation for over 6,000 years and is also a picture of Yahveh's prophetic time line.

THE START OF EACH NEW MONTH

Just as the setting of the sun determined the beginning of each new day, the appearance of the new moon was also used to determine the beginning of each new month. Traditionally, when two eyewitnesses sighted the first sliver of the new moon they reported to the Sanhedrin to announce their sighting. Once their sighting was confirmed a fire was lit on the Mt. of Olives to serve as a signal to the next hill that the new month had begun. That hill in turn would light its fire indicating to the next hill the sighting of the new moon and so on. The first day of each new month is called Rosh Hodesh. Numbers 10:10 also indicates that silver trumpets were to be blown on the first day of each new month. Paul makes reference to Rosh Hodesh (New Moon celebration) in Col. 2:16. In Renewed Testament times the New Moon celebration served as a picture of Yah's salvation plan; each month the New Moon reminded believers of their new birth in Messiah.

AUTUMN

Autumn begins on the autumnal equinox, which occurs on or near Sept 22 in the northern hemisphere. When an equinox occurs, there are an equal number of daylight and nighttime hours. Since ancient times, autumn has been the time of harvest in many areas. The Sunday after the 22nd is the Jewish celebration of "the Sunday of the return", called "shevu shavaot".

SPRING

Spring equinox is the exact opposite of the autumn equinox in the northern hemisphere. It occurs when the sun crosses the celestial equator, the imaginary line in the sky above the Earth's equator, from south to north and vice versa in September.

ROSH HODESH.. NEW MOON...MOON PHASES

Yah created the heavens for us to know what time of the month it is so that all can be prepared for the various Feasts throughout the year. **The period of time when the sliver of the new moon appears is called Rosh Hodesh (head of the month).** The root of the word "hodesh" is "had ash", and hadash means "to renew", as in the "Renewed Covenant".

Gen. 1:14 Yah said, "Let there be lights in the dome of the sky to divide the day from the night; let them be for signs, seasons, days and years; (CJB) Psa. 104:19 He appointed the moon for appointed times; The sun knows its going down.

Many years ago when people didn't have watches and such, they still needed to know approximately what time of the month it was so they could always be ready for the weekly sabbath and the Feasts. Yah gave us the moon to reflect the sun's light so that we could know what time of the month it was without timepieces. This is a brief explanation of how this works.

The Hebrew calendar is based on the moon phases, not the solar phases as is the common Gregorian calendar. The two are inconsistent with each other. They cover the same period of time but the days are separated differently.

Like many calendars before Roman times the Hebrew calendar was a lunar calendar. It was based on the moon as well as the sun. It was a wonderful calendar in that the phase of the moon told the day of the month. Anyone looking up into the night sky could tell the day of the month with some degree of accuracy. And among the populace at large they knew the month of the year in which the moon above them was shining. The first day of any given month was determined by the first sighting of the new moon. The new moon is not usually visible to the naked eye until it is 24 hours old.

The sliver of the new moon (waxing) is always on the right side of the moon. The portion of the moon showing on the right side of the moon goes from the waxing sliver (first day), to about the 15th of the lunar month when it appears as the full moon. Then the right side slowly disappears to the wan side (left) to no moon, then to the waning sliver. When 1/4 of the moon is lit up on the waxing (right) side it is about the 4th day. When 1/2 the moon is lit up on the waxing side (right), it is about the 8th day of the lunar month. The full moon occurs on about the 15th day of the lunar month. Then when the left side of the moon is about 1/2 it is about the 22nd day of the lunar month. Then when the left side of the moon is lit up about 3/4 (waning) it is about the 26th day of the lunar month. The waning sliver on the left side makes it about the 28th day of the lunar month. The 24 hours between the wan sliver and the dark moon has throughout history been called "day or the hour".

Rosh Hodesh teaches us about new birth. Every month the moon has eight phases:

1. New Moon. The new moon lies between the earth and the sun. Because the sunlit side is away from the earth, the new moon is invisible to us.
2. Waxing Crescent. As the moon moves along its orbit, it appears as a crescent on the right side. As the visible part of the moon grows, it is said to be "waxing."
3. First Quarter. The moon has now completed a quarter of its orbit and appears to us as a half circle.
4. Waxing Gibbous. When more than half of the sunlit side is visible, the moon is "gibbous."
5. Full Moon. The moon reaches the second quarter of its orbit. The entire daylight side is visible and appears to us as a circle.
6. Waning Gibbous. As the sunlit side of the moon turns away from us, the moon begins to "wan."
7. Last Quarter. The moon reaches the third quarter of its orbit and appears as a backwards "D."
8. Waning Crescent. The visible portion of the moon dwindles to a crescent and we get ready to start all over again.

Since the beginning of the 21st. century astronomers have been able to accurately calculate the exact (to within parts of seconds) times and occurrences of almost everything you can think of in the skies. They have developed data bases and software now so they can now go back or forward in time and calculate exactly what took place, or what will take place at any given time anywhere in the world in regards to astronomy. Do we prefer Astronomically accurate determinations of new moon times and dates rather than second-hand reports from thousands of miles away in Israel? That is a good question for all of us. Until recently the astronomical calculations were only reasonably accurate, now they are precise, of this there is no debate.

The Hebrew word for "new moon", Strong's #2320 - chodesh, we see that it is derived from #2318 (chadash), which essentially means "to be new; causatively, to rebuild".











The above picture is a typical moon sliver picture taken a few minutes after sundown.



To be precise, the new moon occurs when the first sliver of light appears after the complete darkness of the moon. We cannot simply use the new moon noted on calendars or in almanacs because their definition of a new moon is the invisibility (conjunction) of the moon, not the first light.

Understand that if the new moon is seen after sunset on any day, the next day is considered the first day of the month.

Phase	Illustration	Moonrise	Overhead	Moonset
New				
Waxing Crescent				
First Quarter				
Waxing Gibbous				
Full				
Waning Gibbous				
Third Quarter				
Waning Crescent				

In days of old the people could look up into the sky and, if they had not been keeping track already, tell within a couple days what day of the month it was. Everyone knew there were 29 1/2 days in the Hebrew lunar calendar, so by simply counting down they could be within 1 day in their estimations. In the case of cloud cover, this could throw things out as much as 24 hours, but it still didn't change the fact that the moon sliver appeared between the 29th and 30th day of the month.

There are actually two periods involved with the orbit of the moon around the Earth. The "sidereal Period", and "Synodic Period" are explained later on in this article. Basically they are two different ways of measuring the moons orbit.

Because of the astronomical tables set up in this age, we can tell to the second what happened thousands of years ago and what will happen in the heavens thousands of years into the future. We can tell exactly when the sliver of the moon will take place thousands of years in advance.

Many believe the perfect, holy, biblical or prophetic year is made up of 12 months each consisting of 30 days to make up a total of 360 days, the number of degrees in a circle.

Sir Robert Anderson was the first know person to come to the understanding that in the holy scriptures a period of time decreed from the throne of Yah is reckoned in terms of perfect geometrical years made up of 12 months of 30 days to make a perfect biblical year of 360 days. He published his idea in a book called "The Coming Prince" in Great Britain back in 1894. He was a prominent devoted evangelical and the chief investigator for Scotland Yard in the days of Victorian England. His concept of Daniel's seventy weeks prophesy is thought by many to be the benchmark work on this subject.

The earth circles around the sun in a precise orbit of 360.00 days. We then see a moon tracing out a perfect lunar month to new month interval of precisely 30.00 days. The moon traces this out 12 times a year for a perfect number of 12.00 months. The full moon would arrive faithfully at the spring equinox every year. Every year the Hebrew month of Nissan (spring), starts out the biblical year for a perfect calendar year of 12 months each comprising 30 days. This is the idealized version of the perfect solar system biblical year, or prophetic year.

There are verses in the bible that point clearly to a 30 day month. The following are a few examples:
Gen. 7:11 *In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on the same day all the fountains of the great deep burst open, and the floodgates of the sky were opened. The rain fell upon the earth for forty days and forty nights.*

Gen. 7:24 *The water prevailed upon the earth one hundred and fifty days.*

Gen. 8:3-5 *and the water receded steadily from the earth, and at the end of one hundred and fifty days the water decreased. In the seventh month, on the seventeenth day of the month, the ark rested upon the mountains of Ararat. The water decreased steadily until the tenth month; in the tenth month, on the first day of the month, the tops of the mountains became visible." As shown above, exactly five months is 150 days, which works out to 30 days per month. This seems to verify the idea that the biblical lunar month is considered to be 30 days even though it is precisely calculated at 29.530 days.*

Rev. 11:2 *"Leave out the court which is outside the temple and do not measure it, for it has been given to the nations; and they will tread under foot the holy city for forty-two months. "And I will grant authority to my two witnesses, and they will prophesy for twelve hundred and sixty days, clothed in sackcloth." (42 x 30=1260 days).*

Dan. 12:7 *I heard the man dressed in linen, who was above the waters of the river, as he raised his right hand and his left toward heaven, and swore by Him who lives forever that it would be for a time, times, and half a time; and as soon as they finish shattering the power of the holy people, all these events will be completed. This lines up perfectly with Rev. 11:2. (360 + 720 + 180=1260)*

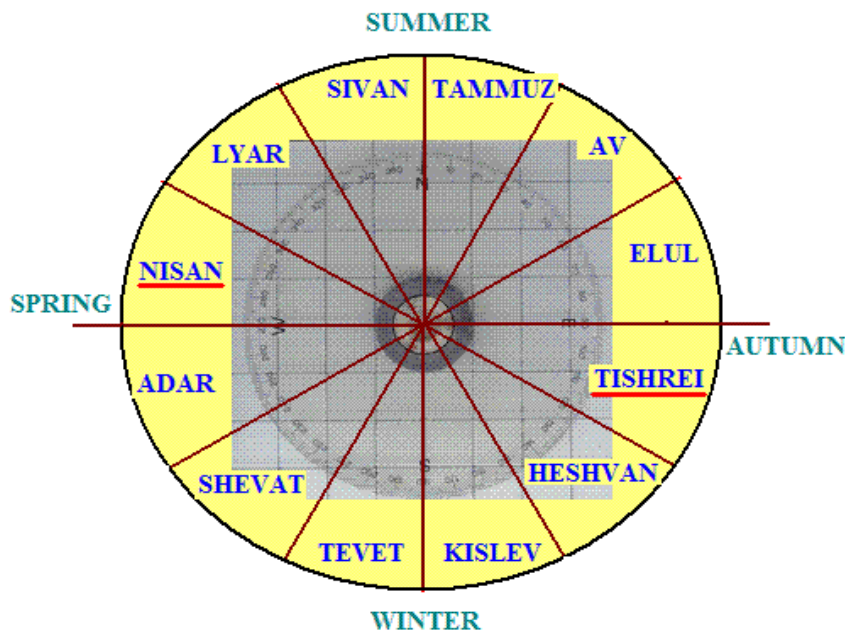
It seems that Yah has been revealing to us the fact that "a time" is the same as "a year" biblically speaking. A time as well as a year is 360 days. A heptad is a 7 year period of time (7 x 360 days =2520 days). The following verses verify this time is as a year concept.

Rev. 12:6 *Then the woman fled into the wilderness where she had a place prepared by God, so that there she*

would be nourished for **one thousand two hundred and sixty days**.

Rev. 12:14 But the two wings of the great eagle were given to the woman, so that she could fly into the wilderness to her place, where she **was nourished for a time and times and half a time*, from the presence of the serpent.

Gen. 1:14-19 says, "Then Yah said, "Let there be lights in the expanse of the heavens to separate the day from the night, **and let them be for signs, and for seasons, and for days and years**; and let them be for lights in the expanse of the heavens to give light on the earth"; and it was so. And Yah made the two great lights, the greater light to govern the day, and the lesser light to govern the night; {He made} the stars also. And Elohim placed them in the expanse of the heavens to give light on the earth, and to govern the day and the night, and to separate the light from the darkness; and Yah saw that it was good. And there was evening and there was morning, a fourth day."



THE PERFECT, HOLY, BIBLICAL OR PROPHETIC YEAR IS MADE UP OF 12 MONTHS EACH COMPRISING 30 DAYS TO MAKE UP A TOTAL OF 360 DAYS, THE NUMBER OF DEGREES IN A CIRCLE.

BACKGROUND TO ROSH HODESH

Yahveh created these lights to be for "signs, seasons, days and years." The Hebrew word for "seasons" is moed (Strong's # 4150) and means a fixed time or season. The Festivals of the Almighty (Lev. 23) were to be calculated from these lights. **Ps. 104:19** "**He made the moon for the seasons; The sun knows the place of its setting**". Each new day was recognized by the setting of the sun and each new month and new year was determined by the sighting of the first sliver of the new moon. The moon continues to serve as a faithful witness to El Shaddai's appointed Festivals. The Festival on the first day of each new month is called Rosh Hodesh (The New Moon) and the Festival on the first day of each new year is called Rosh Hashanah. The biblical new year began on Nissan1 as explained in Exod. 12:1-2. Num. 28:11-15.

YHVH commanded that offerings be brought on Rosh Hodesh. **Num. 10:10** says, "Also in the day of your gladness and **in your appointed feasts**, and on the first {days} of your months, you shall blow the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; and they shall be as a reminder of you before your Yahveh I am YAHVEH your Elohim." Two silver trumpets (Num. 10:2) were sounded on Rosh Hodesh. **Ps. 81:4** says, "**For it is a statute for Israel, An ordinance of the God of Jacob.**" The shofar (ram's horn) was also sounded on Rosh Hodesh to announce the new month.

1Sam. 20:5 So David said to Jonathan, "Behold, tomorrow is the **new moon** and I ought to sit down to eat with the king. But let me go, that I may hide myself in the field until the third evening. 1Sam. 20:24 indicates that there was a special meal associated with Rosh Hodesh, and so it became the custom to feast on Rosh Hodesh. It also shows that the people knew in advance when the sliver of the moon was to appear. The people used the phases of the moon as a way of life in those days. It was a common reliable way to know (if ever any doubt), about what day of the month it was.

Jonathan (King Saul's son) makes reference to Rosh Hodesh in **1Sam. 20:18** Then Jonathan said to him, "**Tomorrow is the new moon**, and you will be missed because your seat will be empty". During the

United Monarchy (King Saul, David, and Solomon) Rosh Hodesh was observed. **1Chr. 23:31** says, “and to offer all burnt offerings to Yahveh, on the sabbaths, the new moons and the fixed festivals in the number {set} by the ordinance concerning them, continually before Yah.”

The rabbis considered fasting a prohibition on Rosh Hodesh.

ROSH HODESH AFTER THE EXILE

Rosh Hodesh was still recognized even after the exile as the people renewed themselves to Yah. **Neh. 10:33** says, “for the shewbread, for the continual grain offering, for the continual burnt offering, the sabbaths, the new moon, **for the appointed times**, for the holy things and for the sin offerings to make atonement for Israel, and all the work of the house of our Elohim.” Rosh Hodesh was also observed by the people under Ezra’s leadership. **Ezra 3:4-5** reads, “And they celebrated the Feast of Booths, as it is written, and {offered} the fixed number of burnt offerings daily, according to the ordinance, as each day required; and afterward {there was} a continual burnt offering, **also for the new moons** and for all the fixed festivals of Yahveh that were consecrated, and from everyone who offered a freewill offering to Yahveh.” Yah wanted His people honoring His Shabbats and New Moons.

Rosh Hodesh and Its Spiritual Significance for the Believer in Messiah

What is the spiritual significance of Rosh Hodesh and what does it teach believers in Messiah?

Paul encouraged this primarily Gentile congregation in Colosse to not only observe the Sabbath and the Festivals, but to also celebrate Rosh Hodesh. **Col. 2:16** “Therefore let no one act as your judge in regard to food or drink or in respect to a festival or a **new moon or a Sabbath day** “ Paul knew that the Sabbath, the Feasts, and the New Moons were designed to teach believers about Messiah.

When the moon is completely darkened, it is in the “new moon” phase. When the first sliver of the New Moon is visible, it is called “waxing crescent.” When the first sliver is sighted, then it begins the new month. Each month the moon is “renewed” or “reborn.” This lunar cycle was a monthly reminder to teach the believer of their “new-birth” in Messiah. Remember that the moon has no light of its own. The moon does not generate light, it only reflects the sun’s light. When the moon is completely dark, it is to remind us of how our lives were before Messiah.

When the moon’s first sliver appears, it is beginning to reflect the sun’s light again. **2Cor. 4:6** says, “For Yah, who said, “**Light shall shine out of darkness**,” is the One who has shone in our hearts to give the light of the knowledge of the glory of Yah in the face of Messiah.” Pure light is white and represents righteousness. **Rev. 2:17** says, “He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give {some} of the hidden manna, and I will give him a **white stone**, and a new name written on the stone which no one knows but he who receives it.” This white stone was the acquittal stone. When one received the white stone they were considered justified or made righteous. White linen also represents righteousness. **Rev. 19:8** says, “And it was given to her to clothe herself in fine linen, bright {and} clean; for the **fine linen is the righteous acts of the saints**.” Read also Rev. 3:4-5, 3:18, 4:4, 7:9, 19:14. This transformation of turning something from guilty (red) to innocent (white) is best illustrated in **Isa.1:18** “Come now, and let us reason together,” Says Yahveh, **Though your sins are as scarlet, They will be as white as snow; Though they are red like crimson, They will be like wool.**”

Ps. 51:7 Purify me with hyssop, and I shall be clean; Wash me, and I shall be **whiter than snow**.” We do not have any righteousness of our own. Just as the moon reflects the sun’s light, so we reflect the SON’S righteousness in our lives. **2Cor. 5:17** “Therefore if any man is in Messiah, {he is} **a new creature**; the old things passed away; behold, new things have come.” Each Rosh Hodesh is designed to teach us about the new birth in Messiah.

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