

# Month Vs Moon

The Difference It Makes in Scripture and Understanding  
Yahuah's Feasts

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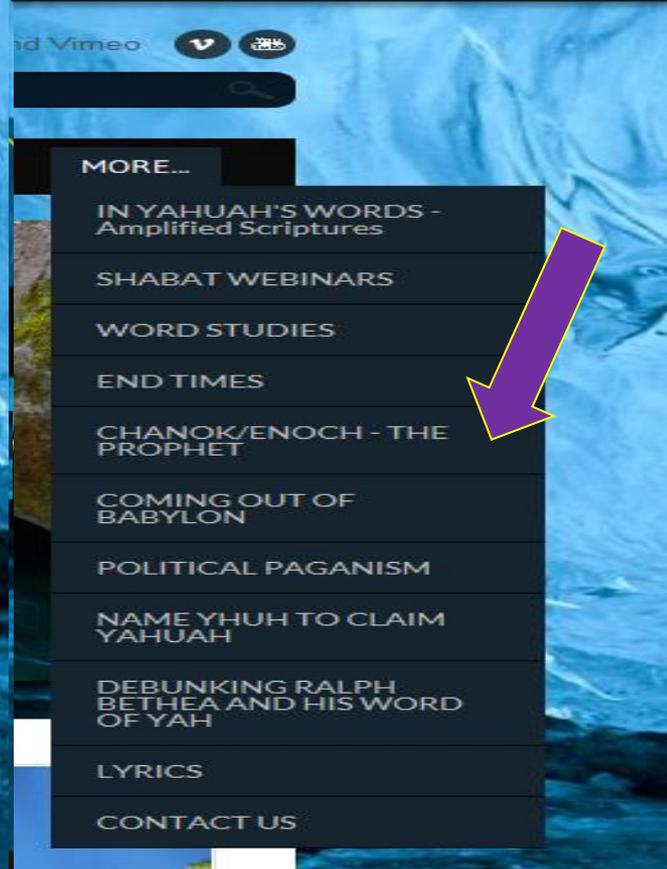


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Under the More Tab-  
Chanok/Enoch- The  
Prophet

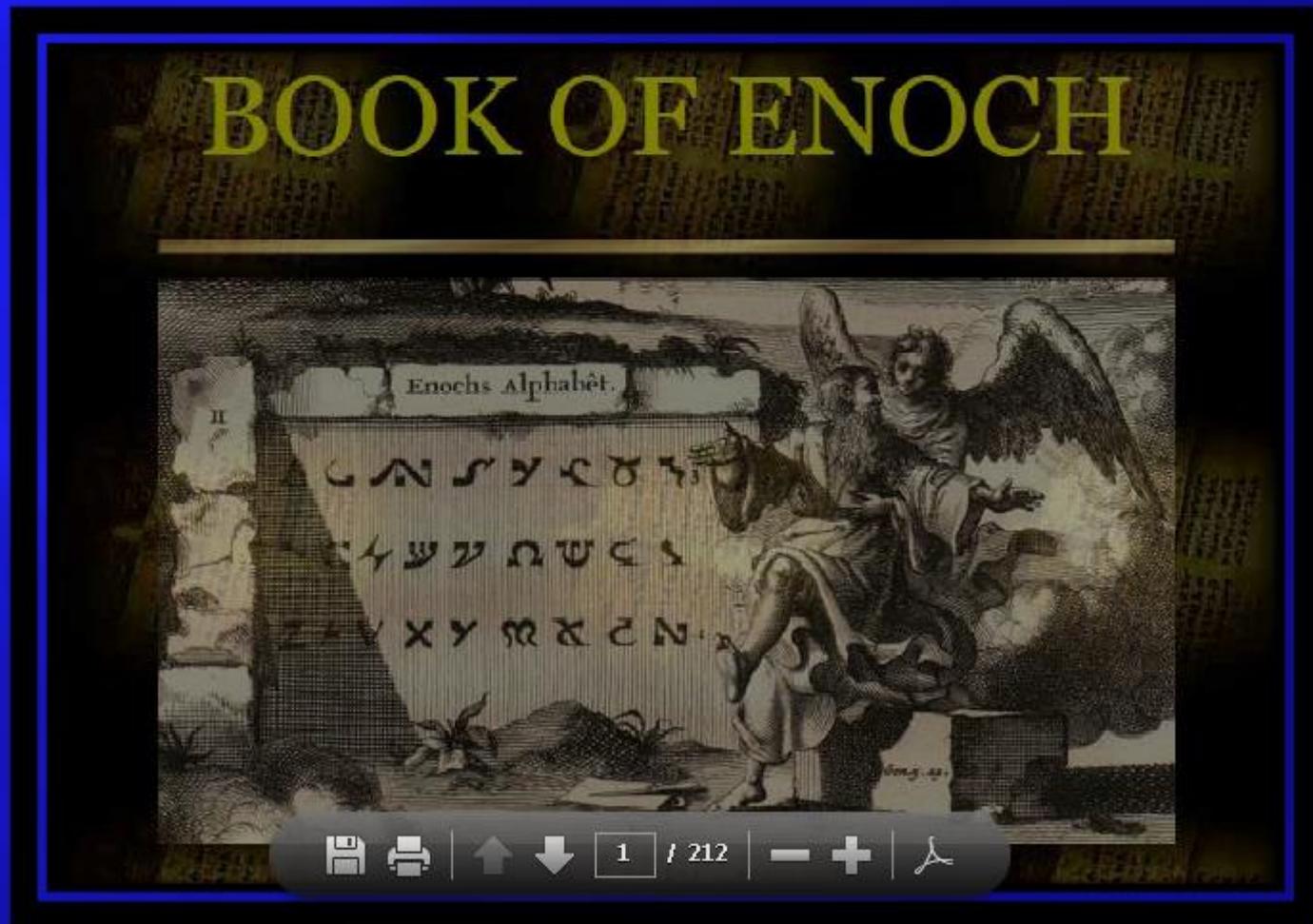


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# THE STUDY OF ENOCH

*The Man , The Book and The Calendar*



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First and foremost this is a study to help bring clarity to a very important issue that will determine how folks celebrate Yahuah's feasts. Having said that, it is important that each and every one of us make the effort to prove to ourselves beyond a shadow of a doubt that the feasts of Yahuah that we keep are as accurate to how Yah wants us to as possible. That is what the word shama is all about. Closely and carefully consider with the expectation of giving an answer. If you do the research and can answer the red flag questions others may have, by making your own calendar for several years out, making sure it does no violence to the weekly consecutive 7<sup>th</sup> day Shabbat and lastly check for pagan origins, then you are on strong ground.

If not, then we need to keep looking for answers. That is what is required of us that we keep looking for truth and keep cleansing our relationship of known errors.

This is not a study to try and convince anyone to change to the Enoch calendar as we have come to understand it. We stand strong behind the research and will provide the witnesses that prove its accuracy. It is a study to shed light on some red flag issues that we saw on the lunar system of the Jewish Calendar of Feasts when we did our research. If it brings up questions, then research it yourself. You alone will decide with the Ruach Ha Qodesh's wisdom which path you will follow. Just like the pronunciation of Yahuah's name we will not create division over it- but will always provide information on what we have found to be true.

From what we can find, there are only 3 scriptures that most lunar feast folks use to confirm that the feasts are determined by the moon. We have taken a sample from several sites that support either the crescent, full or new moon observances. The problem is none of these specifically state this and when taken in context and looking at the Hebrew, does not mean it at all. Let us shama- closely and carefully consider the first.

**Gen 1:14** And Eternal<sup>H430</sup> said,<sup>H559</sup> Let there be<sup>H1961</sup> lights<sup>H3974</sup> in the firmament<sup>H7549</sup> of the heaven<sup>H8064</sup> to divide<sup>H914 H996</sup> the day<sup>H3117</sup> from<sup>H996</sup> the night;<sup>H3915</sup> and let them be<sup>H1961</sup> for signs,<sup>H226</sup> and for appointed times,<sup>H4150</sup> and for days,<sup>H3117</sup> and years.<sup>H8141</sup> **Gen 1:15** And let them be<sup>H1961</sup> for lights<sup>H3974</sup> in the firmament<sup>H7549</sup> of the heaven<sup>H8064</sup> to give light<sup>H215</sup> upon<sup>H5921</sup> the earth:<sup>H776</sup> and it was<sup>H1961</sup> so.<sup>H3651</sup> **Gen 1:16** And Eternal<sup>H430</sup> made<sup>H6213 (H853)</sup> two<sup>H8147</sup> great<sup>H1419</sup> lights;<sup>H3974 (H853)</sup> the greater<sup>H1419</sup> light<sup>H3974</sup> to rule<sup>H4475</sup> the day,<sup>H3117</sup> and the lesser<sup>H6996</sup> light<sup>H3974</sup> to rule<sup>H4475</sup> the night:<sup>H3915</sup> *he made* the stars<sup>H3556</sup> also.

Let us break it down.

Gen 1:14 And Eternal said, `Let luminaries be in the expanse of the heavens, to make a separation between the day and the night

Look closely. Yah is talking about luminaries. What are those exactly? Let us look at Strong's # H3974 and the root word H215.

Lexicon :: Strong's H215 - 'owr Aa

**אור**

<b>Transliteration</b>	<b>Pronunciation</b>
'owr	ōre (Key) 
<b>Part of Speech</b>	<b>Root Word (Etymology)</b>
verb	A primitive root

**Dictionary Aids**

**TWOT Reference:** 52

**KJV Translation Count — Total: 43x**

The KJV translates Strong's H215 in the following manner: light (19x), shine (14x), enlighten (5x), break of day (1x), fire (1x), give (1x), glorious (1x), kindle (1x).

#### Outline of Biblical Usage [?]

- I. to be or become light, shine
  - A. (Qal)
    - i. to become light (day)
    - ii. to shine (of the sun)
    - iii. to become bright
  - B. (Niphal)
    - i. to be illuminated
    - ii. to become lighted up
  - C. (Hiphil)
    - i. to give light, shine (of sun, moon, and stars)
    - ii. to illumine, light up, cause to shine, shine
    - iii. to kindle, light (candle, wood)
    - iv. lighten (of the eyes, his law, etc)
    - v. to make shine (of the face)

מָאוֹר

## Transliteration

*ma'owr*

## Pronunciation

mä·ōre' (Key)

## Part of Speech

masculine noun

## Root Word (Etymology)

From אֹר (H215)

## Dictionary Aids

TWOT Reference: 52f

KJV Translation Count — Total: 19x

The KJV translates Strong's H3974 in the following manner: **light (18x)**, **bright (1x)**.

## Outline of Biblical Usage [?]

I. **light, luminary**

## Strong's Definitions [?]

(Strong's Definitions Legend)

מָאוֹר mā'ōwr, maw-ore'; or מָאֹר mā'ōr; also (in plural) feminine מְאוֹרָה me'ōwrâh; or מְאוֹרָה me'ōrâh; from H215; **properly, a luminous body or luminary, i.e. (abstractly) light (as an element); figuratively, brightness, i.e. cheerfulness; specifically, a chandelier:—bright, light.**

4401 מָאוֹר (mā·'ôr): *Str* 3974; *light source, lights, luminary, i.e., that which gives out light* Swanson, J. (1997). *Dictionary of Biblical Languages with Semantic Domains : Hebrew (Old Testament)*

So the luminaries in Gen 1:14 speaks of things that give out light. That can only be the sun and stars as they are both fire balls of light. **The moon is disqualified** because it does not give off light- it **REFLECTS** light from the sun - our closest star. So you logically cannot use this verse to defend the use of the moon to determine the feasts since this verse has nothing to with the moon or feasts. Let's test it.

Gen 1:14 And Eternal said, `Let luminaries be in the expanse of the heavens, to make a separation \*\* (hab-dil ) between the day and the night...

So Yah is speaking of things that give off light- for what reason? To make the separation between the day and the night. \*\*The word translated "separation" hab-dil can also be translated *distinction*. Since the moon also shows up during the day, it is not an orb that can be counted on to prove that when its out its night. **The moon has to be disqualified for this reason as well.** The sun is never out at night and the stars are never seen during the day. The sun does bring in the day-stars are out at night. No matter what season, day of week or year, they are trustworthy and accurate. We can not say that for the moon can we? So Yah used the luminaries, the light sources, to indeed separate day and night- which cannot be the moon. **So this verse is disqualified to be used as a proof text that the moon was made to tell when the feasts are-** Yah so far is not even talking about the feasts!

It might be useful to think of the Sun as a large light bulb, and the moon as a large mirror. There are situations where we can't see the light bulb, but we can see the light from the bulb reflected in the mirror. This is the situation when the moon is out at night. We can't see the Sun directly because the earth is blocking our view of it, but we can see its light reflected from the moon. However, there are also situations where we can see both the light bulb and the mirror, and this is what is happening when we see the moon during the day. You can explore this for yourself with a light and a hand mirror. Depending on which way you face (away from the light or sideways to the light) you can see either just the mirror, or both the light and the mirror.

I hope this helps!

After the Sun, the Moon is the brightest object in the sky. Of course, the light we see doesn't originate on the Moon -- the Moon (like the planets) shines by reflected sunlight. [Note in passing: the Moon's surface is actually quite black. Only about 3% of the Sun's light which hits the Moon is reflected. But that's enough to light up our night sky.] The most prominent feature of the Moon's appearance in the sky is the Moon's **phase**. The Sun, of course, only lights up 1/2 the Moon -- the half that is facing the Sun. This doesn't always correspond to the half that faces the earth. In fact, if the Moon is on the same side of the earth as the Sun, we won't see the Moon at all.

The difference between the moon and the stars is the fact that a star (our sun) is burning, putting off light. The moon and planets are objects, the only reason there is light is because (1) like the moon, it reflects the light from the sun or (2) light from the earth called earthlight or earthshine.

British Dictionary definitions for earthlight

# earthlight

/ˈɜːθˌlaɪt/

noun

1. *another name for earthshine*

# earthshine

/ˈɜːθˌʃaɪn/

noun

1. the ashen light reflected from the earth, which illuminates the new moon when it is not receiving light directly from the sun

Collins English Dictionary - Complete & Unabridged 2012 Digital Edition

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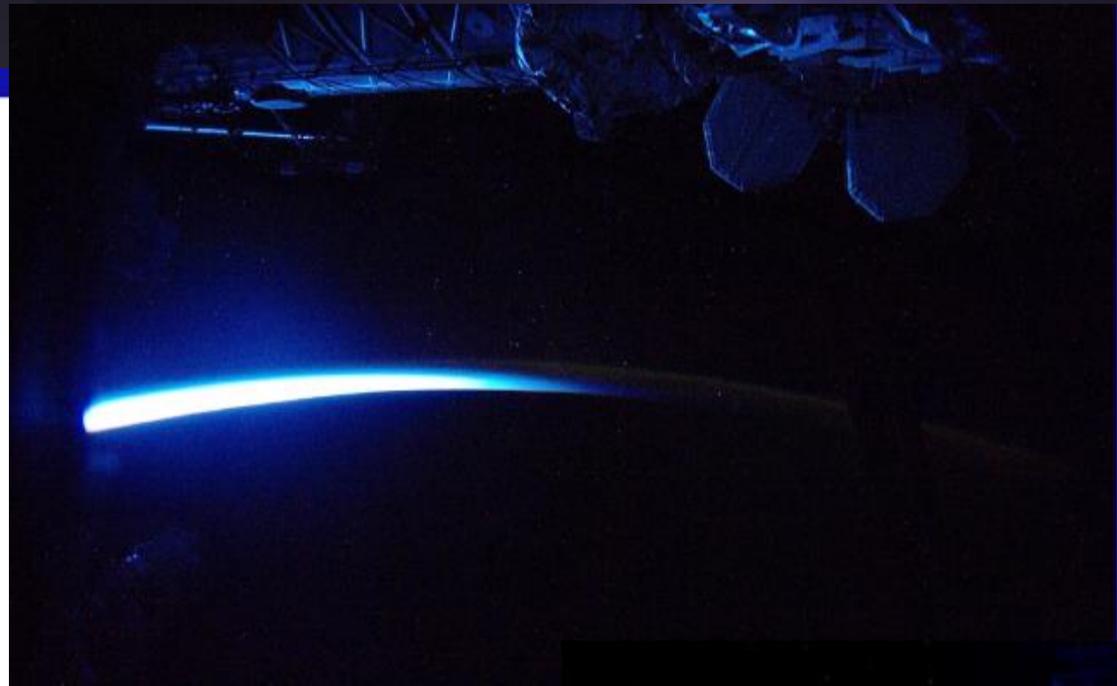
Publishers 1998, 2000, 2003, 2005, 2006, 2007, 2009, 2012

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## Word Origin and History for earthlight

*n.*

1833, from **earth** + **light** (n.). Apparently coined by British astronomer John Herschel.



<http://www.moonconnection.com/earthshine.phtml>

## What Is Earthshine?

Earthshine is a soft, faint glow on the shadowed part of the moon caused by the reflection of sunlight from the Earth.

Specifically, Earthshine happens when the light from the sun is reflected from the Earth's surface, to the moon, and then back to our eyes. Because of this double reflection of light, Earthshine is many, many times dimmer than the direct light of the sun on the moon. Earthshine is even more faint because the moon's "albedo" (a specific kind of reflectivity) is less than Earth's. Even though this dim light is only a reflection it can still illuminate some features of the moon.

Earthshine can be best seen during the crescent phases (the 1-5 day period before or after a New Moon). During this time the sun is mostly behind the moon from our perspective and bathing the Earth in a lot of direct light that is reflected onto the shadowed parts of the moon.

Moons orbiting other planets can also experience this phenomenon, generally called "planetshine".

This is what Earthshine looks like to the International Space Station:



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**We've learned that the earth reflects light, so does that make earth another light?**



Gen 1:14 and let them exist as signs (ott H226), and for appointed times (mo-adim H4150), and for days and years,

Here is the phrase that is said to point to the moon for the appointed times. However since we have proved we have not been talking about the moon- lets see if this passes the test for just the Sun and stars.

Here Enoch confirms the reliability of the sun and the stars as the time pieces Yahuah created on day four and that they are the time pieces that set up the 364 days per year!

### Enoch 74:12

**And the sun and the stars bring in all the years exactly, so that they do not advance or delay their position by a single day to eternity; but complete the years with perfect justice in 364 days.**

Note in this passage there is nothing said about the moon-but does speak to “exact” time keeping. The moon fluctuates too much to be a reliable time piece to start the year.

**Job 38:32**

**Can you lead forth the constellations (mazzaroth) at their appointed time, or can you lead the Bear (Orion) with its children?**

Here we have Yahuah talking to Job about His stars, His constellations.

**Psalm 147:4**

**He counts, divides and appoints the number of the stars; He gives names to all of them.**

Instead of using the term the Zodiac, we can use The Wheel of Stars – which are the constellations that line up with the 12 months of the year and we see by these Scriptures they all show up at their appointed times in a monthly order every year.

**So the question is why do we think that Yahuah made the moon as one of His lights?**

**When he's talking to Job about the stars coming out when he calls them, there is nothing said about the moon nor the earth for that matter.**

**The great light for our planet is our sun, which is still considered a star and the lesser light would be the rest of the stars that are so far away that they look like twinkling lights.**

**Due to the Scriptures confusing translations between month and moon, (which will be addressed in another study), "moon" has been added to prop up the idea that the moon is a light, to base a lunar calendar on when it is nothing more than earth's satellite.**

Lets check this list again of why there are lights in the firmament:  
Genesis 1:14, 17 and 18.

To divide the day from the night- **Only the sun does this**

- For Signs- **There are 12 signs in constellations one for each month-3 for each season. The sun is not for signs. The stars were used as a sign for Yausha's birth. Not the moon.**

For seasons-The stars are used for seasons with three signs of the zodiacal belt designated for each season. You could look at the stars, identify the constellation, and know the current season. You can't look at the sun or moon and identify the current season

For days-The sun can be used to count days, (the second time the sun came up is the second day) and the stars can be used to count days (the second time the stars came out is the second day) but the moon cannot be used to count days, because sometimes it is in the daytime sky, and sometimes it is in the nighttime sky.

- For years-The sun can be used for years (from vernal equinox to vernal equinox, etc.), and the stars can be used for years (when a certain constellation returns to its present position in a year), but the moon cannot be used for years.
- To give light upon the earth-The sun gives light upon the earth. The stars give light upon the earth. The moon does not give light upon the earth. The operative word here is "give." The sun and stars, being lights, can give light. The moon, not being a light, cannot give light, but can merely reflect light like all other planets and moons.
- To rule over the day-The sun could be said to "rule" over the day since it is always present during the day. The stars could not be said to "rule" over the day since they are never visible during the day. The moon could not be said to "rule" over the day since it is only visible in the day time sky 50% of the time during its revolution.
- To rule over the night-The stars could be said to "rule" over the night since they are always present during the night. The sun could not be said to "rule" over the night since it is never visible during the night. The moon could not be said to "rule" over the night since it is only visible in the night time sky 50% of the time during its revolution.



- To divide the light from the darkness-The sun divides the light from the darkness since it is never visible during the darkness. The stars divides the light from the darkness since they are never visible during the light. The moon does not divide the light from the darkness since it is visible 50% during the light of the day and 50% during the darkness of the night in the course of its revolution. How can the moon rule the night if once every 29.53 days it is never in the night time sky? It is probably safe to say, that the moon, during its orbit around the earth, is (on average) in the day time sky approximately 50% of the time and in the nighttime sky (only) approximately 50% of the time.

From a lunar website: “Yahweh set them to be signs for "seasons". This word 'seasons' comes from the Hebrew word "Moed" (Strong's [#4150](#)). Which is translated "feast" 23 times in the King James version. It literally means "Appointed time". **In the scriptures, it is obvious that the 'lesser light' is to be used to determine the feasts of Yahweh. All throughout scripture, Yahweh uses the word that is translated 'month' which literally means "new moon" in Hebrew to determine the times of His feasts.**”

In the above statement we have an incorrect leap of logic as we have seen that the moon is not an a luminary that has led to an error in judgement. Second, the incorrect speculation that because moed #4150 means appointed times- that **“it is obvious”** that the moon is used to determine the feasts of Yahuah! That is not what the verse says at all!

**Gen 1:14** And Everlasting said, `Let luminaries be in the expanse of the heavens, to make a separation between the day and the night, **then they** have been **for signs, and for seasons, and for days and years,**

The foundation upon which he has laid his position is now unstable. Let us shama (closely consider) Moed Strong's 4150.

The root word is Ya-ad. Strongs H3259. All Hebrew root words are verbs and thus are action words. This root consistently points to an action of assembling together at set times. Checking the 29 times it was used, you will not find any verses about the feasts.

### Strong's Definitions [?]

(Strong's Definitions Legend)

יָעַד *yā'ad*, yaw-ad'; a primitive root; to fix upon (by agreement or appointment); by implication, to meet (at a stated time), to summon (to trial), to direct (in a certain quarter or position), to engage (for marriage):—agree, (maxke an) appoint(-ment, a time), assemble (selves), betroth, gather (selves, together), meet (together), set (a time).

יָעַד

Lexicon :: Strong's H3259 - *ya'ad*

#### Transliteration

*ya'ad*

#### Pronunciation

yā·ad' (Key)

#### Part of Speech

verb

#### Root Word (Etymology)

A primitive root

#### Dictionary Aids

**TWOT Reference:** 878

**KJV Translation Count — Total: 29x**

**The KJV translates Strongs H3259 in the following manner:** meet (7x), together (5x), assemble (4x), appointed (3x), set (3x), time (2x), betrothed (2x), agreed (1x), appointment (1x), gather (1x).

### Outline of Biblical Usage [?]

- I. to fix, appoint, assemble, meet, set, betroth
  - A. (Qal) to appoint, assign, designate
  - B. (Niphal)
    - i. to meet
    - ii. to meet by appointment
    - iii. to gather, assemble by appointment
  - C. (Hiphil) to cause to meet
  - D. (Hophal) to be set, be placed before, be fixed

Mou-ed or Mo-ad continues this theme of a coming together at an appointed time. So while it is obvious that Yah has appointed times- to say that the moon governs the feasts has no basis in Hebrew and is a colossally incorrect assumption. Feasts are just one aspect of an appointed time. **Think about it- Yahuah tells us to either use the specific day of the month or to specifically count a number of days with the exception of the first feast. Through Enoch, Yah tells us each quarter has 30-30-31 days. So there is no need to consult the sun or stars for any feast much less the moon. We find the new year by the equinox and then just count.**

Lexicon :: Strong's H4150 - *mow'ed* Aa

**מוֹעֵד**

<b>Transliteration</b>	<b>Pronunciation</b>
<i>mow'ed</i>	mō-ād' (Key) 
<b>Part of Speech</b>	<b>Root Word</b> (Etymology)
masculine noun	From <b>מוֹעַד</b> (H3259)

**Dictionary Aids**

**TWOT Reference:** 878b

**KJV Translation Count — Total:** **223x**

**The KJV translates Strong's H4150 in the following manner:**  
 congregation (150x), feast (23x), season (13x), appointed (12x), time (12x), assembly (4x), solemnity (4x), solemn (2x), days (1x), sign (1x), synagogues (1x).

New moon/ month days were not appointed by Yah through Moshal! It was a later addition (1<sup>st</sup> Samuel) and as we read it pertained to the king only.

In the restoration of the law under Nehemiah the New Moons were re-instituted and kept from that time through to the destruction of the Temple in 70 CE. Josephus records that they were kept during the entire Temple period and the High Priest attended in the Temple on the New Moons and Sabbaths.

**This is the same period of time that Yah was not happy with His people!**

**Gen 1:15** and they have been for luminaries in the expanse of the heavens to give light upon the earth:' and it is so.

The moon does not give light upon the earth it reflects the light of the sun and is also not an luminary. This is only speaking of the sun which by definition is a star.

**Gen 1:16** And Eternal makes the **Alef-Tau** two great luminaries, **Alef-Tau** the great luminary for the rule of the day, and the **Alef Tau** small luminary-for rule of the night, **Alef - Tau** the stars;

Notice no mention of the moon only the Luminaries and specifically now the stars for the night. Notice still no mention about the feasts! This is all about the perpetual calendar.

## BUT WAIT! THERE IS SOMETHING ELSE "SHADY" ABOUT GEN 1:16 !

**Gen 1:16** And Alum<sup>H430</sup> made<sup>H6213</sup> Alph-Tau<sup>(H853)</sup> two<sup>H8147</sup> great<sup>H1419</sup> lights;<sup>H3974</sup> (H853) the greater<sup>H1419</sup> light<sup>H3974</sup> to rule<sup>H4475</sup> the day,<sup>H3117</sup> and the lesser<sup>H6996</sup> light<sup>H3974</sup> to rule<sup>H4475</sup> the night:<sup>H3915</sup> *he made* the stars<sup>H3556</sup> also.

The words "he made" in italics were not in the original writings, but were added by the translators for clarification. In this case it does not clarify anything. It has only contributed to gross confusion.

In reading the instructional pages of Strong's, it tells us when no number appears for a word, that word was not in the original writings! Why didn't the translators put the word "also" in italics?

Something else isn't right. Notice the KJV does not show an Alph Tau before "the stars". Instead they threw in "he made". Lets look at the Hebrew.

Genesis 1:16

וַיַּעַשׂ אֱלֹהִים אֶת־שְׁנֵי הַמְּאֹרֹת הַגְּדֹלִים  
אֶת־הַמְּאֹר הַגְּדֹל לְמַמְשֶׁלֶת הַיּוֹם  
וְאֶת־הַמְּאֹר הַקָּטָן לְמַמְשֶׁלֶת הַלַּיְלָה וְאֵת

And God made two great lights, the greater light to rule the day and the smaller light to rule the night, and the stars. | LEB

LEB OT RI | הכוכבים:

4475 [e]	1419 [e]	3974 [e]	853 [e]	1419 [e]	3974 [e]	8147 [e]	853 [e]	430 [e]	6213 [e]
le·mem·še·leṭ	hag·gā·dōl	ham·mā·'ō·wr	'eṭ-	hag·ge·dō·līm;	ham·mē·'ō·rōṭ	šə·nê	eṭ-	'ē·lō·hīm,	way·ya·'as
לְמַמְשֵׁלֶת	הַגָּדוֹל	הַמְּאֹר	אֶתְ-	הַגְּדֹלִים	הַמְּאֹרֹת	שְׁנַי	אֶתְ	אֱלֹהִים	וַיַּעַשׂ 16
to govern	greater	the light	-	great	lights	two	-	God	And made
Noun	Adj	Noun	Acc	Adj	Noun	Noun	Acc	Noun	Verb

3556 [e]	853 [e]	3915 [e]	4475 [e]	6996 [e]	3974 [e]	853 [e]	3117 [e]
hak·kō·w·kā·bīm.	wə·'eṭ	hal·lay·lāh,	le·mem·še·leṭ	haq·qā·ṭōn	ham·mā·'ō·wr	wə·'eṭ-	hay·yō·wm,
הַכּוֹכָבִים:	וְאֶתְ	הַלַּיְלָה	לְמַמְשֵׁלֶת	הַקָּטָן	הַמְּאֹר	וְאֶתְ	הַיּוֹם
[he made] the stars	and	the night	to govern	lesser	the light	and	the day
Noun	Acc	Noun	Noun	Adj	Noun	Acc	Noun

Genesis 1:16

וַיַּעַשׂ אֱלֹהִים אֶת־שְׁנֵי הַמְּאֹרֹת הַגְּדֹלִים  
 אֶת־הַמְּאֹר הַגְּדֹל לְמַשְׁלַת הַיּוֹם  
 וְאֶת־הַמְּאֹר הַקָּטָן לְמַשְׁלַת הַלַּיְלָה  
 וְאֶת־הַכּוֹכָבִים: | LEB OT RI

And God made two great lights, the greater light to rule the day and the smaller light to rule the night, and the stars. | LEB

The Hebrew-English Reverse Interlinear Old Testament Lexham English Bible Shows the Alph-Tau but ignores it and applies the "and" which is the Wah to Stars not the Alph-Tau. If it were suppose to be "and the stars" the wah would Have been attached to the last word!

This is how it should be read:

And causing them to exist, by Alum, two covenant marks of light source great. The covenant mark light source greater (in size or older) to have authority of the day. And the covenant mark the lesser (smaller or younger) light source to have authority of the night, indeed the covenant mark, the stars.

Suffix	Meaning	Examples
(Patach and Tav) תֹּ	Changes a singular feminine noun to the construct form. of	תּוֹרַת מֹשֶׁה <i>Torat Moshe</i> (Torah of Moses)

So let us look at the Hebrew word for stars- ku-kab H3556. It not only perfectly describes the stars but also why they are the lights! They are burning balls of fire. Confirmation the moon does not have the power to be called an luminary.

Parkhurst page 223

### כֹּהַ

With both the ו and ה radical, but the former mutable, and the latter mutable or omissible, as in שֹׂרָה.

I. **To burn, scorch, as fire.** It occurs in a Niph. sense, *to be burned*, Prov. vi. 28. Isa. xliii. 2. As Ns. כִּי (formed as עֵי from עוֹרָה, שִׁי from שֹׂרָה) **a burning, scorching, as by the sun, "a sun-burnt skin."** Bp. Lowth. occ. Isa. iii. 24. Michaelis (Supplement. ad Lex. p. 1226.) takes כִּי for a N. in the **sense of a burning, conflagration.** Num. xiv. 22, *When there shall be כִּי a conflagration, (it shall be) to consume Kin, i. e. the Kenite.* Fem. כְּוִיָּה **a burn,** Exod. xxi. 25. מְכוּרָה and in reg. מְכוּרָת **a burning, as of fire.** Lev. xiii. 24, 25, 28; where it is applied to the *leprosy.*

II. As a N. כִּיּוֹן for כְּוִיּוֹן, as כִּי for כֹּר. occ. Amos v. 26, *But ye have borne the tabernacles of your Moloch, וְאֵת כִּיּוֹן צִלְמֵיכֶם כּוֹכַב אֱלֹהֵיכֶם and the Chiun of your images, the star, shine or glory, of your Aleim, which ye made to yourselves.* Here it is manifest that כִּיּוֹן is equivalent to כּוֹכַב. Accordingly the LXX in their translation entirely omit כִּיּוֹן, and only retain כּוֹכַב, which they render το αστρον **the star.** כִּיּוֹן therefore ought rather to be referred to **this root כֹּהַ to burn,** than to כֵּן *to establish.* But what does כִּיּוֹן more distinctly signify? If we recollect that the cherubim were at their original institution, Gen. iii. 24, attended by *הַחֵרֶב הַמְתַּהַפֶּכֶת* את להט

Yahuah didn't specifically appoint the moon over the moed's-  
appointed times but does say the Luminaries do have a say in them.

Why? Because they, the sun/stars are the time pieces in His  
calendar. You cannot make any appointment to meet without knowing  
the day or time! It is just that simple! Also notice Yah uses sunsets  
to start His days not moon rises!

There is no way you can make the connection that in Genesis 1:14-  
16 Yahuah is appointing the moon as the time piece for the feasts  
per the Hebrew definition and the confirmation by Enoch.

That is a man made **addition made** from pagan satanic sources. Yahuah  
is the source of light and uses His sources of light to illuminate the  
path home by using His luminaries to set up His perpetually accurate  
time piece-calendar.

Shatan can not create light so uses the orb - the satellite of earth-  
the moon to make a counterfeit calendar by mirroring Yahuah's idea  
but uses the moon which just reflects the light of the sun. Shatan's  
plan for a calendar is inaccurate and worse for some who use it,  
requires that they then change the Shabat as a 7 day consecutive  
count to line up by the moon!

Another verse that is used a lot is Psalms 104:19 for pointing to the moon as a determining factor for the feasts. Let us shama (closely consider )it.

**Psa 104:19** He made the moon for appointed times, The sun has known his place of entrance. **Psa 104:20** You set darkness, and it is night, In it does every beast of the forest creep. **Psa 104:21** The young lions are roaring for prey, And to seek from Yah their food. **Psa 104:22** The sun rises, they are gathered, And in their dens they crouch. **Psa 104:23** Man goes forth to his work, And to his service--till evening. **Psa 104:24** How many have been Thy works, O Yahuah, All of them in wisdom You have made, Full is the earth of Your possessions.

An unfortunate habit folks have is to take verses out of context using the ill advised (by Yahuah) precept upon precept. If you will remember that verse actually translates Yah as saying by doing this, you reduce His meanings to nothing more than blah blah blah.

**Isa 28:13** And to whom a word of Yahuah has been, **Rule on rule, rule on rule H46673**, line on line, line on line, A little here, a little there, So that they go and have stumbled backward, And been broken, and snared, and captured.

**Psa 104:19** He made the moon (H3394 Yarech) for appointed times, The sun has known his place of entrance. **Psa 104:20** You set darkness, and it is night, In it does every beast of the forest creep. **Psa 104:21** The young lions are roaring for prey, And to seek from Yah their food. **Psa 104:22** The sun rises, they are gathered, And in their dens they crouch. **Psa 104:23** Man goes forth to his work, And to his service--till evening. **Psa 104:24** How many have been Thy works, O Yahuah, All of them in wisdom You have made, Full is the earth of Your possessions.

It is clear that Yahuah is speaking of the moon being appointed for watching over the night time as he is contrasting this thought with the sun over the day. There is nothing in here regarding the feasts! It is speaking of the rotation of Yah's creatures, who if were out at the same time gathering food would be eating each other. But man is safe inside while the young lions look for prey. In the day the man goes to work and the lions sleep! These are the appointed times for man and beast to safe live together that these verses are talking about! The only ones feasting here are the lions by the moon!

יער

I. In Kal, to appoint, constitute. occ. Jer. xlvii. 7. Mic. vi. 9. 2 Sam. xx. 5, *And he tarried beyond the set time which he had appointed (to) him.* So in Hiph. to appoint, fix, particularly as time. occ. Job ix. 19, *Who will or can appoint me a time? for trial namely. Who can sit as judge between me and God?—“Who shall be the judge of God?”* Scott. Jer. xlix. 19,—מי יעידני, or, according to the fuller reading of forty of Dr Kennicott’s codices, יועידני, *Who will appoint me the time? i. e. to fight or contend with me.* So Jer. l. 44, where twenty-eight of the Doctor’s codices read יועידני. As a N. mas. מועד plur. מועדים and (2 Chron. viii. 13.) מועדות *a set regular time, a season.* Gen. i. 14. xvii. 21. xxi. 2, & al. freq. Ps. civ. 19, *He made the lunar light* (not for seasons or set times in the sense of sacred seasons or periodical feasts, comp. under חודש II. but) *according to (its) seasons, or periodical returns of continually increasing or waning light; so it follows in the text, the solar light knoweth his going off, or setting.* As a N. fem. מועדה *appointment.* occ. Josh. xx. 9.

If there are any examples in scripture where the moon is not used to determine a "moedim," then their entire argument will fall to the ground. Why? Because if we have examples in scripture where the moon is not involved in setting some "moedim," it proves that the moon doesn't necessarily need to be involved in finding the new months or feasts and certainly not the new year.

<http://www.elijah.com/lunarsabbath.html>

The Sun/Stars do pass this test!

# חדש

Chadosh- KHA-Dash

What makes it really confusing is that when you look up this word in Hebrew it will give you both moon and month because that is how it has been translated in our modern English Scriptures. That is why there are some tests to help clarify what was written in the Torah and Yah's intent.

1. Scholars contend that the first usage is usually the best definition of that word.
2. Can "month" be inserted into the verse and will it still make sense?
3. What do the older lexicons give as definitions?
4. When do we detect a shift of meaning?

One of the oldest non pointed Lexicons has this to say about chodesh.

## חֹדֶשׁ

I. *To renew, restore to a former state.* 1 Sam. xi. 14. 2 Chron. xxiv. 4, & al. In Hith. *to renew itself, or be renewed.* Psal. ciii. 5. As a N. חֹדֶשׁ *new, fresh.* Exod. i. 8. Ley. xxvi. 10. Deut. xx. 5.

II. As a N. חֹדֶשׁ *a new or renewed period of days* nearly equal to a synodical month, and thence by the translators in general rendered a *month*, though strictly speaking the term חֹדֶשׁ has no more relation to the moon than to the sun. It has been supposed to denote the *new moon*, reckoned at the evening of its visibility, and thence a *synodical month*, from the *renovation of the lunar light*. But though I do not pretend to settle chronological niceties as dependent on astronomical observations, yet I shall show from scripture,

1st, That the Jewish חֹדָשִׁים were not *synodical months*; and

2dly, That in the passages where חֹדֶשׁ is supposed to denote the *visible new moon*, it hath another meaning.

As to the first particular, it is plain that the Jewish שָׁנָה or *year* was nearly the *solar tropical year* or about  $365\frac{1}{2}$  days; because by

Exod. xxiii. 16, they were to keep the *feast of ingathering* of the fruits of the earth בְּצֵאת at the *going out or end* of the year, which they could not have done for a series of years, had they computed by any other than a year nearly equal to the solar tropical one.\* Now from 1 Kings iv. 7. 1 Chron. xxvii. 1—15, it appears that there were *twelve חֹדָשִׁים in the ancient Jewish year, and no more.* But twelve *synodical months*, consisting each of about  $29\frac{1}{2}$  days, are far from equal to the solar tropical year; for  $29\frac{1}{2}$  days, multiplied by 12, equal only 354 days, whereas the solar tropical year consists of about  $365\frac{1}{2}$  days. It is evident, therefore, that by the Hebrew term חֹדֶשׁ cannot be meant a *synodical month* measured by the *lunar conjunctions* or the *periodical renovation of the lunar light.*

\* For instance, let us for a moment suppose them to have reckoned by the lunar year of twelve synodical months, or somewhat more than 354 days; in this case the fruits would not have been regularly ripe at the end of the year, but the *ingathering* must have been continually encroaching on the succeeding lunar years, till in about thirty-three such years it would have passed forward through every month of this kind of year.

The same conclusion may be clearly deduced from the Mosaic canon, Lev. xxiii. 39 (which see), by which the first day of the feast of *ingathering* was always to be on the 15th day of the 7th month, computed from the month *Abib*, according to Exod. xii. 2. **The month here intended must have been not a *synodical* but an *artificial* one; otherwise the fruits of the earth could not have been constantly gathered in (as the text imports) by the day prescribed.** It moreover appears from Exod. xii. 2, compared with Exod. xiii. 4, that the Israelites reckoned by such *artificial months* in Egypt; for with what propriety could any month which was not nearly adjusted to the solar tropical year, be called *Abib*, i. e. *the month of new fruits*? since a month not thus settled must be continually varying through every season.

Again, since the paschal solemnity always began on the 14th day of the month *Abib*, (see Exod. xii. 6, 14. Lev. xxiii. 5.) and it was commanded that *a wave-sheaf of the first fruits* (of barley namely) should be presented to Jehovah on the morrow after the Sabbath in the paschal week, (Lev. xxiii. 10, 11.) we may be sure that the month *Abib* was not erratic, but fixed to a certain *season* of the solar tropical year; especially since the Jews were commanded to compute their feast of *harvest* from the day that the wave-sheaf was presented. See Exod. xxiii. 16. Lev. xxiii. 15, 16. Deut. xvi. 9, 13. **The ancient Jewish *חדשים* therefore were not *synodical* but *artificial* or *technical months*, adjusted in such a manner that *twelve* of them were nearly equal to the solar tropical year, as our twelve calendar months are.** I shall now

In the second place show briefly, that in the texts where *חדש* has been supposed to denote the *visible new moon*, it hath another meaning. The first and principal of these passages, and which clears all the rest, is Num. xxviii. 14.

For unless it be taken for granted that *חדש* signifies the *visible new moon*, there is no precept in scripture for any particular solemnities on such *visible new moon*; but in Num. xxviii. 11. it is commanded, *In the beginnings of *חדשיכם* YOUR (N. B.) months ye shall offer a burnt-offering unto the Lord—ver. 14.— This is the burnt-offering *חדש בחדש* of the month in its month throughout the months of the year. *חדש* in this latter verse is plainly equivalent to the *beginning of the Jewish month* in the former, and therefore cannot denote the *visible new moon*; because, as above shown, *their months were not synodical*. And this context explains 1 Sam. xx. 5. 2 Kings iv. 23. Isa. i. 13. lxvi. 23. Ezek. xlvi. 3, 6, and all the other texts where *חדש* is in our translation improperly rendered *new moon*, instead of *month-day*, or *first day of the month*. So Psal. lxxxii. 4, *Blow the trumpet *בחדש* on the first day of the month, *בנסה ליום חגנו* in the (עת) numbered or computed for our perpetually returning feast-day, as Num. x. 10, which see *חדת* Chald.**

חֹדֶשׁ Chald.

As a N. from the Heb. חֹדֶשׁ, *new*. Once, Ezra vi. 4.

As a noun between Month and Moon which has the greater number of uses?

Lexicon :: Strong's H2320 - **chodesh** Aa

**חֹדֶשׁ**

<b>Transliteration</b>	<b>Pronunciation</b>
<i>chodesh</i>	khō'-desh (Key) 
<b>Part of Speech</b>	<b>Root Word (Etymology)</b>
<b>masculine noun</b>	From חֹדֶשׁ (H2318)

**Dictionary Aids**

**TWOT Reference:** 613b

**KJV Translation Count — Total: 276x**

The KJV translates Strong's H2320 in the following manner: **month (254x)**, new moon (20x), **monthly (1x)**, another (1x).

We will explore these 20 verses a bit later.

The newer lexicons reflect the Babylonian concept of new moon first even though we saw that month was clearly used more times than moon.

- חֹדֶשׁ *ḥō'-dēš* month, in the second **month**, on the seventeenth

חֹדֶשׁ *ḥō'-dēš* **new moon; month**

noun, singular, absolute ± common, masculine, definite without ה

**Sense: lunar month** – the period between successive new moons.

BDB

**newness; new moon, month**

GHCLLOT

the new moon, the day of the new moo...

CHALOT

new moon; month; heat

DBL Hebrew

**month; New Moon Festival; New Moon...**

TLOT

**new**

NASB Dictionaries

BYBHV

new moon; month (; 200–299

CDWGTB

I חֹדֶשׁ (280 x): sf. חֹדֶשׁוֹ; pl. חֹדָשִׁים, חֹדָשִׁי, sf. חֹדָשִׁיו, חֹדָשִׁיכֶם;

art. חֹדָשִׁים, חֹדָשִׁי, חֹדָשִׁי, w/o art. חֹדָשִׁים, חֹדָשִׁי (bo-, lo-); m. Gn 7:11, f.

Gn 38:24;—1. **new moon**, the day on wh. the crescent moon is

again visible 2 K 4:23; *mimmoḥ<sup>o</sup>rat haḥōdeš* on the day after the

new moon 1 S 20:27; *yōm haḥōdeš haššēnī* on the 2nd day after the

new moon 1 S 20:34;—2. **month** 1 K 6:1; *ḥōdeš yāmīm* a full month

Gn 29:14; oth. idioms, e.g. *ḥōdeš b<sup>e</sup>ḥōdšō* a whole month long Nu

28:14; *'iš ḥōdšō* each one during his month 1 K 5:7; dating: *šib'ā 'āsār*

*yōm laḥōdeš* 17th day of month Gn 7:11; *ben-ḥōdeš* a month old Lv

27:6; *šib'ā ḥ<sup>o</sup>dāšīm* for 7 months 1 S 6:1;—3. **heat** (of female animal)

Je 2:24.

2542 חֹדָשׁ (*ḥā-dāš*): v.; = Str 2318; TWOT 613—1. LN 13.1-13.47 (piel)

**renew**, restore, i.e., place in a state or condition identical or nearly the

same as a prior state (2Ch 15:8; 24:4, 12; Ps 51:12[EB 10]; 104:30; Isa 61:4;

La 5:21+); (hitp) **renew oneself** (Ps 103:5+); 2. LN 34.42-34.49 **reaffirm**,

i.e., confirm a prior relationship or association (1Sa 11:14+); 3. LN

58.70-58.75 **new**, i.e., to be different and so not the same as a prior

object (Job 10:17+), see also domain LN 13.1-13.47

**2543** חָדָשׁ (*ḥā-dāš*): adj.; = Str 2319; TWOT 613a—1. LN 58.70–58.75 **new**, i.e., pertaining to that which is recent, new, not old (Ex 1:8; Lev 23:16; Jos 9:13; Dt 20:5; Jdg 5:8; SS 7:14), note: Isa 66:22 NIV text as 2544; 2. LN 28.28–28.56 **new**, i.e., pertaining to something not previously **known** (Ps 40:4[EB 3]; Ecc 1:9); 3. LN 10.53–10.61 unit: חָדָשׁ הַשָּׂדֵה (*ʿiš-šā(h) ḥā-dāš*) bride, formally, new woman, i.e., a woman recently married (Dt 24:5)

### חָדָשׁ *ḥādāš* **new**

S 2319; BDB 294a; HALOT 1:294a; TDOT 4:225–44; TWOT 613a; NIDOTTE 2543

1. The root \**ḥdt* occurs in all Sem. languages with the same meaning (Berg., *Intro.* 220).

Hebr. has *ḥdš* pi. “to renew,” hitp. “to renew oneself,” and the noms. *ḥādāš* “new” (in the place-names *ḥādāšā* Josh 15:37; and Aram. *ḥāšôr ḥādattā* Josh 15:25; cf. Wagner no. 88) and *ḥōdeš* “new moon, month” (on the fem. PN *ḥōdeš* in 1 Chron 8:9, see J. J. Stamm, FS Baumgartner 322).

Hebr. *ḥādāš* corresponds to Akk. *eššu* (cf. *eddēšū* “being ever renewed”), Ug. *ḥdt* (WUS no. 908; UT no. 843), Phoen.-Pun. *ḥdš* (in the name of the city Carthage, *qrḥdšt* = “new city”), and Aram. *ḥādāt* (DISO 83; KBL 1074a), which occurs once in Ezra 6:4 as a textual error.

2318. חָדָשׁ **chadash** (293d); a prim. root; to renew, repair:—renew(5), renewed(1), repair(1), restore(3), restored(1).
2319. חָדָשׁ **chadash** (294a); from 2318; new:—new(47), New(2), new thing(1), new things(2), something new(1).
2320. חֹדֶשׁ **chodesh** (294b); from 2318; new moon, a month:—month(204), month and months(1), month throughout the months(2), months(33), new moon(17), new moons(9).
2321. חֹדֶשׁ **Chodesh** (295a); from 2318; an Isr. woman:—Hodesh(1).

One interesting study I found was this by Samuel Thompson called "Chodesh means Month Not Moon"

I liked this first and foremost because he starts where we all should and that is the Torah.

### The Hebrew Word "Chodesh" As Defined In Torah

The first time the Hebrew word "**Chodesh**" is in **Genesis 7:11** and the second time the word is used is in **Genesis 8:4**. In both occasions the text is clearly dealing with the 17th day of the **month**. (At this time if one uses the sighting or conjunction of the new moon, then the moon is would in fact waning and thus it is physically unable to be associated with any "new" moon translation)

**Gen 7:11** In the six<sup>H8337</sup> hundredth<sup>H3967</sup> year<sup>H8141</sup> of Noah's<sup>H5146</sup> life,<sup>H2416</sup> in the second<sup>H8145</sup> **month**,<sup>H2320</sup> the seventeenth<sup>H7651 H6240</sup> day<sup>H3117</sup> of the **month**,<sup>H2320</sup> the same<sup>H2320</sup> day<sup>H3117</sup> were all<sup>H3605</sup> the fountains<sup>H4599</sup> of the great<sup>H7227</sup> deep<sup>H8415</sup> broken up,<sup>H1234</sup> and the windows<sup>H699</sup> of heaven<sup>H8064</sup> were opened.<sup>H6605</sup>

**Gen 8:4** And the ark<sup>H8392</sup> rested<sup>H5117</sup> in the seventh<sup>H7637</sup> **month**,<sup>H2320</sup> on the seventeenth<sup>H7651 H6240</sup> day<sup>H3117</sup> of the **month**,<sup>H2320</sup> upon<sup>H5921</sup> the mountains<sup>H2022</sup> of Ararat.<sup>H780</sup>

## Genesis 7 Interlinear

7651 [e]	8145 [e]	2320 [e]	5146 [e]	2416 [e]	8141 [e]	3967 [e]	8337 [e]	8141 [e]	
bə-šib-‘āh-	haš-šê-nî,	ba-hō-deš	nō-ah,	lə-ḥay-yê-	šā-nāh	mê-‘ō-wt̄	šêš-	biš-naṭ	11
בְּשִׁבְעָה-	הַשְּׁנִי	בַּחֹדֶשׁ	נֹחַ	לְחַיֵּי-	שָׁנָה	מֵאוֹת	שֵׁשׁ-	בְּשָׁנָה	
on the seven	second	in the month	of Noah	of life	year	hundredth	six	In the year	
Noun	Noun	Noun	Noun	Adj	Noun	Noun	Noun	Noun	

4599 [e]	3605 [e]	1234 [e]	2088 [e]	3117 [e]	2320 [e]	3117 [e]	6240 [e]	
ma‘-yø-nōṭ	kāl-	niḇ-qø-‘ū	haz-zeh,	bay-yō-wm	la-hō-deš,	yō-wm	‘ā-šār	
מֵעֵינֹת	כָּל-	נִבְקְעוּ	הַזֵּה	בַּיּוֹם	--	לַחֹדֶשׁ	יּוֹם	עֶשֶׂר
from the fountains	all	burst open	that same	day		of the month	day	and tenth
Noun	Noun	Verb	Pro	Noun		Noun	Noun	Noun

6605 [e]	8064 [e]	699 [e]	7227 [e]	8415 [e]
niḇ-tā-ḥū.	haš-šā-ma-yim	wa-‘ā-rub-bōṭ	rab-bāh,	tə-hō-wm
נִבְּתַחוּ:	הַשָּׁמַיִם	וְאַרְבַּת	רַבָּה	תְּהוֹם
were opened	of heaven	and the windows	great	deep
Verb	Noun	Noun	Adj	Noun

## Genesis 8 Interlinear

2022 [e]	5921 [e]	2320 [e]	3117 [e]	6240 [e]	7651 [e]	7637 [e]	2320 [e]	8392 [e]	5117 [e]
hā-rê	'al	la ḥō-deš	yō-wm	'ā-sār	bə-šib-'āh-	haš-šə-bī-'ī,	ba ḥō-deš	hat-tē-bāh	wat-tā-nah
הָרֵי	עַל	לְחֹדֶשׁ	יּוֹם	עֶשְׂרִי	בַּשְּׁבִיעִי	הַשְּׁבִיעִי	בְּחֹדֶשׁ	הַתֵּבָה	וַתָּנַח 4
the mountains	on	of the month	day	and tenth	on the seven	seventh	in the month	the ark	And rested
Noun	Prep	Noun	Noun	Noun	Noun	Adj	Noun	Noun	Verb

780 [e]  
'ā-rā-rāt.

אַרְרָט :  
of Ararat

Noun

There are three instances, where in the translation to the KJV the word “month” has been added into the English translation where it does not actually exist in the Hebrew text of the Torah (**Genesis 8:5; 8:13**) but has been inferred.

Genesis 8 Interlinear

259 [e] bē-'e-hād בְּאֶתֶר	6224 [e] bā-'ā-sī-rī בְּעֶשְׂרֵי	6224 [e] hā-'ā-sī-rī; הָעֶשְׂרִי	2320 [e] ha-hō-deš הַחֹדֶשׁ	5704 [e] 'ad עַד	2637 [e] wə-hā-sō-wr, וְהִסּוֹר	1980 [e] hā-lō-wk הַלּוֹךְ	1961 [e] hā-yū הָיוּ	4325 [e] wə-ham-ma-yim, וְהַמַּיִם	5
on the first [day]	in the tenth [month]	the tenth	the month	until	also decreasing	steadily	became	And the waters	
Adj	Adj	Adj	Noun	Prep	Verb	Verb	Verb	Noun	

2022 [e] he-hā-rīm. הַהַרִים	7218 [e] rā-šē רָאִישֵׁי	7200 [e] nir-'ū נִרְאוּ	2320 [e] la-hō-deš, לַחֹדֶשׁ
of the mountains	were the tops	seen	of the month
Noun	Noun	Verb	Noun

Genesis 8 Interlinear

4325 [e] ham-ma-yim הַמַּיִם	2717 [e] hā-rē-bū הָרִבּוּ	2320 [e] la-hō-deš, לַחֹדֶשׁ	259 [e] bē-'e-hād בְּאֶתֶר	7223 [e] bā-ri-šō-wn בְּרֵאשִׁית	8141 [e] šā-nāh, שָׁנָה	3967 [e] mē-'ō-wt מֵאוֹת	8337 [e] wə-šêš- וְשֵׁשׁ	259 [e] bē-'a-ḥaṭ בְּאַחַת	1961 [e] way-hī וַיְהִי	13
the waters	were dried up	of the month	of the first	in the first	year	hundredth	and six	in the one	And it came to pass	
Noun	Verb	Noun	Adj	Adj	Noun	Noun	Noun	Adj	Verb	

6440 [e] pə-nē פָּנָי	2717 [e] hā-rē-bū הָרִבּוּ	2009 [e] wə-hin-nēh וַחֲנֵה	7200 [e] way-yar וַיֵּרָא	8392 [e] hat-tē-bāh, הַתֵּבָה	4372 [e] miḡ-sēh מִכְסֵה	853 [e] 'et- את	5146 [e] nō-ah נֹחַ	5493 [e] way-yā-sar וַיִּסַּר	776 [e] hā-'ā-res; הָאָרֶץ	5921 [e] mē-'al מֵעַל
the face	was dried	and behold	and looked	of the ark	the covering	-	Noah	and removed	the earth	from off
Noun	Verb	Prt	Verb	Noun	Noun	Acc	Noun	Verb	Noun	Prep

127 [e] hā-'ā-gā-māh. הָאֲדָמָה
of the ground
Noun

**There are no instances where the word "Chodesh" is translated as "new moon" in all the books of Torah.**

In the Torah the moon is only mentioned four times. Once in connection with the prophetic sign of Joseph's dream (**Genesis 37:9**), once in **Deuteronomy 33:14** concerning the growth of fruits and vegetables:

**Gen 37:9** And he dreamed<sup>H2492</sup> yet<sup>H5750</sup> another<sup>H312</sup> dream,<sup>H2472</sup> and told<sup>H5608</sup> it his brethren,<sup>H251</sup> and said,<sup>H559</sup> Behold,<sup>H2009</sup> I have dreamed<sup>H2492</sup> a dream<sup>H2472</sup> more;<sup>H5750</sup> and, behold,<sup>H2009</sup> the sun<sup>H8121</sup> and **the moon**<sup>H3394</sup> and the eleven<sup>H259</sup><sup>H6240</sup> stars<sup>H3556</sup> made obeisance<sup>H7812</sup> to me.

**Deu 33:14** And for the precious<sup>H4480</sup> <sup>H4022</sup> fruits<sup>H8393</sup> brought forth by the sun,<sup>H8121</sup> and for the precious things<sup>H4480</sup> <sup>H4022</sup> put forth<sup>H1645</sup> by **the moon**,<sup>H3391</sup>

**H3394**

ירח

yârêach

yaw-ray'-akh

From the same as [H3391](#); the moon: - moon.

**H3391**

ירח

yerach

yeh'-rakh

From an unused root of uncertain signification; a *lunation*, that is, *month*: - month, moon.

Both H3394- Yah-rakh

and twice in **Deuteronomy 4:18** and **17:3** concerning forbidden worship practices of the pagan nations.

**Deu 4:12**“And יהוה spoke to you out of the midst of the fire. You heard a voice of words, but saw no form, you only heard a voice.

**13**“And He made known to you His covenant which He commanded you to do, the Ten Words, and He wrote them on two tablets of stone.

**14**“And יהוה commanded me at that time to teach you laws and right-rulings, for you to do them in the land which you pass over to possess.

**15**“Therefore, diligently guard yourselves, for you saw no form when יהוה spoke to you at Horeb out of the midst of the fire,

**16**lest you should do corruptly and shall make for yourselves a carved image in the form of any figure – the likeness of male or female,

**17**the likeness of any beast that is on the earth or the likeness of any winged bird that flies in the heavens,

**18**the likeness of any creature that creeps on the ground or the likeness of any fish that is in the water under the earth;

**19**and lest you lift up your eyes to the heavens, and shall see the sun, and the **moon**, and the stars – all the host of the heavens – and you be drawn away into bowing down to them and serving them, which יהוה your Elohim has allotted to all the peoples under all the heavens.

Deu 17:2“When there is found in your midst, in any of your cities which יהוה your Eternal is giving you, a man or a woman who does what is evil in the eyes of יהוה your Eternal, in transgressing His covenant,  
**3**and has gone and served other mighty ones **and bowed down to them**, or to the sun **or to the moon** or to any of the host of the heavens, which I have not instructed,  
**4**and it has been made known to you and you have heard, and has searched diligently. Then see, if true: the matter is confirmed that such an abomination has been done in Yisra’el,.... **(The consequence is grave -read for yourselves)**.

**Mashah ((Moses) does not teach anything at all concerning the moon and being in association with the calendar! At this point we must stop and consider Yahuah’s warnings through Mashah’s (Moses’s) of curses that will be placed on the practice of adding to or taking away from His instructions. (Deuteronomy 4:2)**

In the Torah the word “Yerach” (**H#3391**) occurs but **twice** and is first translated in **Deuteronomy 33:14** as “moon”, but in the second instance in **Deuteronomy 21:13** as “month”.

*As we saw this verse is speaking of night shade foods.*

**Deu 33:14** And for the precious<sup>H4480 H4022</sup> fruits<sup>H8393</sup> brought forth by the sun,<sup>H8121</sup> and for the precious things<sup>H4480 H4022</sup> put forth<sup>H1645</sup> by the **moon**,<sup>H3391</sup> KJV

The context of **Deuteronomy 21:13** is quite significant to the translation since contextually it refers to the period that a Hebrew male is required to wait until he can marry a captive slave woman of the nations.

**Deu 21:13** And she shall put<sup>H5493 (H853)</sup> the raiment<sup>H8071</sup> of her captivity<sup>H7628</sup> from off<sup>H4480 H5921</sup> her, and shall remain<sup>H3427</sup> in thine house,<sup>H1004</sup> and bewail<sup>H1058 (H853)</sup> her father<sup>H1</sup> and her mother<sup>H517</sup> a full<sup>H3117</sup> **month**:<sup>H3391</sup> and after<sup>H310</sup> that<sup>H3651</sup> thou shalt go in<sup>H935</sup> unto<sup>H413</sup> her, and be her husband,<sup>H1167</sup> and she shall be<sup>H1961</sup> thy wife.<sup>H802</sup>

Num 10:8 And the sons<sup>H1121</sup> of Aaron,<sup>H175</sup> the priests,<sup>H3548</sup> shall blow<sup>H8628</sup> with the trumpets;<sup>H2689</sup> and they shall be<sup>H1961</sup> to you for an ordinance<sup>H2708</sup> for ever<sup>H5769</sup> throughout your generations.<sup>H1755</sup>

8628 [e] ū·tə·qa'·tem וּתְקַעְתֶּם then you shall blow Verb	2320 [e] hā·dā·šē·kem חַדְשֵׁיכֶם of your months Noun	7218 [e] ū·bə·rā·šē וּבְרֵאשֵׁי and in the beginnings Noun	4150 [e] ū·bə·mō·w'·ā·dē·kem וּבְמִנְעוֹדַיְכֶם and in your solemn days Noun	8057 [e] šim·hat·kem שִׂמְחַתְּכֶם of your gladness Noun	3117 [e] ū·bə·yō·wm וּבַיּוֹם Also in the day Noun		
1961 [e] lā·kem לְכֶם to you Prep	1961 [e] we·hā·yū וְהָיוּ that they may be Verb	8002 [e] šal·mē·kem; שְׁלָמֵיכֶם of your peace offerings Noun	2077 [e] zib·hē זִבְחֵי the sacrifices Noun	5921 [e] we·'al וְעַל and over Prep	5930 [e] 'ō·lō·tē·kem, עַל־תִּיְכֶם your burnt offerings Noun	5921 [e] 'al עַל over Prep	2689 [e] ba·hā·šō·šə·rōt, בַּחֲצֹצְרוֹת with the trumpets Noun
430 [e] 'ē·lō·hē·kem. אֱלֹהֵיכֶם: your God Noun	3068 [e] Yah·weh יְהוָה the LORD Noun	589 [e] 'ā·nī אֲנִי I [am] Pro	430 [e] 'ē·lō·hē·kem, אֱלֹהֵיכֶם of your God Noun	6440 [e] lip·nē לִפְנֵי before the face Noun	2146 [e] lə·zik·kā·rō·wn לְזִכְרוֹן for a memorial Noun		

In Numbers 10:10 it is written that first day of the month offerings were heralded by the blowing of the twin silver trumpets by the priests.

Given that as all the surrounding religions of the pagan nations, in accord with the Egyptians observed lunar months for their religious festivals and worshipped the moon.

Here the word “*Yerach*” being translated as “*month*” appears appropriate to denote the *time* given to the pagan captive woman for her period of grieving before her marriage to an Israelite as well as pointing to her leaving behind pagan moon worship religion of her ancestors and becoming part of Israel.

If we read **Sefer Yashar Chapter 9:8-10** we can see that even Abraham's father Terach worshipped elohim for every month of the year.

**8** And Terach had twelve elohim of large size, made of wood and stone, after the twelve months of the year, and he served each one monthly, and every month Terach would bring his meat offering and drink offering to his elohim; this did Terach all the days.

**9** And all that generation were wicked in the sight of אַיָּאֵל, and they made every man his elohim, but they forsook אַיָּאֵל who had created them.

**10** And there was not a man found in those days in the whole earth, who knew אַיָּאֵל (for they served each man his own elohim) except Noach and his household, and all those who were under his counsel knew אַיָּאֵל in those days.

**Deu 17:3** And hath gone and served other gods, and worshipped them, either the sun, or moon, H3394 or any of the host of heaven, which I have not commanded;

Since we are also not to serve Yahuah the same as the pagan's did their pieces of stone and wood- celebrating a new moon or new month day to Yah would not seem appropriate and something incorporated from other religions.

From the above verses we are given evidence that:

1. The Pagan Nations worshipped pagan elohim each month.
2. That each of the months started on a day where offerings were made to these elohim.
3. That the Scriptural Months observed at that time were 12.
4. That Noach and Abraham did not do what Terach did, in other words they would not have celebrated a so called “New Moon Day” each and every month as it simply is not commanded or instructed by Yahuah.

The word “*Yareach*” (**H#3394**) (a derivative of **H#3391** ‘Yerach”) is translated as “moon” and is found only three times in the Torah, and twice in the Book Of Joshua.

**Josh 10:12** Then Yehoshua spoke to יהוה in the day when יהוה gave the Amorites over to the children of Yisra’el, and he said before the eyes of Yisra’el, “Sun, stand still over Gib’on; **and moon**, in the Valley of Ayalon.”

**Josh 10:13** So the sun stood still, and the **moon** stopped, till the nation avenged itself upon their enemies. Is this not written in the Book of Yashar? Thus the sun stopped in the midst of the heavens, and did not hasten to go down for an entire day.

In Joshua “Chodesh” (H#2320) is translated as “month” and is found twice Joshua 4:19 and 5:10.

Jos 4:19 And the people<sup>H5971</sup> came up<sup>H5927</sup> out of<sup>H4480</sup> Jordan<sup>H3383</sup> on the tenth<sup>H6218</sup> *day* of the first<sup>H7223</sup> **month**,<sup>H2320</sup> and encamped<sup>H2583</sup> in Gilgal,<sup>H1537</sup> in the east<sup>H4217</sup> border<sup>H7097</sup> of Jericho.<sup>H3405</sup>

Jos 5:10 And the children<sup>H1121</sup> of Israel<sup>H3478</sup> encamped<sup>H2583</sup> in Gilgal,<sup>H1537</sup> and kept<sup>H6213</sup> (H853) the passover<sup>H6453</sup> on the fourteenth<sup>H702 H6240</sup> day<sup>H3117</sup> of the **month**<sup>H2320</sup> at even<sup>H6153</sup> in the plains<sup>H6160</sup> of Jericho.<sup>H3405</sup>

**Book of Judges:** Neither the word moon or month is found.

**Samuel:** The word “**Chodesh**” (H#2320) is translated as “**month**” (1 Samuel 20:27; 20:37) but in 1 Samuel 20:5, 18 and 20 it is translated as “**New Moon**”, in the conversation between David and Jonathan saying “*tomorrow is the New Moon*” . The word should be translated for the word “*Month*” in each case without altering the context and thereby making it compliant with Torah.

The actual reading should be: “*tomorrow is the **Rosh (Head or First) Chodesh (Month)***”.

There are also two other words used within Torah for the English word “Moon” they are:

1. “**Yareach**” (H#3394)
2. “**Ibanah**” (H#3842)

Here is the third verse that is used to “prove” the moon is suppose to be used to determine the feasts. This also crashes and burns under scrutiny as many words are added that are not in the Hebrew..

Psa 81:3 Blow up<sup>H8628</sup> the trumpet<sup>H7782</sup> in the new moon,<sup>H2320</sup> in the time appointed,<sup>H3677</sup> on our solemn feast<sup>H2282</sup> day.<sup>H3117</sup>

**Psalms:** The English translation “moon” is found 9 times only. In **Psalms 81** the word **Chodesh (H#2320)** is translated as “new moon” which would make more sense if it were translated into English as Month and it would be more compliant with Torah. The other 8 times of the occurrence of “moon” it is translated from the word “Yareach”.

**Psalms 81:** Nowhere in the Torah is it commanded as a statute for Israel to blow the trumpet on the new moon. This was not a statute for Israel. So either there is a *mistranslation* here or the psalmist is adding to the Torah which Yahuah forbids. In verse 3 the translation “new moon” the Hebrew word is Chodesh and should be translated as “month” and it becomes compliant with Torah and in so doing also clearly indicates that the verse can ONLY be referring to the Feast of Trumpets on the scriptural calendar!

Parkhurst

*month-day, or first day of the month. So Psal. lxxxi. 4, Blow the trumpet בּוֹדֵשׁ on the first day of the month, בְּכֹסֶה לַיּוֹם חֲגֹגוֹ in the (עת) numbered or computed for our perpetually returning feast-day,*

Let's have a look at these verses:

**Psalms 81:3** Blow up<sup>H8628</sup> the trumpet<sup>H7782</sup> **in the new moon,**<sup>H2320</sup> in the time appointed,<sup>H3677</sup> on our solemn feast<sup>H2282</sup> day.<sup>H3117</sup>

**H2320** חדש chôdesh *kho'-desh*

From [H2318](#); the **new** moon; by implication a **month**: - month (-ly), new moon.

**H2318** חדש châdash *khaw-dash'*

A primitive root; to **be new**; causatively to **rebuild**: - renew, repair.

So the correct translation should be:

**Psalms 81:3** Blow up<sup>H8628</sup> the trumpet<sup>H7782</sup> **in the month,**<sup>H2320</sup> in the time appointed,<sup>H3677</sup> on our solemn feast<sup>H2282</sup> day.<sup>H3117</sup>

There is also a bit of a problem with the translation of this verse. Yah's feasts are not solemn!. Also, with the word H3677 as "in the time appointed". Modern Lexicons will point to Ke-sa as a full moon however the word does not mean moon. To get that meaning you would have to add the word Yerach for moon. It means to be covered as we will see. So they have also added to this definition a word that is not there. It also means a throne or seat of honor.

Psa 81:3 Blow up<sup>H8628</sup> the trumpet<sup>H7782</sup> in the new moon,<sup>H2320</sup> in the time appointed,<sup>H3677</sup> on our solemn feast<sup>H2282</sup> day.<sup>H3117</sup>

כִּסֵּא *kē'·sě(h)* w the horn at new moon, at **full moon**, for our feast day,

כִּסֵּא *kě'·sě(?)* full moon

noun, singular, absolute ± common, masculine, definite without ה

Sense: full moon – the time when the Moon is fully illuminated and the beginning of the lunar month.

BDB full moon

GHCLOT the full moon; covered with light

CHALOT full moon

DBL Hebrew full moon; first of the month

NASB Dictionaries

BYBHV seat of honor, throne; seat, chair

CDWGTB



**4057** נֶצֶד (kě-sě<sup>(c)</sup>): n.[masc.]; = Str 3677; TWOT 1006—1. LN 1.26-1.33 **full moon**, i.e., a heavenly body that gives light at night (Pr 7:20+), note: for another interp, see next; **2.** LN 67.163-67.200 **first of the month**, formally, full moon, i.e., the appearance of a phase of the moon as a full orb, as a definite point in time to mark a new month (Pr 7:20+), see also 4060, note: for MT text in Job 26:9, see 4061

**4058** נֶסֶד (kis-sē<sup>(c)</sup>): n.masc.; = Str 3676, 3678; TWOT 1007—1. LN 6.106-6.117 **throne**, i.e., an ornate chair, a piece of furniture in which the ruler sat (1Ki 10:18), see also 4061; **2.** LN 37.48-37.95 **rule**, formally, throne, i.e., the authority and rulership of a leader over a people as a figurative extension of a throne as a piece of furniture (Dt 17:18; Ne 3:7), see also domain LN 37.35-37.47; **3.** LN 6.106-6.117 **chair**, i.e., a common piece of furniture to sit in (1Sa 1:9; 4:13, 18; 2Ki 4:10); **4.** LN 87.19-87.57 **place of honor**, i.e., a place in a social arrangement marking a relative high status (2Ki 25:28), see also domain LN 17.23-17.25; **5.** LN 7.2-7.25 unit: אֵילָם בְּסֵד (ê-lām kis-sē<sup>(c)</sup>) **throne hall**, i.e., a building in the palace complex (1Ki 7:7)

**4059** הִסְתֵּר (kā-sā(h)): v.; = Str 3680; TWOT 1008—1. LN 28.68-28.83 (qal) **keeps hidden**, keep to oneself, not respond with knowledge, i.e., keep information from others, though known and understood by oneself (Pr 12:16, 23+); (piel) **hide from** (Ge 18:17); **2.** LN 40.8-40.13 (qal pass.) **be covered**, be forgiven, i.e., remove guilt of a wrongdoing, as an extension of hiding or covering an object (Ps 32:1+); (piel) **forgive**, cover over (Ne 3:37); **3.** LN 79.114-79.117 (nif) **be covered**, i.e., place one object (often the top object covering a relatively large area) over another so the lower object cannot be seen or attacked (Jer 51:42; Eze 24:8+); (piel) **cover** (Ex 10:5); (pual) **be covered**, shrouded (Ge 7:19, 20; Ps 80:11[EB 10]; Pr 24:31; Ecc 6:4; Eze 41:16+); (hitp) **concealed** (Pr 26:26+); **4.** LN 49 (pual) **be clothed**, i.e., wear clothing as an extension of covering an object with another object (1Ch 21:16+); (piel) **clothe** (Dt 22:12); (hitp) **cover oneself, put on clothing** (Ge 24:65; 1Ki 11:29; 2Ki 19:1, 2; Isa 37:1, 2; 59:6; Jnh 3:8+); **5.** LN 79.9-79.17 (piel) **decorate**, i.e., make an object beautiful by covering with an adorning object (1Ki 7:18); **6.** LN 25.223-25.250 (piel) **overwhelm**, formally, cover, i.e., have feelings or attitude of worry and concern as an extension of being completely covered over by an oppressive object (Ps 55:6[EB 5])

M. Nouns

**4060** כֶּסֶף (kē·sě(h)): n.[masc.]; ≡ Str 3677; TWOT 1006—1. LN 1.26-1.33 **full moon**, i.e., a heavenly body that gives light at night (Ps 81:4[EB 3]+), see also 4057; note: for another interp, see next; 2. LN 67.163-67.200 **first of the month, formally, full moon**, i.e., the appearance of a phase of the moon as a full orb, as a definite point in time to mark a new month (Ps 81:4[EB 3]+)

**4061** כִּסֵּי (kis·sē(h)): n.masc.; ≡ Str 3678; TWOT 1007—LN 6.106-6.117 **throne**, i.e., an ornate chair, a piece of furniture in which the ruler sat (1Ki 10:19<sup>(2x)</sup>+), note: NIV text in Job 26:9, see also 4058

**כסא**

*To set, settle.* It occurs not, however, as a V. in Heb. but hence

I. As a N. **כסא** *a seat.* 1 Sa. i. 9. iv. 13, 18. 2 Ki. iv. 10. Prov. ix. 14. In all which passages the LXX accordingly render it *διφρεος*, and Vulg. *sella*. And observe that the LXX once translate it, when meaning *a royal throne*, by *διφρεος*, Deut. xvii. 18. It is remarked by Mr Harmer, Observations, vol. iii. p. 338, &c. that though the sitting on mats and carpets be now almost the universal usage of the East, yet that anciently not only *kings* and supreme *magistrates*, (see 1 Sam. i. 9. iv. 13, 18.) but sometimes *inferior magistrates*, (see Neh. iii. 7, and Harmer, vol. iii. p. 304.) in those countries sat upon a **כסא** *throne* or *raised seat*, and that this was considered as a piece of splendour, and offered as a mark of *particular respect*. “It was doubtless for this reason,” he adds, “that a *seat of this kind* was placed, along with some other furniture, in the chamber the devout Shunamitess prepared for the prophet Elisha, 2 Ki. iv. 18, which our version has very unhappily translated *a stool*, by which we mean the least honourable kind of seat in an apartment; whereas the original word [כסא]

**כסה**

With a radical, but mutable or omissible, ה, ה.

I. In Kal, transitively, *to cover, overspread, veil.* See Gen. ix. 23. xxxviii. 15. Exod. viii. 6. xv. 5. (where *יכסיומו* is put poetically for *יכסיומו*, the formative ו being dropped, and the י being substituted for ה, as in other instances; but eight of Dr Kennicott's codices read *יכסיומו*). Num. iv. 5. ix. 15. Jud. iv. 18, 19. Job xxxvi. 30, *behold he spreads upon it* (i. e. *the cloud*) *his light* (*lightning*) *ושרשי* *הים כסה* and *overspreads* (namely with the lustre of it) *the bottom of the sea*; when, according to Ovid's highly poetical expression, Metam. lib. xi. fab. x. lin. 523,

— *Fulmineis ardescunt ignibus undæ.*

The waters kindle with the fiery blaze.

So with על or על upon, following Num. xvi. 33. Job xxi. 26. xxxvi. 32, על כפים כסה אור *He (God) spreads the light (lightning) over the vaults (of heaven) or vaulted skies, and he (God) gives a commandment to it concerning him that prayeth, i. e. not to hurt him.* So Mal. ii. 16, *For Jehovah the Aleim of Israel saith he hateth שלח him who putteth away (the divorcer), and him who spreads violence (i. e. the blood of violence used against his wife, comp. Isa. lxiii. 3.) upon his garment.* This is a strong instance of the Jewish σκληροκαρδία *hard-heartedness* mentioned by our Saviour, Mat. xix. 8. Comp. the use of כסה Ezek. xxiv. 7. In Niph. *to be covered, overspread.* Gen. vii. 19, 20. Jer. li. 42. In Hith. *to cover, veil, or clothe oneself,* Gen. xxiv. 65. 1 K. xi. 29. 2 K. xix. 1, 2. As a participial N. כסוי *what is overspread, a covering.* occ. Num. iv. 6, 14. As a N. fem. כסות *a covering, raiment.* Gen. xx. 16. Exod. xxii. 26. Job xxiv. 7. As a N. מכסה *a covering.* Gen. viii. 13. Exod. xxvi. 14, & al. freq.

II. In Kal and Hiph. *to cover, hide, conceal.* See Gen. xviii. 17. xxxvii. 26. Prov. x. 18. xii. 16, 23. Job xxiii. 17. *Covering of sin* is spoken in several senses. God כסה covers sin when he *hides* it, as it were, from his sight, and will not observe it. Neh. iv. 5, or iii. 37. Ps. lxxxv. 3. Comp. Ps. xxxii. 1; man covers his own sin, when he *cloaks or palliates* it, Job xxxi. 33. Ps. xxxii. 5. Prov. xxviii. 13; that of another when he *conceals* or *says nothing* of it. Prov. xvii. 9. Comp. Prov. x. 12. Hence Gr. κιστη, Lat. cista, Eng. *a chest.* Lat. cassis a helmet, casa a house. Also Eng. *to case, a case.* French *cache* to hide. Une *caisse*, a chest, whence Eng. *cash*, money at hand. Nummus in arca.

III. As a N. כסה *the covered or canopied part of a throne.* occ. 1 K. x. 19, twice. But observe that for the former לכסה fifteen of Dr Kennicott's codices, and for the latter thirteen, read לכסא, and that in four other codices the ה in both words is written on a rasure. In Job xxvi. 9, כסה *the covering* seems to be the same as עב *the circumferential density* of the universe; מאחו פני כסה *seizing or taking posses-*

sion of, the face of the covering, he spreadeth his cloud upon it.

IV. As a N. fem. כוס, see Ps. xxiii. 5. Lam. iv. 21, and in construction כוס (2 Sam. xii. 3.) a drinking cup which covers or incloses the liquor, Gen. xl. 11, & al. freq. In Prov. xxiii. 31, not only the Keri, but likewise many of Dr Kennicott's codices have כוס with the ו. So in Jer. xxxv. 5, twenty of his codices read כוסות.

Since they are saying it is a masculine noun we have a choice of new month, which is not this word- it would be rosh chodesh or new moon, which is not this word- that would be rosh yareck or Ibanah. Or the covering of the throne. This is in alignment with the root word- a covering!

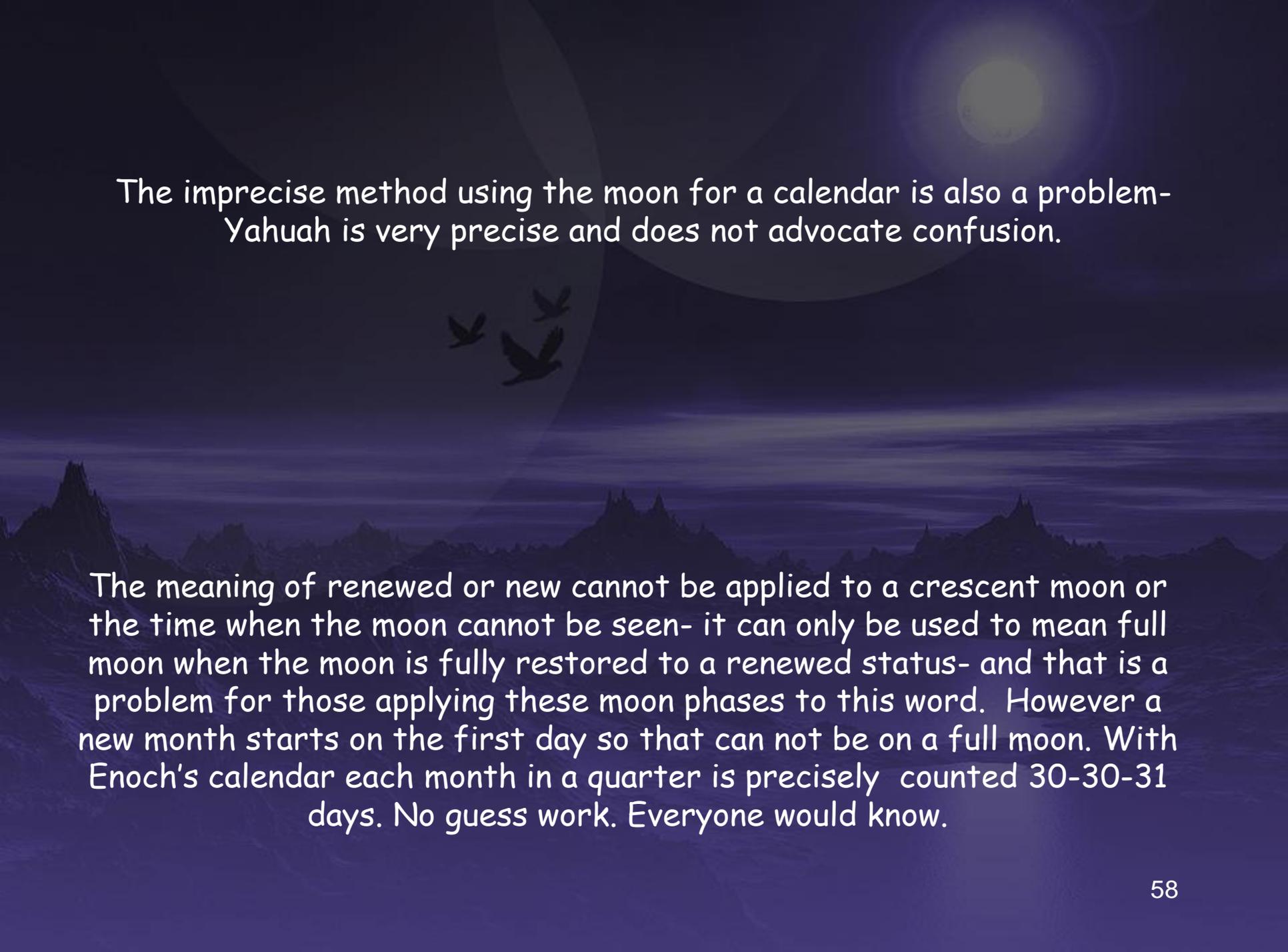
### Psalm 81:3

תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר בַּפֶּסַח לְיוֹם חַגֵּנוּ: | Blow the horn at new moon, at full moon, for our feast day, | LEB

Blow in the month (chodesh) shofar (trumpet) to the covering of the throne (ke-sa) for our day of feast (chag). Psalms 81:3

Or for our English ear- Blow in the month (of) trumpet toward the covering of the throne for our feast day.

We have not added any words that are not there and please note this is a specific feast day as none of this verse is plural. Since the feast of Trumpets is when Yahusha comes back as our King- It would make sense to blow the shofar in the direction of the throne.



The imprecise method using the moon for a calendar is also a problem-  
Yahuah is very precise and does not advocate confusion.

The meaning of renewed or new cannot be applied to a crescent moon or the time when the moon cannot be seen- it can only be used to mean full moon when the moon is fully restored to a renewed status- and that is a problem for those applying these moon phases to this word. However a new month starts on the first day so that can not be on a full moon. With Enoch's calendar each month in a quarter is precisely counted 30-30-31 days. No guess work. Everyone would know.

That month we know to be the seventh month.

- **Song of Solomon**, The word “Ibanah” (H#3842) is used once for “moon”, The word “month” is not used.
- **Ezra** The word “Chodesh” is used as month 12 times, and on one occasion the word “Yerach” is used as month (6:15). Ezra does not use the word moon.

- **Nehemiah**: The word “Chodesh” is translated as month 6 times, and once it is added into the text by the translator (It does not exist in the Hebrew text). The translation of “new moon” is not used.
- **Esther**: The word “Chodesh” is used as month 21 times with one occasion where “Month” is added by the translator. Moon is not used.
- **Isaiah**: the word “Moon” is found 7 times, once without a number, because it was added by the translator in **Isaiah 3:18**. The two different forms of “Yareach” (H#3394) and (H#3391) are used three times, and “Ibanah” (H#3842) is found twice translated as moon.

In **Isaiah 66:23** the word “Chodesh” is translated as “new moon” but to be compliant with Torah and particularly with **Numbers 10:10**, it must be translated "from one month to another."

**Isaiah 66:23** And it shall come to pass, <sup>H1961</sup> that from <sup>H4480 H1767</sup> **one new moon** <sup>H2320</sup> to **another,** <sup>H2320</sup> and from <sup>H4480 H1767</sup> one sabbath <sup>H7676</sup> to another, <sup>H7676</sup> shall all <sup>H3605</sup> flesh <sup>H1320</sup> come <sup>H935</sup> to worship <sup>H7812</sup> before <sup>H6440</sup> me, saith <sup>H559</sup> Yahuah. <sup>H3068</sup>

H2320 חֹדֶשׁ chôdesh *kho'-desh*

From [H2318](#); the **new** moon; by implication a **month**: - month (-ly), new moon.

**Isaiah 66:23** And it shall come to pass, <sup>H1961</sup> that from <sup>H4480 H1767</sup> **one new month** <sup>H2320</sup> to **another new month,** <sup>H2320</sup> and from <sup>H4480 H1767</sup> one sabbath <sup>H7676</sup> to another sabbath, <sup>H7676</sup> shall all <sup>H3605</sup> flesh <sup>H1320</sup> come <sup>H935</sup> to worship <sup>H7812</sup> before <sup>H6440</sup> me, saith <sup>H559</sup> Yahuah. <sup>H3068</sup>

**Numbers 10:10** Also in the day <sup>H3117</sup> of your gladness, <sup>H8057</sup> and in your solemn days, <sup>H4150</sup> **and in the beginnings** <sup>H7218</sup> **of your months,** <sup>H2320</sup> ye shall blow <sup>H8628</sup> with the trumpets <sup>H2689</sup> over <sup>H5921</sup> your burnt offerings, <sup>H5930</sup> and over <sup>H5921</sup> the sacrifices <sup>H2077</sup> of your peace offerings; <sup>H8002</sup> that they may be <sup>H1961</sup> to you for a memorial <sup>H2146</sup> before <sup>H6440</sup> your Eloah: <sup>H430</sup> I <sup>H589</sup> am Yahuah <sup>H3068</sup> your Eloah. <sup>H430</sup>

As we can see in **Numbers 10:10** the word **Chodesh (H#2320)** has been translated correctly as “New Month” and NOT NEW MOON.

- **Jeremiah:** uses the word Yareach twice as “moon”, **Chodesh (H#2320)** 18 times as month.
- **Ezekiel:** the word **Chodesh (H#2320)** is translated 19 times as “month” but the word month appears added by the Translators many more times.

In Ezekiel the word **“Chodesh” (H#2320)** is translated twice as “new moon” which again should be properly translated as month without changing the context. In both of these occasions the Hebrew text is not “Rosh Chodesh”, but “Yom Chodesh”, (**Ezekiel 46:1 & 6**) which should be translated as the **first day of the month** to be Torah compliant rather than “the day of the new moon”.

**Incorrect Translation Ezekiel 46:1** Thus<sup>H3541</sup> saith<sup>H559</sup> Yahuah<sup>H136</sup> Eloah;<sup>H3069</sup> The gate<sup>H8179</sup> of the inner<sup>H6442</sup> court<sup>H2691</sup> that looketh<sup>H6437</sup> toward the east<sup>H6921</sup> shall be<sup>H1961</sup> shut<sup>H5462</sup> the six<sup>H8337</sup> working<sup>H4639</sup> days;<sup>H3117</sup> **but on the sabbath<sup>H3117 H7676</sup>** it shall be opened,<sup>H6605</sup> **and in the day<sup>H3117</sup> of the new moon<sup>H2320</sup>** it shall be opened.<sup>H6605</sup>

**Incorrect Translation Ezekiel 46:3** Likewise the people<sup>H5971</sup> of the land<sup>H776</sup> shall worship<sup>H7812</sup> at the door<sup>H6607</sup> of this<sup>H1931</sup> gate<sup>H8179</sup> before<sup>H6440</sup> the LORD<sup>H3068</sup> in the sabbaths<sup>H7676</sup> **and in the new moons.<sup>H2320</sup>**

H2320 חֹדֶשׁ chôdesh *kho'-desh*

From H2318; the **new** moon; by implication a **month**: - month (-ly), new moon.

**Correct Translation Ezekiel 46:1** Thus<sup>H3541</sup> saith<sup>H559</sup> Yahuah<sup>H136</sup> Eloah;<sup>H3069</sup> The gate<sup>H8179</sup> of the inner<sup>H6442</sup> court<sup>H2691</sup> that looketh<sup>H6437</sup> toward the east<sup>H6921</sup> shall be<sup>H1961</sup> shut<sup>H5462</sup> the six<sup>H8337</sup> working<sup>H4639</sup> days;<sup>H3117</sup> **but on the Sabbath Day<sup>H3117 H7676</sup>** it shall be opened,<sup>H6605</sup> **and in the day<sup>H3117</sup> of the new month<sup>H2320</sup>** it shall be opened.<sup>H6605</sup>

**Correct Translation Ezekiel 46:3** Likewise the people<sup>H5971</sup> of the land<sup>H776</sup> shall worship<sup>H7812</sup> at the door<sup>H6607</sup> of this<sup>H1931</sup> gate<sup>H8179</sup> before<sup>H6440</sup> Yahuah<sup>H3068</sup> in the sabbaths<sup>H7676</sup> **and in the new months.<sup>H2320</sup>**

- **Joel:** The Moon occurs three times and each time it is “Yareach”, the word month is found once in translation but not in the Hebrew Text.
- **Hosea:** uses the word Chodesh (H#2320) as Month once, and does not use the word moon at all.
- **Amos 8:5** uses the word Chodesh (H#2320) as “Moon” once.
- **Habakkuk:** uses the word “Yareach” as moon once.
- **Haggai:** uses the word Chodesh (H#2320) four times as month.
- **Zechariah:** uses the word Chodesh (H#2320) 5 times as month and once the word “Yareach” is translated as “month” (**Zechariah 11:8**). Twice the word “month” was added by translators.
- **1st Kings:** Chodesh (H#2320) is translated as “Month” eleven times with three times the word month is Yareach.

- **2nd Kings:** Chodesh (H#2320) translated as “Month” 8 times with “Yareach” being translated as month one time. Chodesh is translated as “Moon” one time and “Yareach” as moon one time.
- **1st Chronicles:** Chodesh (H#2320) is translated sixteen times as “Month” and the word “Moon” is not found in the book **2nd Chronicles:** Chodesh (H#2320) is translated fourteen times as “Month” and the word “Moon” is not found.

The Hebrew word for Month H#2320 is used 256 times for “Month” it is only used 20 times for the word “Moon” which in my opinion is just a mistranslation of that word.

The weight of evidence however points to the Hebrew word #2320 to mean “Month” and NOT Moon.

However in all other instances of the Tanach (“First Covenant”) the translation of “moon” is not “Chodesh” but either “Yareach” or “Ibanah”.

## To conclude this section, we have identified the following precepts:

1. From Torah (meaning “the instructions”) the” Word “Chodesh” ONLY means “Month” and never “moon”.
2. In the Torah, Mashah (Moses) does not give any instructions that associate a new moon or the moon in any of its phases with the scriptural calendar.  
*(However, from archaeological evidence of the practices of the ancient Egyptian and Babylonian civilisations it is readily seen that all dominant ancient Middle East pagan nations kept their religious festivals in association with lunar month calendars.*
3. Except for a few specific instances, the word “Chodesh” in the Hebrew text of the Tanach (Books of the “First Covenant”) it is translated as “Month”.
4. On the few occasions where ”Chodesh” is translated as “New Moon”, it can readily be replaced by the translation “Month” to be compliant with the Torah of Yahuah without changing the contextual meaning of the scripture.

There is zero scriptural evidence for sighting new moons to determine the beginning of new months. It is 100% based on teachings within the Talmud. Listed are inspired and direct quotations:

~ [T]he new moon began when the thin crescent of the new moon was first visible at sunset. (Theological Wordbook of the Old Testament, vol 1, p. 266) \*\*  
**this puts at odds as we will see the translation of Ke-sa for full moon for the first of the month in the errant translation of Psalms 81:3.**

~ The ancient [pagan] Greeks recognized the visible new moon as the beginning of the month when they celebrated the “sickle of the new moon” with offerings and meals. This was also the case with the ancient Babylonians who worshipped the new moon as the goddess Isis, and had her wearing horns, which resembled the new moon.” (TDNT, vol. 4, p. 639.)

~ Until Hillel II instituted a permanent calendar based on calculations (ca. 360), the fixing of the new moon was determined by observation and the evidence of witnesses. During the earlier period, the practice of adding a second day to festivals ... was introduced for communities lying at a distance from Palestine, because it was doubtful on precisely which of the two days the new moon occurred.” (Encyclopedia of the Jewish Religion, p. 78; Massada-P.E.C. Press Ltd, 1965., based on talmudic tradition)

~ In old Israel the new moon—the day after the crescent was first sighted in the sky—was celebrated by sacrifices and feasting...” (Judaism, by George Foot Moore, professor of the history of religion, Harvard, vol 2, p. 22, based on talmudic literature)

### Specific Quotes from Talmud: This should be huge red flags

~ “The Sanhedrin was assembled in the courtyard (“bet ya’azek”) of Jerusalem on the 30th of each month from morning to evening, waiting for the reports of those appointed to observe the new moon; and after the examination of these reports the president of the Sanhedrin, in the presence of at least three members, called out: “The New Moon is consecrated”; whereupon the whole assembly of people twice repeated the words: “It is consecrated” (R. H. ii. 5-7; Sanh. 102)

• “In the times of the Second Temple it appears from the Mishnah (R. H. i. 7) that the priests had a court to which witnesses came and reported. This function was afterward taken over by the civil court (see B. Zuckermann, “Materialien zur Entwicklung der Altjüdischen Zeitrechnung im Talmud, “Breslau, 1882). The fixing of the lengths of the months and the intercalation of months was the prerogative of the Sanhedrin, at whose head there was a patriarch or THÑb. The entire Sanhedrin was not called upon to act in this matter, the decision being left to a special court of three. The Sanhedrin met on the 29th of each month to await the report of the witnesses.

In Nehemiah we find they proof they (Ezra) were adding to Yahuah's instructions!

**Neh 10:32** And we have appointed for ourselves commands, to put on ourselves the third of a shekel in a year, for the service of the house of our Eternal,

**Neh 10:33** for bread of the arrangement, and the continual present, **and the continual burnt-offering of the sabbaths, of the new moons**, for appointed seasons, and for holy things, and **for sin-offerings, to make atonement for Israel**, even all the work of the house of our Eternal.

**Jer 7:21** Thus said Yahuah of Hosts, Eternal of Israel, **Your burnt-offerings add to your sacrifices, And eat ye flesh.** **Jer 7:22** For I did not speak with your fathers, Nor did I instruct them in the day of My bringing them out of the land of Egypt, Concerning the matters of burnt-offering and sacrifice, **Jer 7:23** **But this thing I instructed them, saying: Harken to My voice, And I have been to you for Eternally, And ye--ye are to Me for a people, And have walked in all the way that I instruct you, So that it is well for you.** **Jer 7:24** And they have not hearkened, nor inclined their ear, And they walk in the counsels, In the stubbornness, of their evil heart, And are for backward, and not for forward. **Jer 7:25** Even from the day when your fathers Went out of the land of Egypt till this day, I send to you all my servants the prophets, Daily rising early and sending, **Jer 7:26** And they have not hearkened unto Me, Nor inclined their ear, and harden their neck, They have done evil above their fathers. **Jer 7:27** And you have spoken to them all these words, And they do not hearken to thee, And you have called to them, And they do not answer you. **Jer 7:28** And you have said to them: This is the nation that has not hearkened, To the voice of Yahuah its Eternal, Nor have they accepted instruction, Perished has stedfastness, Yea, it hath been cut off from their mouth.

What about the pagan background? Is Yah's ways the same as the pagans?  
Or are we instructed to leave them behind?

Because of people going after other deities and ways of Babylon,  
Yah blocks the correct path back to Him. His feasts.

**Hos 2:4** **And her sons I do not pity**, For sons of whoredoms *are* they,  
**Hos 2:5** For gone a-whoring has their mother, Acted shamefully has their conceiver, For she has said, I go after my lovers, Those giving my bread and my water, My wool and my flax, my oil and my drink. **Hos 2:6** Therefore, lo, I am hedging up your way with thorns, **And I have made for her a wall, And her paths she doth not find.** (The correct feasts) **Hos 2:7** And she has pursued her lovers, And she does not overtake them, And has sought them, and does not find, And she has said: I go, and I turn back to My first husband, For--better to me then than now. **Hos 2:8** And she knew not that I had given to her, The corn, and the new wine, and the oil. Yea, silver I did multiply to her, And the gold **they prepared for Baal.** **Hos 2:9** Therefore do I turn back, And I have taken My corn in its season, And My new wine in its **appointed time-moed**, And I have taken away My wool and My flax, covering her nakedness. **Hos 2:10** And now do I reveal her dishonor before the eyes of her lovers, And none does deliver her out of My hand. **Hos 2:11** **And I have caused to cease all her joy, Her festival, her new moon, and her sabbath, Even all her appointed times-moed,** **Hos 2:12** And made desolate her vine and her fig-tree, Of which she said, A gift they *are* to me, That my lovers have given to me, And I have made them for a forest, And consumed them hath a beast of the field. **Hos 2:13** **And I have charged on her the days of the Baalim,** To whom she makes perfume, And puts on her ring and her ornament, And goes after her lovers, And Me forget--an affirmation of Yahuah.

Most encyclopedias will inform you that the lunar calendar is of Babylonian origin. The Jews of today are one of only a few people (including some mislead Israelites) who still use this outdated anti-Scriptural Babylonian lunar calendar.

Those few people who still use the moon to determine time (i.e., lunar month, lunar year) will admit that a 13th lunar month must be added to their calendar seven times in each 19 year cycle, in order to balance with the solar calendar. Why would anyone using a lunar timetable, want to balance to the solar calendar? If the solar calendar is important enough to balance with, why not just use it?



The Encyclopedia Americana, 1959 ed., vol V, pp 191-192.

"In the Babylonian 19 year cycle the year, following the example of many more primitive calendars, began with the first new moon after the vernal equinox. After the partition of Alexander's Asiatic empire, this cycle was adopted, in 312 B.C., as the basis of the official calendar of the Seleucid empire in Mesopotamia and Syria, the only significant difference being that the Seleucid year, following the precedent of the old Macedonian calendar, began in the fall, with the new moon following the autumnal equinox.

There is evidence that in the 3d century B.C. this cycle was adopted by the Parthian dynasty in Persia, and that from Persia it reached China during the Han dynasty, where it continues as the basis of the Chinese calendar, the Moon Year. In Palestine, the 19 year cycle was adopted by the Jews for their religious calendar, and with slight modification it still continues in use among them. (See Jewish Calendar.) From the Jews it passed to the Christians, who have continued from that day to this to use it to determine the date of Easter.

"We hear of an Athenian scientist named **Meton**, who is said to have presented a 19 year cycle corresponding to this description, in 432 B.C., and in consequence it is sometimes referred to as the Metonic cycle; but there is no proof that it was independently devised by him, or that he had in his possession the data of observations sufficiently numerous or exact to make possible the computation, **the inference being that his contribution was to introduce to the Greek world the results of computations already perfected in Babylonia.**" (Emphasis added.)



And then, in vol XIX, p 410, ibid, we find:

"The lunar month was used by the Chaldeans and Egyptians, and is still by the Jews, Turks, and some uncivilized nations." (Emphasis added.)

The Jewish People's Almanac, 1988 ed., p 403

"All Jews on earth must 'Sanctify the Moon' (Kiddush Levana) when a new moon shows itself at the beginning of each Jewish month." (Emphasis added.)

**Is there any scripture proof that we are to add a 13<sup>th</sup> month?**

### Witness # 1 - Esther 2:12

Now when every maid's turn was come to go in to king Ahasuerus, after that she had been **twelve months** according to the manner of the women, (for so were the days of their purifications accomplished, *to wit*, **six months** with oil of myrrh, and **six months** with sweet odours, and with *other* things for the purifying of the women;)

Commenting on Esther 2:12, The Wycliff Bible Commentary, 1962 ed., p 450,

"After an entire **year** of preparation, the turn of each maiden came to go to the king."

In Adam Clarke's Commentary on the Holy Bible, 1967 abridged ed., p 427

"She (Esther) is chosen among the young women, and is placed under the care of Hegai, the king's chamberlain, to go through a **year's** purification."

## witness #2

On the number of months in a Scriptural year, let's look at Revelation 22:2.

*In the midst of the street of it, and on either side of the river, was there the tree of life, which bare **twelve** manner of fruits, and yielded her fruit **every month**: and the leaves of the tree were for the healing of the nations*

## Enoch 25:4-6

And as for this fragrant tree, no mortal is permitted to touch it until the great judgment when He shall take vengeance on all and bring everything to its completion forever. It shall then be given to the righteous and qodesh. It's fruit shall be for food for the elect; it shall be transplanted to the qodesh place to the temple of the Eternal king. Then they shall rejoice and be glad and enter into the qodesh place; and its fragrance shall enter into their bones, and they shall live a long life on earth, as your fathers lived. And in their day there will be no sorrow or pain or torment or toil.

### Witness #3

#### 1 Kings 4:7

*And Solomon had **twelve** officers over all Israel, which provided victuals for the king and his household: each man **his month in a year** made provision.*

And for the 4th witness, as to the number of months in a Scriptural year, 1 Chronicles 27:1-15 provides the army duty assignment.

1Ch 27:1 Now the children<sup>H1121</sup> of Israel<sup>H3478</sup> after their number,<sup>H4557</sup> *to wit*, the chief<sup>H7218</sup> fathers<sup>H1</sup> and captains<sup>H8269</sup> of thousands<sup>H505</sup> and hundreds,<sup>H3967</sup> and their officers<sup>H7860</sup> that served<sup>H8334 (H853)</sup> the king<sup>H4428</sup> in any<sup>H3605</sup> matter<sup>H1697</sup> of the courses,<sup>H4256</sup> which came in<sup>H935</sup> and went out<sup>H3318</sup> month by month<sup>H2320 H2320</sup> throughout all<sup>H3605</sup> the months<sup>H2320</sup> of the year,<sup>H8141</sup> of every<sup>H259</sup> course<sup>H4256</sup> *were* twenty<sup>H6242</sup> and four<sup>H702</sup> thousand.<sup>H505</sup>

1Ch 27:15 The twelfth<sup>H8147 H6240</sup> captain for the twelfth<sup>H8147 H6240</sup> month<sup>H2320</sup> *was* Heldai<sup>H2469</sup> the Netophathite,<sup>H5200</sup> of Othniel:<sup>H6274</sup> and in<sup>H5921</sup> his course<sup>H4256</sup> *were* twenty<sup>H6242</sup> and four<sup>H702</sup> thousand.<sup>H505</sup>

## CONCLUSION

We find four Scriptural witnesses that indicate that a Scriptural year has 12 months, and no Scriptural witnesses that indicate a Scriptural year has 13 months in it. Or an exception, like when they added a week to the feasts in Jeremiah.

And remember, if you use the lunar calendar, you must add a 13th month 7 times every 19 years cycle. The phrase "13th month" does not appear in The Scriptures.

We not only have a preponderance of evidence--but evidence beyond any reasonable doubt, that a Scriptural year has twelve months. It follows then, that *any* year with more, or less, than twelve months is unscriptural.

The Metonic Cycle (a.k.a., the Babylonian Calendar) is unscriptural! If you reckon time by the lunar cycles, out of necessity, seven times in every 19 year cycle (37%) must have 13 months, and is therefore unscriptural.

Mosha and Enoch are in complete agreement! Man has changed what was said and added to the instructions to go by a different timepiece. Yah is not pleased. He has told them repeatedly but they will not listen and they still are not listening.

Amo 5:21 **I have hated--I have loathed your festivals, And I am not refreshed by your restraints.**

Amo 5:22 **For you cause burnt-offerings and your presents to ascend to Me, I am not pleased, And the peace-offering of your fatlings I behold not.**

Amo 5:23 **Turn aside from Me the noise of thy songs, Yea, the praise of thy psaltery I hear not.**

Amo 5:24 **And roll on as waters doth judgment, And righteousness as a perennial stream.**

Amo 5:25 **Sacrifices and offering did you bring not to Me, In a wilderness forty years, O house of Israel?**

Amo 5:26 **And you bare Succoth your king, and Chiun your images, The star of your god, that ye made for yourselves.**

Amo 5:27 **And I removed you beyond Damascus, Said Yahuah, Eternal of Hosts is His name.**

## Gideon and the Crescent Symbol

The story of Gideon illustrates the danger of the crescent moon fallacy. This is not a minor difference of opinion. (Judges 8:21-28) The Midianites wore gold **crescent moon symbols**. Gideon took those symbols and melted them down to make an ephod of gold turning those pagan symbols into a symbol on the **outer garment of the High Priest**. *Even using the gold of the crescent moon idols to make an ephod became a snare to Gideon because all Israel played the harlot with it and after he died they turned away from Yah.* It was a portal for evil. This shows that ETERNAL not only detests using the crescent moon to determine dates He also detests these pagan symbols even if they are made into a righteous symbol.

**Jdg 8:27** and Gideon makes it into an ephod, and set it up in his city, in Ophrah, and all Israel go a-whoring after it there, and it is to Gideon and to his house for a snare.

*Looking to the moon every month or for setting the feasts can also be a snare. Let us shamar the other folks that use it still besides the Jews. Do we really want to be in agreement with them?*

## Jerusalem Post Article: “From The Sun To The Moon”

November 10, 2013

Prof. Rachel Elijor of the Hebrew University of Jerusalem

The fact that this particular gathering, mentioned in the Talmud, is held in an attic (*aliyat gag*) might suggest to a modern reader that there is something clandestine about it, perhaps a desire to take distance from Roman ears or even from the surrounding Jewish population.

Clandestine or not, this meeting, and all the similar gatherings that preceded and followed, contained the seeds of revolution – the radical restructuring of Jewish religious thought and practice that followed the destruction of the Temple in 70 CE.

**According to Prof. Rachel Elijor of the Hebrew University of Jerusalem, the rabbis were involved in nothing less than “a reinvention of Judaism... They were closing an old world based on prophecy and angelic revelation and opening the sacred canon to human reinterpretation.”**

The short reason for the canon/Apocrypha divide, she suggests, was a dispute over the calendar. The more profound explanation involves a power struggle between the old priestly order that believed its rulings to be divinely inspired and an emerging class of rabbis espousing a different narrative, one which gave human reason and laws a role in shaping the religion.

Elijor demonstrates how mystic notions like cosmic calendars and heavenly chariots were part of a power struggle whose outcome would affect how Judaism is practiced to the present day. **For centuries the Israelites had marked time according to a solar calendar drawn up by the priestly caste but regarded as divinely inspired.**

**Elior terms the priestly calendar an exceptional mathematical construct that reflected a presumed cosmic order revealed to Enoch (Hanoch, in Hebrew), an intriguing biblical figure central to the priestly narrative but shunted aside by the rabbis. In Genesis (5:18), he is mentioned briefly in the long list of descendents of Adam – the seventh generation of the patriarchs of mankind, marked the earliest generations – but his listing is unique. As with all the others, it gives the number of years he lived – 365 in his case, not coincidentally the number of days of the year – and tells whom he begot – Methuselah, who lived 969 years and who in turn begat Noah.**

**THE MOST** tangible earthly manifestation of the solar calendar was the priestly work roster on the Temple Mount. Twenty-four priestly families, the same number as the number of hours in a day, took weekly turns attending to animal sacrifices and other Temple rituals. Like army reservists today, members of one of these families would go up to the Mount on Sunday morning and officiate until relieved by the next family a week later.

From Prof. Elior's book: The Three Temples she explains that each priestly family served 2 weeks a year with 4 of the families doing 3 weeks – completing a 52 week year. All the priests were required to be at the temple for the week of Pesach and Tabernacles.

These scholars, who would become known as rabbis or sages, were unhappy about the exclusiveness of the priests and the power they had accrued through their claims to esoteric knowledge as confidants of angels. In a game-changing move, the rabbis declared that the age of prophecy had long since ended and that the priesthood had been severed from ongoing access to higher authority. According to one rabbinic tradition, prophecy had ended with the destruction of the First Temple in the sixth century BCE.

According to another, it ended when Alexander the Great and the Hellenizers arrived two centuries later. **The priests vigorously rejected this downsizing. The rabbis favored a lunar calendar, says Elior, because they saw it symbolically freeing the nation from dependence on a closed priestly caste locked into the solar calendar and claiming divine authority.**

They wanted to symbolize instead man's share in the determination of time and of his own fate. "They declared that human understanding of sacred writings was a legitimate source of authority." **The month would now not commence according to a solar calendar pre-calculated for eternity but by mortals scanning the sky for the new moon, perhaps disagreeing about the sighting among themselves, perhaps even erring.**

**A MODERN-DAY reminder of the rabbinic victory in their epic struggle with the priests can be witnessed outside Orthodox synagogues one night a month, when the congregation emerges to pronounce the prayer for the new moon. In choosing the works that would comprise the biblical canon, says Elior, the principle criteria of the rabbis was to exclude those which invoked the solar calendar and endowed the priests with ongoing divine authority. "They were saying by this, 'The old age has ended and a new age has begun.'"**

**Interesting, not only has the RCC hidden Enoch, but so have the Rabbis - let's take time out of Yahuah's hands and put it in human hands - because humankind has always done so well.**

**The Adversary is 'expert' at preying on the vanity of men, and because he wants to be like Yahuah, he counterfeits time, but he has only succeeded in leading man to 'worship' idols, of which the moon is one of them.**

**Following the destruction of the Temple, the priestly order was shattered and the rabbis were free to reconfigure the playing field. They not only discarded the apocryphal texts but, according to Elior, probably amended some passages in the books they would include in the Bible to minimize references to the solar calendar, to angels and to the story of Enoch. By doing so, the sages prepared the Jewish people for the long haul through the ages.**

The folks at Qumran did not go by the days of the Temple in Yahrushalom. They did not go by the moon. John the Baptist was a follower of these folks and was a precursor to Yahusha- Did Yahusha say John was wrong in anything? If so why did he let him immerse him? They had a copy of Enoch's calendar! Interesting isn't it?

Speaking of Yahusha he did condemn the scribes and Pharisees for shutting the door to Yah and not going in themselves and would not let anyone else in! What is the door/path? The feasts! They were doing it wrong and he told them so!

Matthew 23:13

Οὐαὶ δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν. | LEB NT

“But woe to you, scribes and Pharisees— hypocrites!— because you shut the kingdom of heaven before people! For you do not enter, nor permit those wanting to go in to enter. | LEB

κλείετε *kleiete*

hypocrites!— because **you shut** the kingdom of heaven

κλείω «» *kleiō* **shut; close; bar**

verb, present, active, indicative, second person, plural | finite verb

Sense: to close – to move (something) so that an opening or passage is obstructed; make shut.

DBL Greek close

NASB Dictionaries

LEH LXX Lexicon to shut, to close; id.; to shut up, to close up; to shut up; to shut in,...

### Matthew 7:13

Εἰσελθατε διὰ τῆς στενῆς πύλης· ὅτι πλατεῖα ἡ πύλη καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ πολλοὶ εἰσὶν οἱ εἰσερχόμενοι δι' αὐτῆς· | LEB NT

“Enter through the narrow gate, because broad is the gate and spacious is the road that leads to destruction, and there are many who enter through it, | LEB

στενῆς *stenēs*

“Enter through the **narrow** gate, because broad is

στενός «» *stenos* **narrow**

adjective, genitive, singular, feminine | attributive adjective

Sense: narrow – not wide.

DBL Greek narrow

NASB Dictionaries

LEH LXX Lexicon **narrow, strait; short; scant; close, constricting; hard; severe; narr...**

4728. στενός **stēnōs**, *sten-os´*; prob. from the base of 2476; narrow (from obstacles standing close about):—strait.

4729. στενοχωρέω **stēnōchōrēō**, *sten-okh-o-reh´-o*; from the same as 4730; to hem in closely, i.e. (fig.) **cramp**:—distress, straiten.

4730. στενοχωρία **stēnōchōria**, *sten-okh-o-ree´-ah*; from a comp. of 4728 and 5561; **narrowness of room, i.e. (fig.) calamity**:—anguish, distress.

### Luke 11:52

οὐαὶ ὑμῖν τοῖς νομικοῖς, ὅτι ἤρατε τὴν κλειῖδα τῆς γνώσεως· αὐτοὶ οὐκ εἰσήλθατε καὶ τοὺς εἰσερχομένους ἐκωλύσατε. |

LEB NT RI

Woe to you, legal experts, because you have taken away the key to knowledge! You did not enter yourselves, and you hindered those who were entering!” | LEB

κωλύω<sup>+</sup>

V 3-2-4-4-20=33

Gn 23,6; Ex 36,6; Nm 11,28; 1 Sm 25,26; 2 Sm 13,13

A to hinder [abs.] Tob<sup>s</sup>8,3; to withhold, to prevent [τι] Jb 12,15; to withhold from [τι ἀπό τινος] Gn 23,6; to hinder, to forbid [τινα] Nm 11,28; to hinder [+inf.] Is 28,6

P to be hindered from, to be restrained from [+inf.] Ex 36,6; id. [τινος] 1 Ezz 6,6; id. [ἀπό τινος] Sir 20,3

### Luke 12:1

Ἐν οἷς ἐπισυναχθεισῶν τῶν μυριάδων τοῦ ὄχλου, ὥστε καταπατεῖν ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶτον· Προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης, ἣτις ἐστὶν ὑπόκρισις τῶν Φαρισαίων. |

LEB NT RI

During this time when a crowd of many thousands had gathered together, so that they were trampling one another, he began to say to his disciples first, “Beware for yourselves of the leaven of the Pharisees, which is hypocrisy.” | LEB

### Luke 12:2

οὐδὲν δὲ συγκεκαλυμμένον ἐστὶν ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτόν ὃ οὐ γνωσθήσεται. |

LEB NT RI

But nothing is concealed that will not be revealed, and secret that will not be made known. | LEB

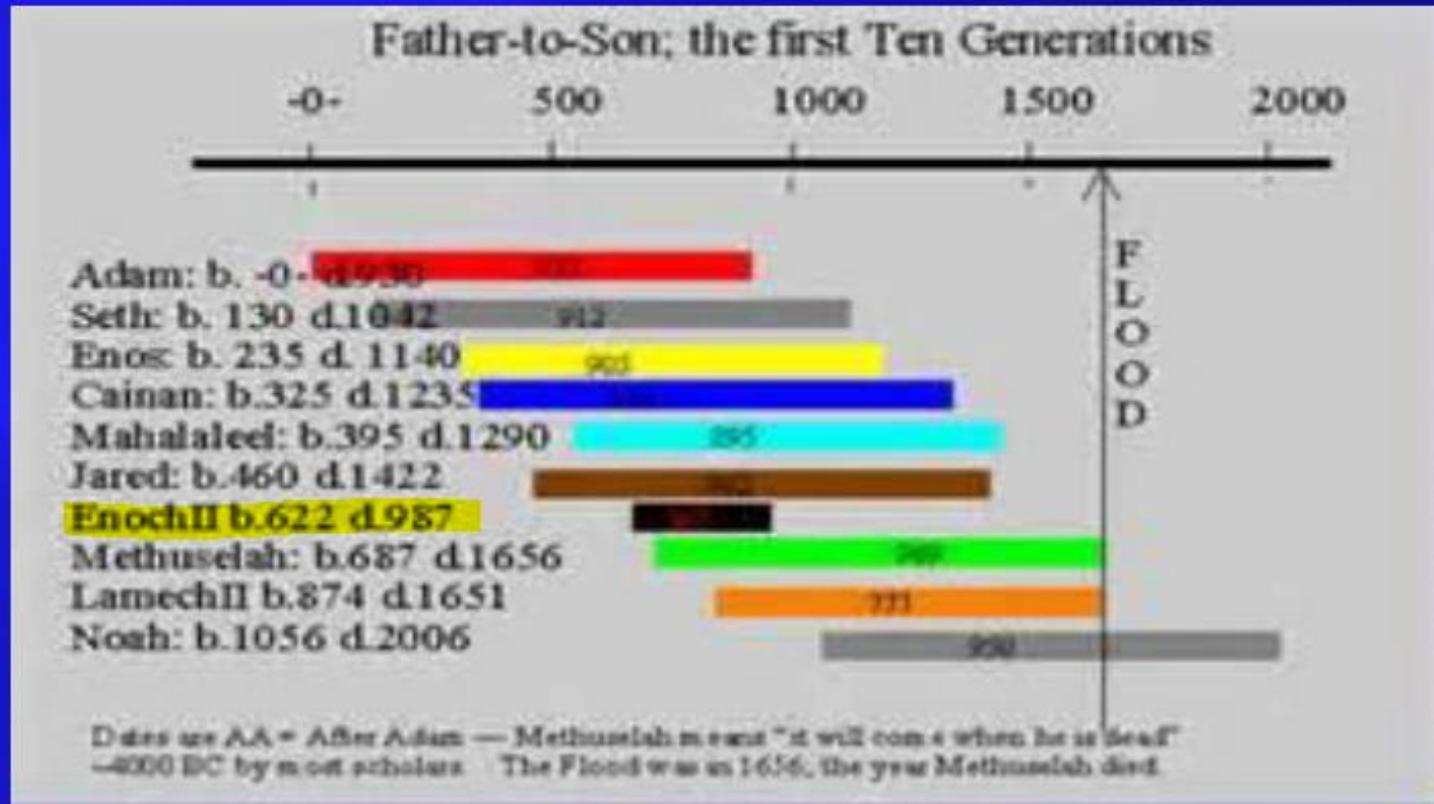
# Is Enoch reliable? Yahuah and Yahusha think so!

His Name-H2585 means dedicated or initiated.  
Gesenius says:

(Gen. 5:18—24). From the etymology of his name the later Jews have not only conjectured him to have been a most distinguished antediluvian prophet, but they have also imagined him to have been the inventor of letters and learning; and thus books have been ascribed to him (see the Epistle of Jude, ver. 12).

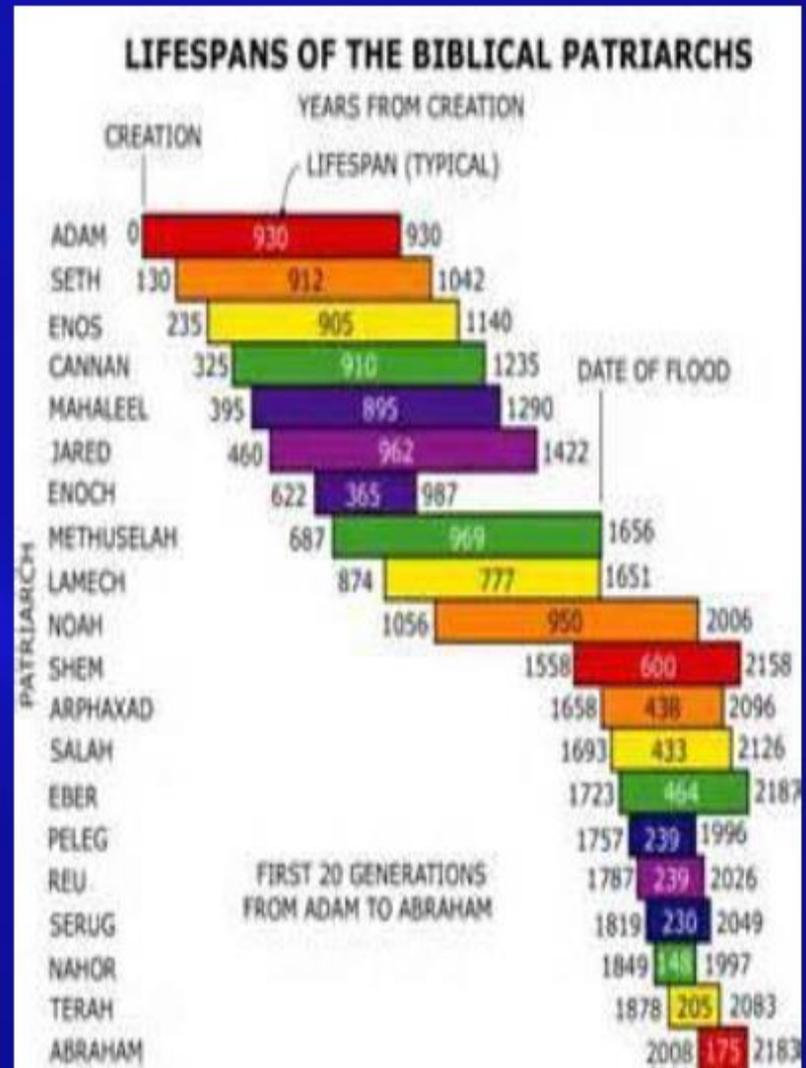
# WHAT DOES HIS GENEALOGY TELL US?

When you look at this you will see not only was Enoch the great-great grandfather of Noah but **all the sons in the first 10 generations were alive at the same time Enoch was except Noah.**



## WHAT DOES HIS GENEALOGY TELL US?

- Noah was the only one who did not get the pleasure of knowing Adam in the first 10 Generations!
- Enoch would have received information first hand from Adam, Seth, Enos, Cannan, Mahaleel and Yared!
- Adam was his Great-Great-Great-Great Grandfather. Adam having died at 930 was in his prime at 308 years old when Enoch was born.
- He had 622 years to teach him what he knew and what he saw. This alone makes Enoch a very special witness



- Noah may have missed out on knowing Adam and Seth, but he had the books that Enoch wrote to take with him on the Ark.
- In fact **Enoch only lived 57 more years after Adams death!**
- Cainan, Mahalaleel, Yahred, Methuselah, and Lamech **could verify first hand Adam's and Enoch's accounts to Noah.**

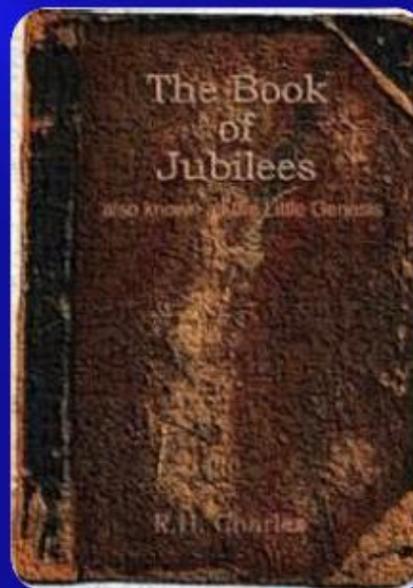
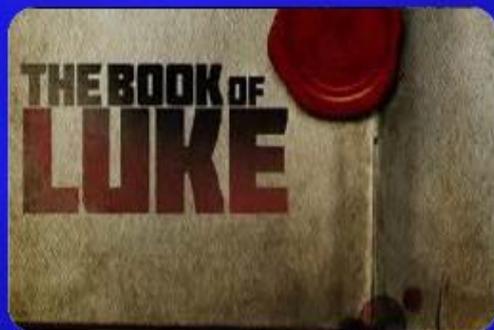
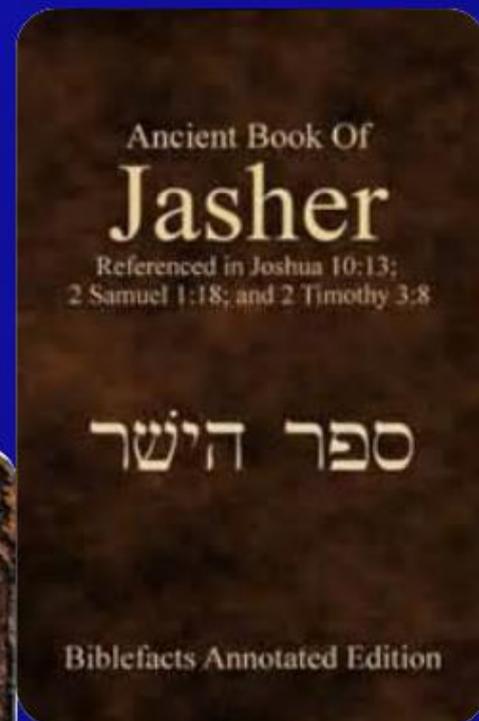
Generation	Name	Lived	Age
1	Adam	0-930	930
2	Seth	130-1042	912
3	Enos	235-1140	905
4	Cainan	325-1242	910
5	Mahalaleel	395-1290	895
6	Jared	460-1422	962
7	Enoch	622- 987	364
8	Methuselah	687- 1656	969
9	Lamech	847-1651	777
10	Noah	1056-2006	950

That is a lot of witnesses in both directions.

# 4 CREDITABLE WITNESSES TO HIS GENEALOGY



- Genesis Chapter 5
- Luke Chapter 3
  - Jude
- Yubalees Chapter 4
- Yahsher Chapter 2



Biblefacts Annotated Edition

## PERSONAL REFERENCES

When we are looking at a book that deal with Scripture there needs to be a vetting process to be sure the person and their writings can be reasonably trusted. We must look at the character of the person and also if the writings contradict the character of **אֱלֹהִים** .

From the Fenton translation: Gen 5:22-24

“And Hanok walked with **אֱלֹהִים** , after Methuselah had been born to him, three hundred years, and sons and daughters were born to him. And Hanok walked with **אֱלֹהִים** and he did not die, **אֱלֹהִים** having taken him to Himself.”

(YLT) And Enoch walketh habitually with Yah, and he is not, for Yah hath taken him.



illustration from the 1728  
Figures de la Bible;  
illustrated by Gerard Hoet

Genesis 5:24

וַיִּתְהַלֵּךְ חֲנוּךְ אֶת־הָאֱלֹהִים וְאֵינֶנּוּ  
LEB OT RI | בִּי־לָקַח אֱתוֹ אֱלֹהִים: And Enoch walked with God, and he was no more, for God took him. | LEB

## WHAT DID IT MEAN TO "WALK" WITH YAH?

Walked **הלך** (*hā ·lāk*): *v.*; ≡ Str 1980, 3212; 1. (*hitp*) go about, ; 2.; (*hitp*) walk about, walk without particular goal; 3. (*hitp*) lived for, formally, walked (Ge 5:22); 6. (*hitp*) flash back and forth ; 17. (*hitp*) swallow down, formally, walk down, i.e., the movement of a mass through the mouth and down the alimentary (digestive) canal; (*hitp*) formally, walk before, i.e., give religious worship and service to deity, apparently as a figurative extension of walking in procession before a king or sacred representative

**הלך** (*hē ·lēk*): *n.masc.*; ≡ Str 1982; 1. flowing, oozing, i.e., the slow gravitational motion of a thick, viscid liquid 2. visitor, i.e., one who goes to another place where he is not familiar to the locals

Swanson, J. (1997). Dictionary of Biblical Languages with Semantic Domains : Hebrew (Old Testament).

וַיִּתְהַלֵּךְ הַנּוֹד אֶת־הָאֱלֹהִים וְאֵינּוֹ  
 And Enoch walked with God, and he was no  
 more, for God took him. | LEB  
 לֵב OT RI | אֵתוֹ אֱלֹהִים: פִּי-לָקַח

## WHAT DOES IT MEAN THAT YAH “TOOK” HIM?

**לָקַח** *lqh* to take, grasp, seize; to accept, receive; to fetch, bring; to take away, remove  
 verb, Qal, third person, masculine, singular ± qātal (perfect), active, suffixed (perfect)

Sense: to take away – to remove from a certain place, environment, or mental or  
 emotional state; also involves transport into a new location or state.

**לָקַח** (*lā qāḥ*): v.; ≡ Str 3947; 1. (*qal*) grasp, take hold of, i.e., grasp an object with the  
 hand; 2. (*qal*) obtain, gain, i.e., bring an object into one's possession, either with or  
 without permission of the owner (*qal*) receive, i.e., accept an object or benefit for  
 which the initiative resides with the giver, and a focus on the transfer to the recipient  
 ; 4. (*qal*) collect, i.e., receive what is due from a giver, usually as an obligation, which  
 may be a proper or improper goal 5. (*qal*) select, choose, i.e., prefer one object over  
 another, and then grab, possess, or use for a purpose ; 6. (*qal*) accept, i.e., come to  
 believe something and so act. upon it ; 7. (*qal*) suffer, i.e., experience some event or  
 state, as an extension of receiving an object ; 8. (*qal*) send, i.e., cause one to make  
 linear movement 9. (*qal*) lead away, i.e., cause an object to move to another place); (*qal*  
 pass.) be led away ;

**לִקְחָא** (*lě qāḥ*): n.masc.; ≡ Str 3948; —1. teaching, instruction, i.e., information conveyed to a  
 student ; 2 learning, i.e., information that is apprehended and incorporated in the life ; 3. belief,  
 i.e., that content of what one believes to be true ; 4. persuasive words, i.e., words that hold power  
 to persuade and change a behavior

We found that he was taken back and forth to Yah just in word meanings of to walk.

~\*~ Jasher 3:2 ~\*~

“And the soul of Enoch was wrapped up in the instruction of the **אֱלֹהִים**, in knowledge and in understanding; and he wisely retired from the sons of men, and secreted from them for many days.”

The most important, strongest and absolute character witness of someone we have is **אֱלֹהִים**. Yah should be our first stop at verifying something. If a person is deemed special and reliable by Yah, who are we to second guess that?

# CHARACTER RECAP THAT CHANOK IS WORTHY

- We have 5 witnesses in Genesis 5:19, Luke 3:37, Jude 1:14, Yubilees chapter 4 and Yasher chapters 2&3 all confirming his genealogy.
- His Name means to teach and instruct and being dedicated and consecrated (dedicating your life to) Yah-being set apart for Qodesh work. This is confirmed in Genesis 5:24, Hebrews 11:5, Yahsher and Yubilees.
- Enoch would have been taught by Adam, and so would have knowledge of creation and forward. Adam was a prophet as well.
- Enoch was so special- Yah took him back and forth to be with Him for teaching and then ultimately kept him. This is confirmed by witnesses in Genesis, Hebrews, Yubilees and Yasher. He has a specific purpose for him to accomplish still.

## IS CHANOK'S BOOK WORTHY OF BEING SCRIPTURE?

Chanok has become quite famous for his writings regarding the Nephilim. His writings confirms and fills in the story from Genesis which as we have discovered would have been easy for him sitting at Adams feet for 600+ years and living in the very time it was taking place "in the days of Yared".



Jubilees gives us this account of his writing and his purpose that is a witness to what we have already learned about him.

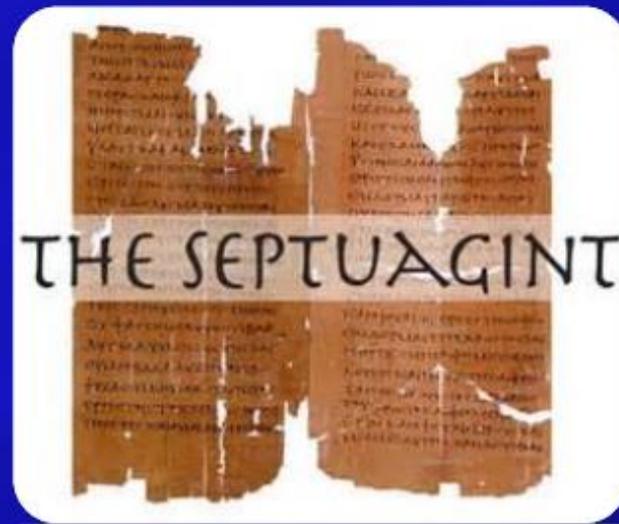
16 And in the eleventh jubilee [512-18 A.M.] in the fifth week, in the fourth year of the jubilee, ...17 he called his name Enoch. And *he was the first among men that are born on earth who learnt writing and knowledge and wisdom and who wrote down the signs of heaven according to the order of their months in a book, that men might know the seasons of the years according to the order of 18 their separate months. And he was the first to write a testimony and he testified to the sons of men among the generations of the earth, and recounted the weeks of the jubilees, and made known to them the days of the years, and set in order the months and recounted the Sabbaths of the years 19 as we made (them), known to him. And what was and what will be he saw in a vision of his sleep, as it will happen to the children of men throughout their generations until the day of judgment; he saw and understood everything, and wrote his testimony, and placed the testimony on earth for all 20 the children of men and for their generations. And in the twelfth jubilee, [582-88] ....21 .... And he was moreover with the angels of Yah these six jubilees of years, and they showed him everything which is on earth and in the heavens, the rule of the sun, and he wrote down 22 everything. And he testified to the Watchers, who had sinned with the daughters of men; for these had begun to unite themselves, so as to be defiled, with the daughters of men, and Enoch 23 testified against (them) all. And he was taken from amongst the children of men, and we conducted him into the Garden of Eden in majesty and honor, and behold there he writes down the con- 24 demnation and judgment of the world, and all the wickedness of the children of men. And on account of it (Yah) brought the waters of the flood upon all the land of Eden; for there he was set as a sign and that he should testify against all the children of men, that he should recount all the 25 deeds of the generations until the day of condemnation. And he burnt the incense of the sanctuary, 26 (even) sweet spices acceptable before אַיִן אֵל on the Mount. For אַיִן אֵל has four places on the earth, the Garden of Eden, and the Mount of the East, and this mountain on which thou art this day, Mount Sinai, and Mount Zion (which) will be sanctified in the new creation for a sanctification of the earth; through it will the earth be sanctified from all (its) guilt and its uncleanness through-27 out the generations of the world.*

Jubilees testifies that he is so Qodosh, he was let back into the Garden of Eden. This makes sense because this is where the "tree of life" is. If indeed he is the other "witness" (as it states here since he is witnessing all that is transpiring from the garden) at the end of the tribulation, then it would make sense that he and Elijah would be put in the Garden to be kept alive until that day in the future. It also tells us he is the one that was taken for a specific purpose: *And he was taken from amongst the children of men, and we conducted him into the Garden of Eden in majesty and honor, and behold there he writes down the condemnation and judgment of the world, and all the wickedness of the children of men.* Yah thinks so much of him it says *And on account of it (his accounts of mans wickedness), (Yah) brought the waters of the flood upon all the land of Eden; for there he was set as a sign and that he should testify against all the children of men, that he should recount all the deeds of the generations until the day of condemnation.*

This speaks not only to his character but to the validity Yah holds in his writings.

## Septuagint

The third-century BC translators who produced the Greek Septuagint rendered the phrase "God took him" with the Greek verb *metatithemi* (μετατίθημι) meaning moving from one place to another. Sirach 44:16, from about the same period, states that "Enoch pleased God and was translated into paradise that he may give repentance to the nations." The Greek word used here for paradise, 'paradeisos' (παράδεισος), was derived from an ancient Persian word meaning "enclosed garden", and was used in the Septuagint to describe the Garden of Eden. Later, however, the term became synonymous for heaven, as is the case here.



## CHANOK INFLUENCE ON THE EYEWITNESS ACCOUNTS

The *Book of Parables* uses the expression "Son of Man" for the eschatological protagonist, who is also called "Righteous One," "Chosen One," and "Messiah", and his sitting on the throne of esteem in the final judgment. a Messiah called "Son of Man", with divine attributes, generated before the creation, who will act directly in the final judgment and sit on a throne of esteem (1 Enoch 46:1-4, 48:2-7, 69:26-29):<sup>562-563</sup> the sinners usually seen as the wealthy ones and the just as the oppressed (a theme we find also in the Psalms of Solomon).

There is little doubt that 1 Enoch was influential in molding New Testament doctrines about the Messiah, the Son of Man, the messianic kingdom, demonology, the resurrection, and eschatology (broadly speaking, Christian eschatology is the study of the destiny of humankind as it is revealed by the Scripture). The limits of the influence of 1 Enoch are discussed at length by R.H. Charles, E Isaac, and G.W. Nickelsburg in their respective translations and commentaries.

## CHANOK INFLUENCE ON THE EYEWITNESS ACCOUNTS

"The Aramaic *Book of Enoch*...very considerably influenced the idiom of the New Testament and patristic literature, more so in fact than any other writing of the Apocrypha and Pseudepigrapha."

- Norman Golb, *Who Wrote the Dead Sea Scrolls?*, (1995) p. 366

Two of these phrases in the *Book of Jude* tells us in vs. 14 that "Enoch, the seventh from Adam, prophesied..." Jude also, in vs. 15, makes a direct reference to the *Book of Enoch* (2:1), where he writes, "to execute judgment on all, to convict all who are ungodly..." The time difference between Enoch and Jude is approximately 3400 years. Therefore, Jude's reference to the Enochian prophecies strongly leans toward the conclusion that these written prophecies were available to him at that time.

Also [II Peter](#) 2:4-5 and [I Peter](#) 3:19-20 made reference to some Enochian material

The visions found within are very similar in many aspects to John's vision in **Revelation**, and Ezekiel's in **Ezekiel 10**.

The similarities are such as to **raise the question as to why John and Ezekiel's visions were considered worthy of the Scripture, and Enoch's were not.**

*8. And the vision was shown to me thus: Behold, in the vision clouds invited me and a mist summoned me, **and the course of the stars and the lightnings sped and hastened me, and the winds in the vision caused me to fly and lifted me upward, and bore me into heaven.**"*

Yah's prophet then began to relate the vision of Heaven which he was granted to see by Yah Almighty. In it he describes a house, made up of crystals. The ceiling was "**like the path of the stars and the lightning's, and between them were fiery cherubim**, and their heaven was (clear as) water" (vs. 11). I Enoch describes the walls of this house as being **surrounded by fire**, and the room was "**as hot as fire and cold as ice**".

The narrative describes him becoming terrified, "and trembling got hold of me". As dreadful and magnificent as this house was, a second house was revealed, "greater than the former".

*"...and the entire portal stood open before me, and it was built of flames of fire. 16. And in every respect it so excelled in splendour and magnificence and extent that I cannot describe to you its splendour and its extent. 17. And its floor was of fire, and above it were lightning's and the path of the stars, and its ceiling also was flaming fire. 18. And I looked and saw therein a lofty throne: its appearance was as crystal, and the wheels thereof as the shining sun, and there was the vision of cherubim. 19. And from underneath the throne came streams of flaming fire so that I could not look thereon."*

I Enoch's use of a cherubim near the throne is in accordance with the Scripture. It was a cherub which stood over the Mercy Seat of the Ark of the Covenant. It was a cherub Yah placed to guard the Tree of Life in Eden, after Adam and Eve had been expelled.

Cherubim always appear next to the Throne of  $\text{אֱלֹהִים}$  in Scripture, continually praising Him and serving Him day and night. Thus, there is little doubt as to where Enoch is when he enters this second house.

## THE VISIONS OF EZEKIEL & JOHN

### Ezekiel 10:2

*"And He spoke to the man clothed in linen and said, 'Enter between the whirling wheels under the cherubim, and fill your hands with coals of fire from between the cherubim, and scatter them over the city'. And he entered in my (Ezekiel) sight."*

### John 4:5-6

*"And from the throne proceed flashes of lightning and sound and peals of thunder. And there were seven lamps of fire burning before the throne, which are the seven spirits of Yah; and before the throne there was it were, a sea of glass like crystal; and in the center and around the throne, four living creatures full of eyes in front and behind."*

John and Ezekiel were both in exile when they recorded their visions. Ezekiel was part of the Babylonian Exile, John was imprisoned on the island Patmos. It is safe to assume with certainty that neither man had access to a copy of Enoch I in order to copy their descriptions.

**The descriptions are almost identical, in the respect of lightning, crystals, fire, cherubim, and with Ezekiel, wheels of a chariot!**

If there was any doubt as to who the throne belonged to, Enoch I erases all doubt in verse 20.

*"20. And the Great Esteemed sat thereon, and His raiment shone more brightly than the sun and was whiter than any snow. 21. None of the angels could enter and could behold His face by reason of the magnificence and esteem and no flesh could behold Him. 22. The flaming fire was round about Him, and a great fire stood before Him, and none around could draw nigh Him: ten thousand times ten thousand (stood) before Him, yet He needed no counselor."*

**We do see a bias against Chanok**

## YAHUSHA WITNESSES TO ENOCH

It is hard to avoid the conclusion that Yahusha not only studied the book, but also respected it highly enough to adopt and elaborate on its specific descriptions of the coming kingdom and its theme of inevitable judgment descending upon "the wicked"--the term most often used in the Old Testament to describe the Watchers.

There is abundant proof that Yahusha approved of the *Book of Enoch*. Over a hundred phrases in the New Testament find precedents in the *Book of Enoch*.

If Enoch was a false prophet- for example his calendar was incorrect, then Yahusha nor anyone else under Torah would be able to quote him.

## YAHUSHA REPEATS WHAT IS FOUND IN ENOCH

*Blessed are the meek, for they shall inherit the earth. (Mat 5:5)*

*The elect shall possess light, joy and peace, and they shall inherit the earth. (Enoch 5:7 {6:9})*

*the Father judges no man, but hath committed all judgment unto the son (John 5:22)*

*the principal part of the judgment was assigned to him, the Son of man. (Enoch 69:27 {68:39})*

*shall inherit everlasting life (Mat. 19:29)*

*those who will inherit eternal life (Enoch 40:9 {40:9})*

*"Woe unto you that are rich! for ye have received your consolation. (Luke 6:24)*

*Woe to you who are rich, for in your riches have you trusted; but from your riches you shall be removed. (Enoch 94:8 {93:7}).*

*Ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. (Mat. 19:28)*

*I will place each of them on a throne of esteem. (Enoch 108:12 {105:26})*

## YAHUSHA'S WITNESS TO WHAT IS FOUND IN ENOCH

*Woe unto that man through whom the Son of man is betrayed! It had been good for that man if he had not been born. (Mat. 26:24)*

*Where will the habitation of sinners be . . . who have rejected ~~4742~~ of spirits. It would have been better for them, had they never been born. (Enoch 38:2 {38:2})*

*between us and you there is a great gulf fixed. (Luke 16:26)*

*by a chasm . . . [are] their souls are separated (Enoch 22: 9,11{22:10,12})*

*In my Father's house are many mansions (John 14:2)*

*In that day shall the Elect One sit upon a throne of esteem, and shall choose their conditions and countless habitations. (Enoch 45:3 {45:3})*

*that ye may be called the children of light (John 12:36)*

*the good from the generation of light (Enoch 108:11 {105: 25})*

*the water that I shall give him shall be in him a well of water springing up into everlasting life. (John 4:14)*

*all the thirsty drank, and were filled with wisdom, having their habitation with the righteous, the elect, and the Qodesh. (Enoch 48:1 {48:1})*

## YAHUSHA REPEATS WHAT IS FOUND IN ENOCH

Yahusha here reminds the Sadducees of two parts of scripture. The part in **yellow** is found in **Exodus 3:6**, in Torah. But the part in **blue** is not found in our Canon, but only in the book of Enoch. And notice that he calls it "Scripture".

### Matthew 22:23-32

*23 That same day the Sadducees, who say there is no resurrection, came to him with a question. 24 "Teacher," they said, "Moses told us that if a man dies without having children, his brother must marry the widow and raise up offspring for him. 25 Now there were seven brothers among us. The first one married and died, and since he had no children, he left his wife to his brother. 26 The same thing happened to the second and third brother, right on down to the seventh. 27 Finally, the woman died. 28 Now then, at the resurrection, whose wife will she be of the seven, since all of them were married to her?"*

*29 Yahusha replied, "You are in error because you do not know the Scriptures or the power of Yah. 30 At the resurrection people will neither marry nor be given in marriage; they will be like the angels in heaven. 31 But about the resurrection of the dead—have you not read what Yah said to you, 32 'I am the Alum of Abraham, the Alum of Isaac, and the Alum of Yacob'[a]? He is not the Alum of the dead but of the living."*

### Enoch 15:6-7

*But you were formerly spiritual, living the eternal life, and immortal for all generations of the world. And therefore I have not appointed wives for you; for as for the spiritual ones of the heaven, in heaven is their dwelling.*

Another remarkable bit of evidence for the early Christians' acceptance of the Book of Enoch was for many years buried under the King James Bible's mistranslation of Luke 9:35, describing the transfiguration of Yahusha:

**"And there came a voice out of the cloud, saying, 'This is my beloved Son: hear him.'"** Apparently the translator here wished to make this verse agree with a similar verse in Matthew and Mark. But Luke's verse in the original Greek reads:

**"This is my Son, the Elect One** (from the Greek ho eklelegmenos, lit., "the elect one"): hear him." **The "Elect One"** is a most significant term (**found fourteen times**) in the Book of Enoch. If the book was indeed known to the apostles of Yahusha, with its abundant descriptions of the Elect One who should "sit upon the throne of esteem" and the Elect One who should "dwell in the midst of them," **then the great scriptural authenticity is accorded to the Book of Enoch when the "voice out of the cloud" tells the apostles, "This is my Son, the Elect One" - the one promised in the Book of Enoch.**

## IF A BOOK IS NOT IN THE CANON SHOULD WE AUTOMATICALLY DISCARD IT?

*Did you know there are twenty books mentioned in the Bible, but not included.*

Book of the Covenant - Exodus 24:7  
Book of the Wars of ~~1712~~ -Numbers 21:14  
**Book of Yasher** - Joshua 10:13 / 2 Samuel 1:18  
The Manner of the Kingdom / Book of Statutes -  
1 Chronicles 29:29  
Book of Samuel the Seer- 1 Chronicles 29:29  
Nathan the Prophet - 1 Chronicles 29:29/ 2  
Chronicles 9:29  
Acts of Solomon - 1 Kings 11:41  
Shemiah the Prophet - 2 Chronicles 12:15  
Prophecy of AbiYah- 2 Chronicles 9:29  
Story of Prophet Iddo - 2 Chronicles 13:22  
Visions of Iddo the Seer - 2 Chronicles 9:29  
Iddo Genealogies - 2 Chronicles 12:15  
Book of Yahu - 2 Chronicles 20:34  
**Sayings of the Seers** - 2 Chronicles 33:19  
**Book of Enoch** - Jude 1:14  
Book of Gad the Seer - 1 Chronicles 29:29

Nazarene Prophecy source -  
Matthew 2:23  
Acts of Uziah- 2 Chronicles  
26:22  
The Annals of King David- 1  
Chronicles 27:24  
Jude the missing Epistle - Jude  
1:3

Enoch's line of descendants found much favor in the eyes of Yah, due in large part to the character and heart of Enoch. His son, Methuselah, became the oldest man in the Scriptures, living 969 years! Is it a coincidence that Enoch the prophet the great-grandfather of Noah, became the preserver of mankind?

No, it is no coincidence Noah was chosen by Yah to escape the flood. Abraham would eventually emerge from this particular line of descendants. This was the very line of the promised "seed of the woman". So as much as we owe to Abraham and Moshe for what they did, it appears that they were favored due to Enoch.

We draw this conclusion because Chanok had an intimate relationship with Yah. Abraham and Moshe had to be **called out of families** that worshipped other idols. Not Chanok. Chanok was righteous, but the others were chosen and made righteous because of Enoch's favor.

## RECAP OF CHANOK'S BOOK IS WORTHY OF BEING SCRIPTURE

Documented in Jubilees that Yah is keeping him in The Garden of Eden to continue to write about the wickedness of men.

That because of his previous accounts, Yah caused the flood.

His writings were from the teaching of Yah and the angels.

Yahusha teaches in Matt 22: 29 what can only be found in Enoch 15:6-7.

Yahusha witnesses to ideas from Enoch

**With Genesis, Daniel, Revelation , Ezekiel, Jubilees, Yahsher and Enoch, we get a clearer picture of events past and future . What does not contradict we can use, just like we use Mathew, Mark (writing for Kepha), Luke (as an investigative reporter) and John. All witness accounts of the same time frame.**



Jude quoting Chanok also points to his genealogy- giving a clear signal that Enoch is specifically (the person 7<sup>th</sup> from Adam) that wrote what Jude quoted.

Since the only two people we know of who were righteous enough to have not died are Enoch and Eliyahu we make the strong connection that it will be these two who come back to earth as the 2 witnesses. They will in fact shed their earthly bodies after 3  $\frac{1}{2}$  years of warning mankind again- just as they have always done. That was another purpose of not having them die besides the fact that Yahuah loves their company.

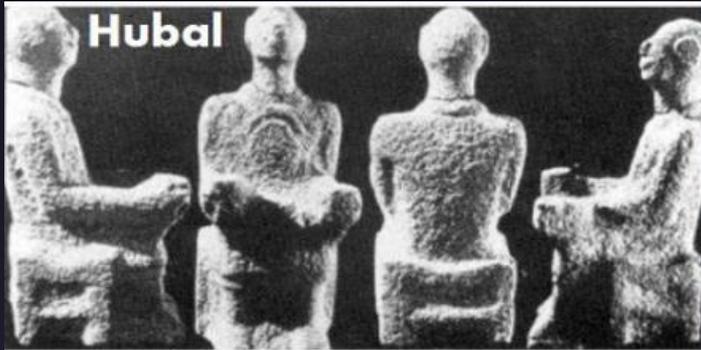
## **The Moon is important!**

According to studies, if our Moon did not exist, life on Earth would have probably had a hard time surviving. For example, its gravitational influence produces ocean tides and body tides on Earth. Mysteriously, The Moon's current orbital distance is about thirty times the diameter of Earth and is exceptionally large relative to Earth: a quarter its diameter and  $1/81$  its mass. Even more interesting is the fact that the Moon used to rotate at a faster rate, but early in its history, its rotation slowed and became tidally locked.

**Even more fascinating is the incredible orbit of the Moon. It is the only known Moon in the solar system that has a stationary, nearly “perfect” circular orbit. It’s a fact that the Moon does not spin like a natural celestial body. In other words, our Moon does not share any characteristics with other Moons found in our Solar System. If it wasn’t strange enough, from any point on the surface of our planet, only one side of the Moon is visible.**



# Who else uses the moon for their "sacred times?" With Islam and Catholics pushing for unity under one banner, the crescent moon - is this not a red flag?



Hubal

**Hubal the chief idol of Mecca is linked to Baal also known as Tammuz**

The moon-god from all four sides. Note the crescent moon carved on his chest.



Baal

Perhaps the Moon's crucial contribution to existence is the reason that so many religious celebrations are timed with the Moon, especially the Full Moon.

Although Moon worship has long been absent from the world's dominant religions, She still has a subtle influence behind the scenes.

Here are just a few examples . . .

- **Easter Sunday**, the most important Christian festival, is celebrated on the first Sunday after the first Full Moon that follows Spring Equinox. This holiday then sets the dates for later festivals.
- **Chinese New Year** occurs on the second New Moon after Winter Solstice. The Mid-Autumn Festival takes place on the Full Moon of the 8th lunar month. These two holidays are the most important celebrations in the Chinese calendar.
- Jewish **Passover** is always celebrated at the Full Moon.
- The Hindu festival of Lights, **Diwali**, takes place at the New Moon when the Sun enters Libra.

## WICCA TEACHING

Praise The Sun  
Worship The Moon  
Connect With The Earth  
Be One With The Universe



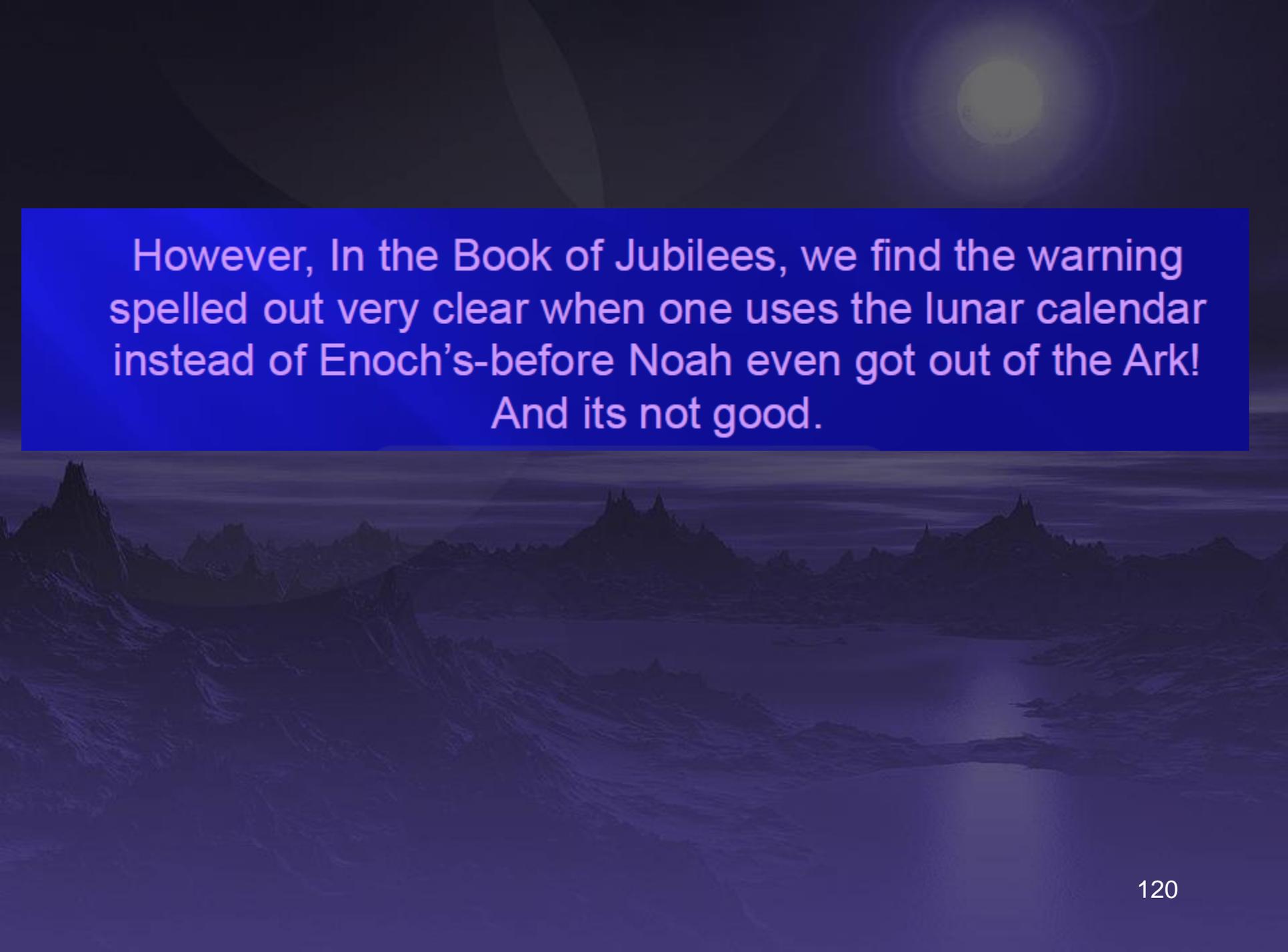


In Old Testament times, Nabonidus (555-539 BC), the last king of Babylon, built Tayma, Arabia as a center of Moon-god worship. Segall stated, “South Arabia’s stellar religion has always been dominated by the Moon-god in various variations.” When the popularity of the Moon-god waned elsewhere, the Arabs remained true to their conviction that the Moon-god was the greatest of all gods. While they worshipped 360 gods at the Kabah in Mecca, the Moon-god was the chief deity. Mecca was in fact built as a shrine for the Moon-god.

This is what made it the most sacred site of Arabian paganism. In 1944, G. Caton Thompson revealed in her book, *The Tombs and Moon Temple of Hureidha*, that she had uncovered a temple of the Moon-god in southern Arabia. The symbols of the crescent moon and no less than twenty-one inscriptions with the name Sin were found in this temple. An idol which may be the Moon-god himself was also discovered. This was later confirmed by other well-known archeologists.

The Muslim’s claim that Allah is the God of the Bible and that Islam arose from the religion of the prophets and apostles is refuted by solid, overwhelming archeological evidence. **Islam is nothing more than a revival of the ancient Moon-god cult. It has taken the symbols, the rites, the ceremonies, and even the name of its god from the ancient pagan religion of the Moon-god. As such, it is sheer idolatry and must be rejected by all those who follow the Torah and Gospel. moongod.htm**

<https://comingworldwar3.wordpress.com/2010/07/27/allah-pre-arabic-pagan-moon-god-an-expose-on-islam/>

The background of the slide is a dark, atmospheric landscape. In the foreground, there are jagged, dark mountains with sharp peaks. The sky is a deep, dark blue, and a large, bright, circular moon is visible in the upper right quadrant. The overall mood is mysterious and somewhat ominous.

However, In the Book of Jubilees, we find the warning spelled out very clear when one uses the lunar calendar instead of Enoch's-before Noah even got out of the Ark!  
And its not good.

## JUBILEES SPECIFIC WARNING THAT CONFIRMS ENOCH

29 And they placed them on the heavenly tablets, each had thirteen weeks; from one to another (passed) their memorial, from the first to the second, and from the second to the third, and from the

30 third to the fourth. And all the days of the commandment will be **two and fifty weeks of days, and (these will make) the entire year complete.** (\*\* Notice no 13 month year!\*\*\*) Thus it is engraven and ordained on the heavenly

31 tablets. **And there is no neglecting (this commandment) for a single year or from year to year.**

32 And command thou the children of Israel that they observe the years according to this reckoning- **three hundred and sixty-four days, and (these) will constitute a complete year, and they will not disturb its time from its days and from its feasts; for everything will fall out in them according to**

33 **their testimony, and they will not leave out any day nor disturb any feasts. But if they do neglect and do not observe them according to His commandment, then they will disturb all their seasons and the years will be dislodged from this (order), [and they will disturb the seasons and the years**

## JUBILEES SPECIFIC WARNING THAT CONFIRMS ENOCH

*34 will be dislodged] and they will neglect their ordinances. And all the children of Israel will forget and will not find the path of the years, and will forget the new months, and seasons, and sabbaths*

*35 and they will go wrong as to all the order of the years. For I know and from henceforth will I declare it to you, and it is not of my own devising; for the book (lies) written before me, and on the heavenly tablets the division of days is ordained, lest they forget the feasts of the covenant*

*36 and walk according to the feasts of the Gentiles after their error and after their ignorance. For there will be those who will assuredly make observations of the moon -how (it) disturbs the*

*37 seasons and comes in from year to year ten days too soon. For this reason the years will come upon them when they will disturb (the order), and make an abominable (day) the day of testimony, and an unclean day a feast day, and they will confound all the days, the qodesh with the unclean, and the unclean day with the qodesh; for they will go wrong as to the months and sabbaths and feasts and*

*38 jubilees. For this reason I command and testify to you that you may testify to them; for after your death your children will disturb (them), so that they will not make the year three hundred and sixty-four days only, and for this reason they will go wrong as to the new months and seasons and sabbaths and festivals, and they will eat all kinds of blood with all kinds of flesh.*

In closing I will leave you with this Scripture, since there are many that say that man will mess up the days and times and that our Appointed times with Yahuah will be wrong. Yahuah set our years so that the one thing we could be sure was that the times would be consistent. He set it so that no matter where we were, we could know His times and not have to rely on someone else to tell us when to meet. This is what has happened in current times when there are those that rely on the Rabbi's to tell them when the Miqra's are. It's not a secret!!!

#### **Enoch 80:7**

**And the whole order of the stars shall be concealed from the sinners, and the thoughts of those on the earth shall err concerning them, and they shall be altered from all their ways, they shall err and take them to be gods.**

#### **Daniel 7:25**

**He shall speak words against the Most High and shall wear down the saints of the Most High, and he shall intend to change times and in law: and they shall be given into his hand for a time, times and half time.**

Thanks for letting me share and please feel free to email or call if you have any questions. Baruk hata baShem Yahuah.

Enoch 68:1

**"And after that my grandfather Enoch gave me all the secrets in the book and in the parables which had been given to him, and he put them together for me in the words of the book of the parables."**

Why would one keep a Rosh Chodesh day every month when there is no Torah instruction for it?

Why would people reset their calendar every month when there is no Torah instruction for it?

And why do people use the moon as a guide to find the feasts when there is no instruction to do so?

Why would people use the moon or sun in the same ways the pagan's did when Yahuah condemns it?

Why would anyone opt for a very imprecise time piece, based on bad translations and extremely hard to follow that can do violence to the 7<sup>th</sup> day consecutive Shabat, when Yahuah has provided one that is not only accurate and trustworthy it is extremely simple and not a burden. Just like all his clearly prescribed instructions?

We hope this has given you things to shama (closely and carefully consider) and that it gives clarity to questions regarding the observance of any moon phase and Yah's feasts.

## Study Helps For Your Own Research

Per Bible Hub and the NAS Chodesh (Strong's 2320) appears 283 times in Scripture. They have a handy page that lists each time the Hebrew word was used and how it was translated in Hebrew, The NAS-New American Standard, KJV, and the INT- The Bible Hub Interlinear. We will highlight the "moon" verses and also see if "month" would make sense there. We will also call attention to the time in History. Was it in Torah, or after Babylonian influences.

## Strong's Concordance

**chodesh: new moon, a month**

Original Word: חֹדֶשׁ

Part of Speech: Noun Masculine

Transliteration: chodesh

Phonetic Spelling: (kho'-desh)

**Short Definition: month**

## NAS Exhaustive Concordance

### Word Origin

from [chadash](#)

### Definition

new moon, a month

### NASB Translation

month (204), month and months (1), month throughout the months (2), months (33), new moon (17), new moons (9).

NAS Exhaustive Concordance of the Bible with Hebrew-Aramaic and Greek Dictionaries

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Their count is different than Blue letter bible but Month still outnumber Moon substantially. Month = 240 times vs. Moon 26 times. We will see however that some of the "moon or new moon" verses can also be read with great clarity using month as well.

# First the Torah books-Genesis -None is translated as moon

## Englishman's Concordance

Strong's Hebrew: 2320. חֹדֶשׁ (chodesh) — 283 Occurrences

### Genesis 7:11

HEB: לַחַיִּי- נַח בַּחֹדֶשׁ הַשְּׁנַי בְּשִׁבְעָה-

NAS: in the second *month*, on the seventeenth

KJV: in the second *month*, the seventeenth

INT: life of Noah's *month* the second seven

### Genesis 7:11

HEB: עָשָׂר יוֹם לַחֹדֶשׁ בַּיּוֹם הַזֶּה-

NAS: day *of the month*, on the same

KJV: day *of the month*, the same

INT: teen day *of the month* day the same

### Genesis 8:4

HEB: וַתָּנַח הַתֵּבָה בַּחֹדֶשׁ הַשְּׁבִיעִי בְּשִׁבְעָה-

NAS: In the seventh *month*, on the seventeenth

KJV: in the seventh *month*, on the seventeenth

INT: rested the ark *month* the seventh seven

### Genesis 8:4

HEB: עָשָׂר יוֹם לַחֹדֶשׁ עַל הַרֵי-

NAS: day *of the month*, the ark

KJV: day *of the month*, upon the mountains

INT: teen day *of the month* upon the mountains

### Genesis 8:5

HEB: וַחֲסֹר עַד הַחֹדֶשׁ הָעֲשִׂירִי בְּעֵשְׂרֵי-

NAS: the tenth *month*; in the tenth

KJV: the tenth *month*: in the tenth

INT: decreased until *month* the tenth the tenth

### Genesis 8:5

HEB: בְּעֵשְׂרֵי בְּאַחַד לַחֹדֶשׁ נִרְאוּ רֵאשֵׁי

NAS: month, on the first *day of the month*, the tops

KJV: [month], on the first [*day*] *of the month*, were the tops

INT: the tenth the first *of the month* became the tops

### Genesis 8:13

HEB: בְּרֵאשׁוֹן בְּאַחַד לַחֹדֶשׁ חִרְבוּ הַמַּיִם

NAS: [month], on the first *of the month*, the water

KJV: [month], the first [*day*] *of the month*, the waters

INT: the first the first *of the month* was dried the water

### Genesis 8:14

HEB: וּבַחֹדֶשׁ הַשְּׁנַי בְּשִׁבְעָה

NAS: In the second *month*, on the twenty-seventh

KJV: And in the second *month*, on the seven

INT: *month* the second the seven

### Genesis 8:14

HEB: וַעֲשָׂרִים יוֹם לַחֹדֶשׁ יַבֶּשֶׁה הָאָרֶץ:

NAS: day *of the month*, the earth

KJV: day *of the month*, was the earth

INT: and twentieth day *of the month* was dry the earth

### Genesis 29:14

HEB: וַיֵּשֶׁב עִמּוֹ חֹדֶשׁ יָמִים:

NAS: And he stayed *with him a month*.

KJV: with him the space *of a month*.

INT: stayed with *A month* the space

### Genesis 38:24

HEB: וַיְהִי | כְּמִשְׁלֹשׁ חֳדָשִׁים וַיִּגְדַּר לִיהוּדָה

NAS: Now it was about three *months* later that Judah

KJV: And it came to pass about three *months* after, that it was told

INT: become three *months* was informed Judah

## Exodus- Chodesh is never translated as Moon and this is where the first mention of the feast are.

### Exodus 12:2

HEB: הַחֹדֶשׁ הַזֶּה לָכֶם

NAS: This *month* shall be the beginning

KJV: *This month* [shall be] unto you the beginning

INT: *month* This shall be the beginning

### Exodus 12:2

HEB: לָכֶם רֵאשִׁית חֳדָשִׁים רֵאשִׁוֹן הוּא

NAS: shall be the beginning *of months* for you; it is to be the first

KJV: [shall be] unto you the beginning *of months*: it [shall be] the first

INT: This shall be the beginning *of months* is to be the first he

### Exodus 12:2

HEB: הוּא לָכֶם לְחֹדֶשִׁי הַשָּׁנָה:

NAS: for you; it is to be the first *month* of the year

KJV: it [shall be] the first *month* of the year

INT: is to be the first he *month* of the year

### Exodus 12:3

HEB: לְאִמֹר בְּעֶשֶׂר לַחֹדֶשׁ הַזֶּה וַיִּקְחוּ

NAS: of this *month* they are each one

KJV: In the tenth [*day*] *of this month* they shall take

INT: saying the tenth *month* of this to take

### Exodus 12:6

HEB: עֶשֶׂר יוֹם לַחֹדֶשׁ הַזֶּה וְשָׁחֲטוּ

NAS: of the same *month*, then the whole

KJV: day *of the same month*: and the whole

INT: teen day *month* of the same kill

### Exodus 12:18

HEB: עֶשֶׂר יוֹם לַחֹדֶשׁ בְּעֶרֶב תֹּאכְלוּ

NAS: day *of the month* at evening,

KJV: day *of the month* at even,

INT: teen day *of the month* evening shall eat

### Exodus 12:18

HEB: הָאֶחָד וְעֶשְׂרִים לַחֹדֶשׁ בְּעֶרֶב:

NAS: day *of the month* at evening.

KJV: day *of the month* at even.

INT: the one and twentieth *of the month* evening

### Exodus 13:4

HEB: אַתֶּם יֵצְאוּ בַחֹדֶשׁ הָאָבִיב:

NAS: On this day *in the month* of Abib,

KJV: came ye out *in the month* Abib.

INT: you to go *the month* of Abib

### Exodus 13:5

HEB: הָעֲבֹדָה הַזֹּאת בַּחֹדֶשׁ הַזֶּה:

NAS: rite in this *month*.

KJV: this service *in this month*.

INT: rite likewise *month* this

### Exodus 16:1

HEB: עֶשֶׂר יוֹם לַחֹדֶשׁ הַשֵּׁנִי לְצֵאתָם

NAS: of the second *month* after their departure

KJV: of the second *month* after their departing out

INT: teen day *month* of the second their departure

# Exodus- Chodesh is never translated as Moon and this is where the first mention of the feast are.

## Exodus 19:1

HEB: בַּחֹדֶשׁ הַשְּׁלִישִׁי לְצֵאתָ לְצֵאתָ

NAS: In the third *month* after the sons

KJV: In the third *month*, when the children

INT: *month* the third had gone

## Exodus 23:15

HEB: צִוִּיתִךָ לְמוֹעֵד חֹדֶשׁ הָאָבִיב כִּי-

NAS: you, at the appointed time *in the month* Abib,

KJV: thee, in the time appointed *of the month* Abib;

INT: commanded the appointed *the month* Abib for

## Exodus 34:18

HEB: צִוִּיתִךָ לְמוֹעֵד חֹדֶשׁ הָאָבִיב כִּי

NAS: you, at the appointed time *in the month* of Abib,

KJV: thee, in the time *of the month* Abib:

INT: commanded the appointed *the month* of Abib in

## Exodus 34:18

HEB: הָאָבִיב כִּי בַחֹדֶשׁ הָאָבִיב יֵצֵאתָ

NAS: of Abib, *for in the month* of Abib

KJV: Abib: *for in the month* Abib

INT: of Abib in *the month* of Abib came

## Exodus 40:2

HEB: בְּיוֹם-הַחֹדֶשׁ הָרִאשׁוֹן בְּאֶתֶר

NAS: of the first *month* you shall set

KJV: of the first *month* shalt thou set up

INT: day *month* the first of the first

## Exodus 40:2

HEB: הָרִאשׁוֹן בְּאֶתֶר לַחֹדֶשׁ תִּקְיִם אֹתָהּ

INT: the first of the first *month* shall set the tabernacle

## Exodus 40:17

HEB: וַיְהִי בַחֹדֶשׁ הָרִאשׁוֹן בְּשָׁנָה

NAS: Now in the first *month* of the second

KJV: And it came to pass in the first *month* in the second

INT: become *month* the first year

## Exodus 40:17

HEB: : הַשְּׁנִיָּת בְּאֶתֶר לַחֹדֶשׁ הַיּוֹם הַרִאשׁוֹן

NAS: on the first [*day*] *of the month*, the tabernacle

KJV: on the first [*day*] *of the month*, [that] the tabernacle

INT: of the second the first *the month* was erected the tabernacle

## Leviticus- Chodesh is never translated as moon and this book has it's issues with tampering of feast observances

### Leviticus 16:29

HEB: לַחֲקַת עוֹלָם בַּחֹדֶשׁ הַשְּׁבִיעִי בְּעֶשְׂוֹר

NAS: for you: in the seventh *month*, on the tenth

KJV: unto you: [that] in the seventh *month*, on the tenth

INT: statute permanent *month* the seventh the tenth

### Leviticus 16:29

HEB: הַשְּׁבִיעִי בְּעֶשְׂוֹר לַחֹדֶשׁ הַתְּעֻנּוּ אֹתָּהּ

NAS: on the tenth *day of the month*, you shall humble

KJV: on the tenth [*day*] *of the month*, ye shall afflict

INT: the seventh the tenth *of the month* shall humble your souls

### Leviticus 23:5

HEB: בַּחֹדֶשׁ הָרִאשׁוֹן בְּאַרְבָּעָה

NAS: In the first *month*, on the fourteenth

KJV: [day] of the first *month* at even

INT: *month* the first four

### Leviticus 23:5

HEB: בְּאַרְבָּעָה עָשָׂר לַחֹדֶשׁ בֵּין הָעֶרְבָּיִם

NAS: on the fourteenth *day of the month* at twilight

INT: four teen *of the month* at twilight

### Leviticus 23:6

HEB: עֶשֶׂר יוֹם לַחֹדֶשׁ הַזֶּה תֵּג

NAS: of the same *month* there is the Feast

KJV: day *of the same month* [is] the feast

INT: teen day *month* of the same is the Feast

### Leviticus 23:24

HEB: יִשְׂרָאֵל לֵאמֹר בַּחֹדֶשׁ הַשְּׁבִיעִי בְּאַחַד

NAS: In the seventh *month* on the first

KJV: In the seventh *month*, in the first

INT: of Israel saying *month* the seventh the first

### Leviticus 23:24

HEB: הַשְּׁבִיעִי בְּאַחַד לַחֹדֶשׁ יִהְיֶה לָכֶם

NAS: on the first *of the month* you shall have

KJV: in the first [*day*] *of the month*, shall ye have a sabbath,

INT: the seventh the first *of the month* shall have A rest

### Leviticus 23:27

HEB: אֵךְ בְּעֶשְׂוֹר לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה

NAS: seventh *month* is the day

KJV: [day] of this seventh *month* [there shall be] a day

INT: exactly the tenth *month* seventh of this

### Leviticus 23:32

HEB: נַפְשֵׁיכֶם בְּתִשְׁעָה לַחֹדֶשׁ בְּעֶרֶב מִעֶרֶב

NAS: on the ninth *of the month* at evening,

KJV: in the ninth [*day*] *of the month* at even,

INT: your souls the ninth *of the month* evening evening

### Leviticus 23:34

HEB: עֶשֶׂר יוֹם לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה

NAS: seventh *month* is the Feast

KJV: of this seventh *month* [shall be] the feast

INT: teen days *month* seventh of this

## Leviticus- Chodesh is never translated as moon and this book has it's issues with tampering of feast observances

### Leviticus 23:39

HEB: עָשׂוּר יוֹם לַחֹדֶשׁ הַשְּׁבִיעִי בְּאַסְפְּכֶם

NAS: of the seventh *month*, when you have gathered

KJV: of the seventh *month*, when ye have gathered

INT: teen day *month* of the seventh have gathered

### Leviticus 23:41

HEB: עוֹלָם לְדֹרֹתֵיכֶם בַּחֹדֶשׁ הַשְּׁבִיעִי תִחַגְּגוּ

NAS: it in the seventh *month*.

KJV: it in the seventh *month*.

INT: It a perpetual your generations *month* the seventh shall celebrate

### Leviticus 25:9

HEB: שׁוֹפָר תִּרְוַעָה בַּחֹדֶשׁ הַשְּׁבִיעִי בְּעֵשׂוֹר

NAS: day of the seventh *month*; on the day

KJV: [day] of the seventh *month*, in the day

INT: A ram's of the jubile *month* of the seventh the tenth

### Leviticus 25:9

HEB: הַשְּׁבִיעִי בְּעֵשׂוֹר לַחֹדֶשׁ בְּיוֹם הַכִּפּוּרִים

INT: of the seventh the tenth *month* the day of atonement

### Leviticus 27:6

HEB: וְאִם מִבְּנֵי חֹדֶשׁ וְעַד בְּנֵי

NAS: But if [they are] from a *month* even up to five

KJV: And if [it be] from a *month* old

INT: if old *A month* against old

### Numbers 1:1

HEB: מוֹעֵד בְּאַחַד לַחֹדֶשׁ הַשֵּׁנִי בַשָּׁנָה  
 KJV: [day] of the second *month*, in the second  
 INT: of meeting the first *month* of the second year

### Numbers 1:18

HEB: הִקְהִילוּ בְּאַחַד לַחֹדֶשׁ הַשֵּׁנִי וַיִּתְקַלְדּוּ  
 NAS: of the second *month*. Then they registered by ancestry  
 KJV: [day] of the second *month*, and they declared their pedigrees  
 INT: assembled the first *month* of the second registered

### Numbers 3:15

HEB: זָכַר מִכֹּל חֹדֶשׁ וּמַעְלָה תִּפְקְדֵם  
 NAS: every male *from a month* old and upward  
 KJV: every male *from a month* old  
 INT: male old *A month* and upward shall number

### Numbers 3:22

HEB: זָכַר מִכֹּל חֹדֶשׁ וּמַעְלָה לְפָקְדֵיהֶם  
 NAS: male *from a month* old  
 KJV: of all the males, *from a month* old  
 INT: the males old *A month* and upward were numbered

### Numbers 3:28

HEB: זָכַר מִכֹּל חֹדֶשׁ וּמַעְלָה שְׁמֹנֶת  
 NAS: male *from a month* old  
 KJV: of all the males, *from a month* old  
 INT: the males old *A month* and upward eight

### Numbers 3:34

HEB: זָכַר מִכֹּל חֹדֶשׁ וּמַעְלָה שֵׁשֶׁת  
 NAS: male *from a month* old  
 KJV: of all the males, *from a month* old  
 INT: the males old *A month* and upward six

Numbers- Chodesh is never translated as moon and this book also has issues with tampering of feast observances

### Numbers 3:39

HEB: זָכַר מִכֹּל חֹדֶשׁ וּמַעְלָה שְׁנָיִם  
 NAS: male *from a month* old  
 KJV: all the males *from a month* old  
 INT: the males old *A month* and upward and two

### Numbers 3:40

HEB: וְיִשְׂרָאֵל מִכֹּל חֹדֶשׁ וּמַעְלָה וְשָׂא  
 NAS: of Israel *from a month* old  
 KJV: of Israel *from a month* old  
 INT: of Israel old *A month* and upward and make

### Numbers 3:43

HEB: שְׁמוֹת מִכֹּל חֹדֶשׁ וּמַעְלָה לְפָקְדֵיהֶם  
 NAS: of names *from a month* old  
 KJV: of names, *from a month* old  
 INT: of names old *A month* and upward were numbered

### Numbers 9:1

HEB: מֵאֶרֶץ מִצְרַיִם בַּחֹדֶשׁ הָרִאשׁוֹן לְאֹמֶר  
 NAS: in the first *month* of the second  
 KJV: in the first *month* of the second  
 INT: of the land of Egypt *month* the first saying

### Numbers 9:3

HEB: עֶשְׂרִי יוֹם בַּחֹדֶשׁ הַזֶּה בֵּין  
 NAS: of this *month*, at twilight,  
 KJV: day *of this month*, at even,  
 INT: teen day *month* of this at

## Numbers- Chodesh is never translated as moon and this book also has issues with tampering of feast observances

### Numbers 9:5

HEB: עָשָׂר יוֹם לַחֹדֶשׁ בֵּין הָעֶרְבָּיִם

NAS: day *of the month*, at twilight,

KJV: of the first *month* at even

INT: teen day *of the month* at twilight

### Numbers 9:11

HEB: בַּחֹדֶשׁ הַשֵּׁנִי בְּאַרְבָּעָה

NAS: In the second *month* on the fourteenth

KJV: of the second *month* at even

INT: *month* the second four

### Numbers 9:22

HEB: יָמִים אֶחָד אוֹ- יָמִים

NAS: it was two days or *a month* or a year

KJV: Or [whether it were] two days, *or a month*, or a year,

INT: days or *A month* or A year

### Numbers 10:10

HEB: וּבְמוֹעֲדֵיכֶם וּבְרֵאשֵׁי חֳדָשֵׁיכֶם וּתְקַעְתֶּם בַּחֲצֹצְרוֹת

NAS: and on the first [days] *of your months*, you shall blow

KJV: and in the beginnings *of your months*, ye shall blow

INT: your appointed the first *your months* shall blow the trumpets

### Numbers 10:11

HEB: בַּשָּׁנָה הַשְּׁנִית בַּחֹדֶשׁ הַשֵּׁנִי בְּעֶשְׂרִים

NAS: in the second *month*, on the twentieth

KJV: [day] of the second *month*, in the second

INT: year the second *month* the second the twentieth

### Numbers 10:11

HEB: הַשֵּׁנִי בְּעֶשְׂרִים בַּחֹדֶשׁ נִעְלָה הָעֶנָן

NAS: on the twentieth *of the month*, the cloud

INT: the second the twentieth *of the month* was lifted the cloud

### Numbers 11:20

HEB: עַד | חֹדֶשׁ יָמִים עַד

NAS: but a whole *month*, until it comes

INT: against *month* A whole against

### Numbers 11:21

HEB: לָהֶם וְאָכְלוּ חֹדֶשׁ יָמִים:

NAS: for a whole *month*.'

KJV: that they may eat a whole *month*.

INT: will give may eat *month* A whole

### Numbers 18:16

HEB: וּפְדוּיוֹ מִבֶּן-חֹדֶשׁ תַּפְּלָה בְּעֶרְכָּךְ

NAS: price, *from a month* old

KJV: And those that are to be redeemed *from a month* old

INT: to their redemption old *A month* price your valuation

### Numbers 20:1

HEB: מִדְּבַר-צִן בַּחֹדֶשׁ הָרִאשׁוֹן וַיֵּשְׁב

NAS: in the first *month*; and the people

KJV: in the first *month*: and the people

INT: to the wilderness of Zin *month* the first stayed

## Numbers- Chodesh is never translated as moon and this book also has issues with tampering of feast observances

### Numbers 26:62

HEB: זָכָר מִבֶּן-חֹדֶשׁ וּמֵעֵלָה כִּי אִ

NAS: male *from a month* old

KJV: all males *from a month* old

INT: male old *A month* and upward since

### Numbers 28:11

HEB: וּבִרְאשֵׁי חֳדָשֵׁיכֶם תִּקְרִיבוּ עֹלָה

NAS: Then at the beginning *of each of your months* you shall present

KJV: And in the beginnings *of your months* ye shall offer

INT: the beginning *of your months* shall present A burnt

### Numbers 28:14

HEB: זֹאת עֹלַת חֹדֶשׁ בְּחֹדְשׁוֹ לְחֹדְשֵׁי

NAS: is the burnt offering *of each month* throughout the months

KJV: this [is] the burnt offering *of every month* throughout the months

INT: likewise is the burnt *month* the months the months

### Numbers 28:14

HEB: עֹלַת חֹדֶשׁ בְּחֹדְשׁוֹ לְחֹדְשֵׁי הַשָּׁנָה

NAS: of each month *throughout the months* of the year.

KJV: of every month *throughout the months* of the year.

INT: is the burnt month *the months* the months of the year

### Numbers 28:14

HEB: חֹדֶשׁ בְּחֹדְשׁוֹ לְחֹדְשֵׁי הַשָּׁנָה

INT: month the months *the months* of the year

### Numbers 28:16

HEB: וּבַחֹדֶשׁ הָרִאשׁוֹן בְּאַרְבַּעָה

NAS: of the first *month* shall be the LORD'S

KJV: of the first *month* [is] the passover

INT: *month* of the first four

### Numbers 28:16

HEB: עֶשְׂרֵי יוֹם לַחֹדֶשׁ פֶּסַח לִיהוָה

INT: teen day *month* Passover shall be the LORD'S

### Numbers 28:17

HEB: עֶשְׂרֵי יוֹם לַחֹדֶשׁ הַזֶּה חֹג

NAS: of this *month* [shall be] a feast,

KJV: day *of this month* [is] the feast:

INT: teen day *month* of this a feast

### Numbers 29:1

HEB: וּבַחֹדֶשׁ הַשְּׁבִיעִי בְּאַחַד

NAS: Now in the seventh *month*, on the first

KJV: And in the seventh *month*, on the first

INT: *month* the seventh the first

### Numbers 29:1

HEB: הַשְּׁבִיעִי בְּאַחַד לַחֹדֶשׁ מִקְרָא קֹדֶשׁ

NAS: on the first *day of the month*, you shall also have

KJV: on the first [*day*] *of the month*, ye shall have an holy

INT: the seventh the first *of the month* convocation A holy

# Numbers- Chodesh is never translated as moon and this book also has issues with tampering of feast observances

## Numbers 29:6

HEB: מִלְבָּד עֲלֵת הַחֹדֶשׁ וּמִנְחָתָהּ וְעֹלֹתָ

NAS: offering of the new moon and its grain offering,

KJV: Beside the burnt offering of the month, and his meat offering,

INT: alone the burnt of the new offering offering

## Numbers 29:7

HEB: וּבַעֲשׂוֹר לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה

NAS: seventh month you shall have

KJV: [day] of this seventh month an holy

INT: the tenth month seventh of this

## Numbers 29:12

HEB: עֶשֶׂר יוֹם לַחֹדֶשׁ הַשְּׁבִיעִי מִקְרָא־

NAS: of the seventh month you shall have

KJV: of the seventh month ye shall have an holy

INT: ten day month of the seventh convocation

## Numbers 33:3

HEB: וַיִּסְעוּ מִרְעַמְסֵס בַּחֹדֶשׁ הָרִאשׁוֹן בַּחֲמִישָׁה

NAS: in the first month, on the fifteenth

KJV: in the first month, on the fifteenth

INT: journeyed Rameses month the first fif

## Numbers 33:3

HEB: עֶשֶׂר יוֹם לַחֹדֶשׁ הָרִאשׁוֹן מִמָּחָרָת

NAS: of the first month; on the next day

KJV: of the first month; on the morrow

INT: ten day month of the first the next

Only the NAS a modern translation has new moon for this verse where month would be a consistent use.

## Great Bible 1540

thorowout the vij. lammes. And an hegoate for synne to make an atonemēt for you, besyde þe daylye burnt offering of þe moneth & his meat offering, & besyde the dayly burnt offering & his meat offering, and the drynck offeringes of the same, which must be done according vnto the maner of thē for a sauoure of swetnes of the sacrifice of the Lorde.

## Numbers 33:38

HEB: מֵאֶרֶץ מִצְרַיִם בַּחֹדֶשׁ הַחֲמִישִׁי בְּאַחַד

NAS: on the first [day] in the fifth month.

KJV: in the first [day] of the fifth month.

INT: the land of Egypt month the fifth the first

## Numbers 33:38

HEB: הַחֲמִישִׁי בְּאַחַד לַחֹדֶשׁ:

INT: the fifth the first month

## Deuteronomy- Chodesh is never translated as moon and this book also has issues with tampering of feast observances

### Deuteronomy 1:3

HEB: בְּעֶשְׂתֵּי־עָשָׂר חֹדֶשׁ בְּאַחַד לַחֹדֶשׁ

NAS: [day] of the eleventh *month*, Moses

KJV: in the eleventh *month*, on the first

INT: eleven ten *month* the first month

### Deuteronomy 1:3

HEB: חֹדֶשׁ בְּאַחַד לַחֹדֶשׁ דִּבֶּר מֹשֶׁה

KJV: on the first [day] of the *month*, [that] Moses

INT: month the first *month* spoke Moses

### Deuteronomy 16:1

HEB: שָׁמֹר אֶת־חֹדֶשׁ הָאָבִיב וְעָשִׂיתָ

NAS: Observe *the month* of Abib

KJV: Observe *the month* of Abib, and keep

INT: Observe *the month* of Abib and celebrate

### Deuteronomy 16:1

HEB: אֱלֹהֶיךָ כִּי בַחֹדֶשׁ הָאָבִיב הוֹצִיאָךְ

NAS: your God, *for in the month* of Abib

KJV: thy God: *for in the month* of Abib

INT: your God in *the month* of Abib brought

Moving to the history books:

## Joshua- Chodesh is never translated as moon.

### Joshua 4:19

HEB: הַיַּרְדֵּן בְּעָשׂוֹר לַחֹדֶשׁ הָרִאשׁוֹן וַיַּחֲנוּ

NAS: of the first *month* and camped

KJV: [day] of the first *month*, and encamped

INT: the Jordan the tenth *month* of the first and camped

### Joshua 5:10

HEB: עָשָׂר יוֹם לַחֹדֶשׁ בְּעָרְבַת בְּעַרְבֹת

NAS: day *of the month* on the desert plains

KJV: day *of the month* at even

INT: ten day *of the month* the evening the desert

## Judges- Chodesh is never translated as moon

### Judges 11:38

HEB: אוֹתָהּ שְׁנֵי חֳדָשִׁים וַתֵּלֶךְ הִיא

NAS: for two *months*; and she left

KJV: [for] two *months*: and she went

INT: sent two *months* left he

### Judges 11:39

HEB: מִקֵּץ שְׁנַיִם חֳדָשִׁים וַתָּשָׁב אֶל-

NAS: of two *months* she returned

KJV: of two *months*, that she returned

INT: the end of two *months* returned to her

### Judges 19:2

HEB: יָמִים אַרְבָּעָה חֳדָשִׁים:

NAS: for a period of four *months*.

INT: A period of four *months*

### Judges 20:47

HEB: רִמּוֹן אַרְבָּעָה חֳדָשִׁים:

NAS: of Rimmon four *months*.

KJV: Rimmon four *months*.

INT: of Rimmon four *months*

Each of these verses could just as easily be read month and still be understood using the 30-30-31 day quarter. However we do see a feast that Yah has not asked for. History tells us it was specifically for the king to donate food for to the temple.

## 1<sup>st</sup> Samuel

### 1 Samuel 6:1

HEB: פְּלִשְׁתִּים שִׁבְעָה חֳדָשִׁים:

NAS: of the Philistines seven *months*.

KJV: of the Philistines seven *months*.

INT: of the Philistines seven *months*

### 1 Samuel 20:5

HEB: יְהוֹנָתָן הִגִּיד חֹדֶשׁ מָחָר וְאָנֹכִי

NAS: tomorrow *is the new moon*, and I ought to sit

KJV: Behold, to morrow *[is] the new moon*, and I should not fail

INT: Jonathan Behold *is the new* tomorrow and I

### 1 Samuel 20:18

HEB: יְהוֹנָתָן מָחָר חֹדֶשׁ וְנִפְקַדְתָּ כִּי

NAS: to him, Tomorrow *is the new moon*, and you will be missed

KJV: To morrow *[is] the new moon*: and thou shalt be missed,

INT: Jonathan Tomorrow *is the new* will be missed because

### 1 Samuel 20:24

HEB: בַּשָּׂדֶה וַיְהִי הַחֹדֶשׁ וַיָּשָׁב הַמֶּלֶךְ

NAS: in the field; *and when the new moon* came,

KJV: himself in the field: *and when the new moon* was come, the king

INT: the field came *the new* sat the king

### 1 Samuel 20:27

HEB: וַיְהִי מִמַּחֲרַת הַחֹדֶשׁ הַשֵּׁנִי וַיִּפְקֹד

NAS: the second *[day] of the new moon*, that David's

KJV: [which was] the second *[day] of the month*, that David's

INT: came the next *the new* the second was empty

### 1 Samuel 20:34

HEB: אָכַל בַּיּוֹם הַחֹדֶשׁ הַשֵּׁנִי לָחֶם

NAS: day *of the new moon*, for he was grieved

KJV: day *of the month*: for he was grieved

INT: eat day *of the new* the second food

### 1 Samuel 27:7

HEB: יָמִים וָאַרְבָּעָה חֳדָשִׁים:

NAS: was a year and four *months*.

KJV: was a full year and four *months*.

INT: was a year and four *months*

In 1540 The Great bible translated these “moons” as months.

thy soule desyrezeth that I wyll do vnto the.  
And David sayde vnto Ionathas: Beholde  
tomorowe is the begynnynge of the mo-  
neth, and I shulde sytt w<sup>th</sup> the kynge at mea-  
te. But let me go, that I maye hyde my selve  
in the feldes vnto the thyrde daye at euen. If  
thy father speake of me, then saye, David as-  
ked leaue of me, that he myght go to Beth-  
lehem to his awne cytie, for there is holden a  
perely feast for all y<sup>e</sup> kynred. And yf he saye:

## 2<sup>nd</sup> Samuel- Chodesh is never translated moon.

### 2 Samuel 2:11

HEB: שָׁנִים וְשֵׁשׁ חֳדָשִׁים: ס

NAS: years and six *months*.

KJV: years and six *months*.

INT: years and six *months*

### 2 Samuel 5:5

HEB: שָׁנִים וְשֵׁשׁ חֳדָשִׁים וּבִירוּשָׁלַם מֶלֶךְ

NAS: and six *months*, and in Jerusalem

KJV: and six *months*: and in Jerusalem

INT: years and six *months* Jerusalem reigned

### 2 Samuel 6:11

HEB: הַגִּיטִי שְׁלֹשָׁה חֳדָשִׁים וַיְבָרֶךְ יְהוָה

NAS: three *months*, and the LORD

KJV: three *months*: and the LORD

INT: the Gittite three *months* blessed and the LORD

### 2 Samuel 24:8

HEB: מִקְצֵה תִשְׁעָה חֳדָשִׁים וְעֶשְׂרִים יוֹם

NAS: of nine *months* and twenty

KJV: of nine *months* and twenty

INT: the end of nine *months* and twenty days

### 2 Samuel 24:13

HEB: אִם-שְׁלֹשָׁה חֳדָשִׁים נִסְדָּךְ לִפְנֵי-

NAS: three *months* before

KJV: three *months* before

INT: lo three *months* flee before

## 1<sup>st</sup> Kings- chodesh is not translated moon

### 1 Kings 4:7

HEB: וְאֵת־בֵּיתוֹ חֹדֶשׁ בַּשָּׁנָה יִהְיֶה׃

NAS: man had to provide *for a month* in the year.

KJV: each man *his month* in a year

INT: the king and his household *A month* the year become

### 1 Kings 4:27

HEB: שְׁלֹמֹה אִישׁ חֹדֶשׁוֹ לֹא יַעֲדֶר׃

NAS: each *in his month*; they left

KJV: every man *in his month*: they lacked

INT: Solomon's each *his month* not left

### 1 Kings 5:14

HEB: עֲשֶׂרֶת אֲלָפִים בַּחֹדֶשׁ חֲלִיפוֹת חֹדֶשׁ׃

NAS: 10000 *a month* in relays;

KJV: thousand *a month* by courses:

INT: ten thousand *A month* relays *A month*

### 1 Kings 5:14

HEB: בַּחֹדֶשׁ חֲלִיפוֹת חֹדֶשׁ יִהְיוּ בְלִבְנוֹן׃

NAS: they were in Lebanon *a month* [and] two

KJV: by courses: *a month* they were in Lebanon,

INT: *A month* relays *A month* were in Lebanon

### 1 Kings 5:14

HEB: בְּלִבְנוֹן שְׁנַיִם חֳדָשִׁים בְּבֵיתוֹ וְאֲדֹנִירָם׃

NAS: [and] two *months* at home.

KJV: [and] two *months* at home:

INT: Lebanon two *months* home and Adoniram

### 1 Kings 6:1

HEB: בַּשָּׁנָה הָרְבִיעִית בְּחֹדֶשׁ זִיב הוּא׃

NAS: over Israel, *in the month* of Ziv which

KJV: over Israel, *in the month* Zif,

INT: year the fourth *the month* of Ziv which

### 1 Kings 6:1

HEB: זֶה הוּא הַחֹדֶשׁ הַשֵּׁנִי לְמִלְכּוֹ׃

NAS: is the second *month*, that he began to build

KJV: which [is] the second *month*, that he began to build

INT: of Ziv which *month* is the second reign

### 1 Kings 6:38

HEB: בּוּל הוּא הַחֹדֶשׁ הַשְּׁמִינִי כָּלָה׃

NAS: is the eighth *month*, the house

KJV: which [is] the eighth *month*, was the house

INT: of Bul which *month* is the eighth was finished

### 1 Kings 8:2

HEB: בְּחַג הוּא הַחֹדֶשׁ הַשְּׁבִיעִי׃

NAS: which is the seventh *month*.

KJV: Ethanim, which [is] the seventh *month*.

INT: the feast which *month* is the seventh

### 1 Kings 11:16

HEB: כִּי שֵׁשֶׁת חֳדָשִׁים יָשַׁב שָׁם׃

NAS: there six *months*, until he had cut off

KJV: (For six *months* did Joab remain

INT: for six *months* stayed there

## 1<sup>st</sup> Kings- chodesh is not translated moon

### 1 Kings 12:32

HEB: וַרְבַּעַם | חָג בַּחֹדֶשׁ הַשְּׁמִינִי בַחֲמִשָּׁה-

NAS: in the eighth *month* on the fifteenth

KJV: in the eighth *month*, on the fifteenth

INT: Jeroboam A feast *month* the eighth fif

### 1 Kings 12:32

HEB: עָשָׂר יוֹם | לַחֹדֶשׁ כְּחָג | אֲשֶׁר

NAS: day *of the month*, like the feast

KJV: day *of the month*, like unto the feast

INT: teen day *of the month* the feast which

### 1 Kings 12:33

HEB: עָשָׂר יוֹם בַּחֹדֶשׁ הַשְּׁמִינִי בַחֹדֶשׁ

NAS: in the eighth *month*, even in the month

KJV: of the eighth *month*, [even] in the month

INT: teen day *month* the eighth the month

### 1 Kings 12:33

HEB: בַּחֹדֶשׁ הַשְּׁמִינִי בַחֹדֶשׁ אֲשֶׁר- בָּרָא

NAS: month, *even in the month* which

KJV: month, [*even*] *in the month* which he had devised

INT: month the eighth *the month* which had devised

## 2<sup>nd</sup> Kings -Chodesh could just as easily be translated month in this verse and loose the consistency of how the word has been used previously.

### 2 Kings 4:23

HEB: הַיּוֹם לֹא-חֹדֶשׁ וְלֹא שַׁבָּת

NAS: It is neither **new moon** nor

KJV: to him to day? **[it is] neither new moon, nor sabbath.**

INT: age nor **new** nor sabbath

### 2 Kings 15:8

HEB: בְּשִׁמְרוֹן שֵׁשָׁה חֳדָשִׁים:

NAS: in Samaria [for] six **months**.

KJV: in Samaria six **months**.

INT: Samaria six **months**

### 2 Kings 23:31

HEB: בְּמָלְכוֹ וּשְׁלֹשָׁה חֳדָשִׁים מְלָךְ בִּירוּשָׁלַם

NAS: three **months** in Jerusalem;

KJV: three **months** in Jerusalem.

INT: became three **months** king Jerusalem

### 2 Kings 24:8

HEB: בְּמָלְכוֹ וּשְׁלֹשָׁה חֳדָשִׁים מְלָךְ בִּירוּשָׁלַם

NAS: three **months** in Jerusalem;

KJV: three **months**. And his mother's

INT: became three **months** king Jerusalem

### 2 Kings 25:1

HEB: הַתְּשִׁיעִית לְמָלְכוֹ בַחֹדֶשׁ הָעֲשִׂירִי בְּעָשׂוֹר

NAS: day of the tenth **month**, Nebuchadnezzar

KJV: in the tenth **month**, in the tenth

INT: the ninth of his reign **month** of the tenth the tenth

### 2 Kings 25:3

HEB: בַּתְּשַׁעָה לַחֹדֶשׁ וַיַּחֲזֵק הָרָעָב

NAS: On the ninth **day of the [fourth] month** the famine

KJV: And on the ninth **[day] of the [fourth] month** the famine

INT: the ninth **of the month** severe the famine

### 2 Kings 25:8

HEB: וּבַחֹדֶשׁ הַחֲמִישִׁי בְּשַׁבְּעָה

NAS: day of the fifth **month**, which

KJV: And in the fifth **month**, on the seventh

INT: **month** of the fifth the seventh

### 2 Kings 25:8

HEB: הַחֲמִישִׁי בְּשַׁבְּעָה לַחֹדֶשׁ הוּא שְׁנַת

KJV: on the seventh **[day] of the month**, which [is] the nineteenth

INT: of the fifth the seventh **month** which year

### 2 Kings 25:25

HEB: וַיְהִי | בַחֹדֶשׁ הַשְּׁבִיעִי בָּא

NAS: about in the seventh **month**, that Ishmael

KJV: But it came to pass in the seventh **month**, that Ishmael

INT: came **month** the seventh came

### 2 Kings 25:27

HEB: בְּשָׁנִים עָשָׂר חֹדֶשׁ בְּעֶשְׂרִים וּשְׁבַעָה

NAS: in the twelfth **month**, on the twenty-seventh

KJV: in the twelfth **month**, on the seven

INT: both ten **month** and twentieth the seven

### 2 Kings 25:27

HEB: בְּעֶשְׂרִים וּשְׁבַעָה לַחֹדֶשׁ נִשָּׂא אֶנְיֹל

NAS: on the twenty-seventh **[day] of the month**, that Evil-merodach

KJV: and twentieth **[day] of the month**, [that] Evilmerodach

INT: and twentieth the seven **the month** up Evil-merodach

### 2 Kings 25:1

HEB: הָעֲשִׂירִי בְּעָשׂוֹר לַחֹדֶשׁ בָּא נְבֻכַדְנֶאצַּר

KJV: in the tenth **[day] of the month**, [that] Nebuchadnezzar

INT: of the tenth the tenth **month** came Nebuchadnezzar

1 Chronicles- starting to see the change to new moon in the festivals and where the new month or new moon was considered an ordained feast of Yah. According to the Talmud Ezra is the scribe that wrote the Chronicles however that is debated. What is not debated is that it was written in the 4<sup>th</sup> century BCE. It was written primarily for the exiled Jews who had returned from Babylonian captivity. This would explain some of the "new" additions to the feasts- not in a good way.

**1 Chronicles 3:4**

HEB: שָׁנִים וְשֵׁשׁ חֳדָשִׁים וְשְׁלֹשׁ  
 NAS: and six *months*. And in Jerusalem  
 KJV: and six *months*: and in Jerusalem  
 INT: years and six *months* thirty and three

**1 Chronicles 12:16**

HEB: אֶת־תִּנְרֵדֵן בְּחֹדֶשׁ הָרֵאשׁוֹן וְהוּא  
 INT: alienate Jordan *month* ancestor accomplish

**1 Chronicles 13:14**

HEB: בְּבֵיתוֹ שְׁלֹשָׁה חֳדָשִׁים וַיְבָרֶךְ יְהוָה  
 NAS: three *months*; and the LORD  
 KJV: three *months*. And the LORD  
 INT: his house three *months* blessed and the LORD

**1 Chronicles 21:12**

HEB: וְאִם־שְׁלֹשָׁה חֳדָשִׁים נִסְפָּה מִפְּנֵי־  
 NAS: or three *months* to be swept away  
 KJV: or three *months* to be destroyed  
 INT: either three *months* to be swept before

**1 Chronicles 23:31**

HEB: לַיהוָה לְשַׁבְּתוֹת לְחֳדָשִׁים וְלַמְעֻדִים בְּמִסְפָּר  
 NAS: on the sabbaths, *the new moons* and the fixed festivals  
 KJV: in the sabbaths, *in the new moons*, and on the set feasts,  
 INT: to the LORD the sabbaths *the new* and the fixed the number

**1 Chronicles 27:1**

HEB: הַבָּאָה וְהֵיצְאתָ חֹדֶשׁ בְּחֹדֶשׁ לְכֹל  
 NAS: in and went *out month* by month  
 KJV: and went out *month* by month  
 INT: in out *month* month all

**1 Chronicles 27:1**

HEB: וְהֵיצְאתָ חֹדֶשׁ בְּחֹדֶשׁ לְכֹל חֳדָשִׁי  
 NAS: out month *by month* throughout all  
 KJV: month *by month* throughout all the months  
 INT: out month *month* all the months

**1 Chronicles 27:1**

HEB: בְּחֹדֶשׁ לְכֹל חֳדָשִׁי הַשָּׁנָה הַמְּחֻלָּקֶת  
 NAS: throughout all *the months* of the year,  
 KJV: by month *throughout all the months* of the year,  
 INT: month all *the months* of the year course

# 1 Chronicles- starting to see the change to new moon in the festivals and where the new month or new moon was considered an ordained feast of Yah.

## 1 Chronicles 27:2

HEB: מִמְחֻלְקַת הָרֵאשׁוֹנָה לַחֹדֶשׁ הָרֵאשׁוֹן יִשָּׁבֵעַם

NAS: for the first *month*; and in his division

KJV: for the first *month* [was] Jashobeam

INT: course the first *month* the first Jashobeam

## 1 Chronicles 27:3

HEB: שָׂרֵי הַצְּבָאוֹת לַחֹדֶשׁ הָרֵאשׁוֹן:

NAS: of the army for the first *month*.

KJV: of the host for the first *month*.

INT: the commanders of the army *month* the first

## 1 Chronicles 27:4

HEB: וְעַל מִמְחֻלְקַת | הַחֹדֶשׁ הַשֵּׁנִי דוֹדַי

NAS: for the second *month*, Mikloth

KJV: of the second *month* [was] Dodai

INT: and over the course *month* of the second Dodai

## 1 Chronicles 27:5

HEB: הַצְּבָאָה הַשְּׁלִישִׁי לַחֹדֶשׁ הַשְּׁלִישִׁי בְּנֵיָהוּ

NAS: for the third *month* [was] Benaiah,

KJV: for the third *month* [was] Benaiah

INT: of the host the third *month* the third Benaiah

## 1 Chronicles 27:7

HEB: הָרְבִיעִי לַחֹדֶשׁ הָרְבִיעִי עֲשָׂהד

NAS: for the fourth *month* [was] Asahel

KJV: [captain] for the fourth *month* [was] Asahel

INT: the fourth *month* the fourth Asahel

## 1 Chronicles 27:8

HEB: הַחֲמִישִׁי לַחֹדֶשׁ הַחֲמִישִׁי הַשָּׂר

NAS: for the fifth *month* [was] the commander

KJV: for the fifth *month* [was] Shamhuth

INT: the fifth *month* the fifth captain

## 1 Chronicles 27:9

HEB: הַשֵּׁשִׁי לַחֹדֶשׁ הַשֵּׁשִׁי עִירָא

NAS: for the sixth *month* [was] Ira

KJV: [captain] for the sixth *month* [was] Ira

INT: the sixth *month* the sixth Ira

## 1 Chronicles 27:10

HEB: הַשְּׁבִיעִי לַחֹדֶשׁ הַשְּׁבִיעִי הֶלֶץ

NAS: for the seventh *month* [was] Helez

KJV: [captain] for the seventh *month* [was] Helez

INT: the seventh *month* the seventh Helez

## 1 Chronicles 27:11

HEB: הַשְּׁמִינִי לַחֹדֶשׁ הַשְּׁמִינִי סִבְכַי

NAS: for the eighth *month* [was] Sibbecai

KJV: [captain] for the eighth *month* [was] Sibbecai

INT: the eighth *month* the eighth Sibbecai

## 1 Chronicles 27:12

HEB: הַתְּשִׁיעִי לַחֹדֶשׁ הַתְּשִׁיעִי אֲבִיעֶזֶר

NAS: for the ninth *month* [was] Abiezer

KJV: [captain] for the ninth *month* [was] Abiezer

INT: the ninth *month* the ninth Abiezer

1 Chronicles- starting to see the change to new moon in the festivals and where the new month or new moon was considered an ordained feast of Yah.

**1 Chronicles 27:13**

HEB: הָעֲשִׂירִי לַחֹדֶשׁ הָעֲשִׂירִי מֵהָרִי

NAS: for the tenth *month* [was] Maharai

KJV: [captain] for the tenth *month* [was] Maharai

INT: the tenth *month* the tenth Maharai

**1 Chronicles 27:14**

HEB: לְעֶשְׂתֵּי-עָשָׂר הַחֹדֶשׁ בְּנֵיָה הַפְּרָעָתוֹנִי

NAS: for the eleventh *month* [was] Benaiah

KJV: [captain] for the eleventh *month* [was] Benaiah

INT: eleven ten *month* Benaiah the Pirathonite

**1 Chronicles 27:15**

HEB: לְשָׁנִים עָשָׂר הַחֹדֶשׁ הַלְּבִי הַנְּטוֹפָתִי

NAS: for the twelfth *month* [was] Heldai

KJV: [captain] for the twelfth *month* [was] Heldai

INT: both ten *month* Heldai the Netophathite

## 2 Chronicles- starting to see the change to new moon in the festivals and where the new month or new moon was considered an ordained feast of Yah.

### 2 Chronicles 2:4

HEB: וְלַעֲרֹב לַשַּׁבָּתוֹת וְלַחֲדָשִׁים וְלַמּוֹעֲדֵי יְהוָה

NAS: on sabbaths **and on new moons** and on the appointed feasts

KJV: on the sabbaths, **and on the new moons**, and on the solemn feasts

INT: and evening sabbaths **new** the appointed God

### 2 Chronicles 3:2

HEB: וַיִּחַל לְבַנּוֹת בַּחֹדֶשׁ הַשֵּׁנִי בַשָּׁנִי

NAS: [day] in the second **month** of the fourth

KJV: [day] of the second **month**, in the fourth

INT: began to build **month** the second the second

### 2 Chronicles 5:3

HEB: בַּחֹדֶשׁ הַשִּׁבְעִי

NAS: that is [in] the seventh **month**.

KJV: which [was] in the seventh **month**.

INT: the feast he **month** is the seventh

### 2 Chronicles 7:10

HEB: עָשְׂרִים וּשְׁלֹשָׁה לַחֹדֶשׁ הַשְּׁבִיעִי שְׁלַח

NAS: of the seventh **month** he sent

KJV: of the seventh **month** he sent

INT: and twentieth the three **month** of the seventh sent

### 2 Chronicles 8:13

HEB: מִשָּׁה לַשַּׁבָּתוֹת וְלַחֲדָשִׁים וְלַמּוֹעֲדוֹת שְׁלוֹשׁ

NAS: for the sabbaths, **the new moons** and the three

KJV: on the sabbaths, **and on the new moons**, and on the solemn feasts,

INT: of Moses the sabbaths **the new** feasts and the three

### 2 Chronicles 15:10

HEB: וַיִּקְבְּצוּ יְרוּשָׁלַם בַּחֹדֶשׁ הַשְּׁלִישִׁי לַשָּׁנָה

NAS: in the third **month** of the fifteenth

KJV: in the third **month**, in the fifteenth

INT: assembled Jerusalem **month** the third year

### 2 Chronicles 29:3

HEB: הָרִאשׁוֹנָה לְמָלְכוֹ בַּחֹדֶשׁ הָרִאשׁוֹן פָּתַח

NAS: in the first **month**, he opened

KJV: in the first **month**, opened

INT: the first of his reign **month** the first opened

### 2 Chronicles 29:17

HEB: וַיִּחַלּוּ בְּאַחַד לַחֹדֶשׁ הָרִאשׁוֹן לְקַדֵּשׁ

NAS: [day] of the first **month**, and on the eighth

KJV: [day] of the first **month** to sanctify,

INT: began the first **month** the first the consecration

### 2 Chronicles 29:17

HEB: וּבַיּוֹם שְׁמוֹנֶה לַחֹדֶשׁ בָּאוּ לְאוֹלָם

NAS: day **of the month** they entered

KJV: day **of the month** came

INT: day the eighth **of the month** entered the porch

### 2 Chronicles 29:17

HEB: שֵׁשָׁה עָשָׂר לַחֹדֶשׁ הָרִאשׁוֹן כָּלוּ

NAS: day of the first **month**.

KJV: day of the first **month** they made an end.

INT: six teen **month** of the first and finished

## 2 Chronicles- starting to see the change to new moon in the festivals and where the new month or new moon was considered an ordained feast of Yah.

### 2 Chronicles 30:2

HEB: לַעֲשׂוֹת הַפֶּסַח בַּחֹדֶשׁ הַשֵּׁנִי :

NAS: the Passover in the second *month*,

KJV: the passover in the second *month*.

INT: to celebrate the Passover *month* the second

### 2 Chronicles 30:13

HEB: חָג הַמִּצֻּוֹת בַּחֹדֶשׁ הַשֵּׁנִי קָהֵל

NAS: in the second *month*, a very

KJV: in the second *month*, a very

INT: the Feast of Unleavened *month* the second assembly

### 2 Chronicles 30:15

HEB: בְּאַרְבָּעָה עָשָׂר לַחֹדֶשׁ הַשֵּׁנִי וְהַכֹּהֲנִים

NAS: of the second *month*. And the priests

KJV: [day] of the second *month*: and the priests

INT: four teen *month* of the second and the priests

### 2 Chronicles 31:3

HEB: וְהַעֲלוֹת לַשַּׁבָּתוֹת וְלַחֹדְשִׁים וְלַמַּעֲרִים כַּכָּתוּב

NAS: for the sabbaths *and for the new moons* and for the fixed festivals,

KJV: for the sabbaths, *and for the new moons*, and for the set feasts,

INT: burnt the sabbaths *the new* the fixed is written

### 2 Chronicles 31:7

HEB: בַּחֹדֶשׁ הַשְּׁלִישִׁי הִחֵלוּ

NAS: In the third *month* they began to make

KJV: In the third *month* they began

INT: *month* the third began

### 2 Chronicles 31:7

HEB: הָעֵרְמוֹת לְיִסּוֹד וּבַחֹדֶשׁ הַשְּׁבִיעִי כָלוּ:

NAS: [them] by the seventh *month*.

KJV: [them] in the seventh *month*.

INT: the heaps to make *month* the seventh and finished

### 2 Chronicles 35:1

HEB: בְּאַרְבָּעָה עָשָׂר לַחֹדֶשׁ הָרִאשׁוֹן

NAS: [day] of the first *month*.

KJV: [day] of the first *month*.

INT: four teen *month* the first

### 2 Chronicles 36:2

HEB: בְּמָלְכוֹ וּשְׁלֹשָׁה חֳדָשִׁים מְלָךְ בִּירוּשָׁלַם:

NAS: three *months* in Jerusalem.

KJV: three *months* in Jerusalem.

INT: became three *months* king Jerusalem

### 2 Chronicles 36:9

HEB: בְּמָלְכוֹ וּשְׁלֹשָׁה חֳדָשִׁים וְעֶשְׂרֵת יָמִים

NAS: three *months* and ten

KJV: three *months* and ten

INT: became three *months* and ten days

# Ezra - The Scribe Priest who wrote the scrolls in the Aramaic language instead of returning to the original Hebrew language- after the return from Babylon.

## Ezra 3:1

HEB: וַיָּבֵא הַחֹדֶשׁ הַשְּׁבִיעִי וּבְנֵי

NAS: Now when the seventh *month* came,

KJV: And when the seventh *month* was come,

INT: came *month* the seventh and the sons

## Ezra 3:5

HEB: עֲלֵת תְּמִיד וְלַחֲדָשִׁים וְלִכְלֵ- מוֹעֲדֵי

NAS: burnt offering, *also for the new moons* and for all

KJV: burnt offering, *both of the new moons,* and of all the set feasts

INT: burnt a continual *the new* and for all the fixed

## Ezra 3:6

HEB: מִיּוֹם אָחָד לַחֹדֶשׁ הַשְּׁבִיעִי הִחֵלוּ

NAS: of the seventh *month* they began

KJV: of the seventh *month* began

INT: day the first *month* of the seventh began

## Ezra 3:8

HEB: הֵאֱלֵהִים לִירוּשָׁלַם בַּחֹדֶשׁ הַשֵּׁנִי הִחֵלוּ

NAS: in the second *month*, Zerubbabel

KJV: in the second *month*, began

INT: of God Jerusalem *month* the second began

## Ezra 6:19

HEB: בַּאַרְבַּעָה עָשָׂר לַחֹדֶשׁ הָרִאשׁוֹן:

NAS: on the fourteenth of the first *month*.

KJV: [day] of the first *month*.

INT: four teen *month* of the first

## Ezra 7:8

HEB: וַיָּבֵא יְרוּשָׁלַם בַּחֹדֶשׁ הַחֲמִישִׁי הַיּוֹם

NAS: in the fifth *month*, which

KJV: in the fifth *month*, which [was] in the seventh

INT: came to Jerusalem *month* the fifth which

## Ezra 7:9

HEB: כִּי בְּאַחַד לַחֹדֶשׁ הָרִאשׁוֹן הוּא

NAS: of the first *month* he began

KJV: [day] of the first *month* began

INT: on the first *month* of the first he

## Ezra 7:9

HEB: מִבְּבֶל וּבְאַחַד לַחֹדֶשׁ הַחֲמִישִׁי בָּא

NAS: of the fifth *month* he came

KJV: [day] of the fifth *month* came

INT: Babylon the first *month* of the fifth came

## Ezra 8:31

HEB: בַּשְּׁנַיִם עָשָׂר לַחֹדֶשׁ הָרִאשׁוֹן לָלֶכֶת

NAS: of the first *month* to go

KJV: [day] of the first *month*, to go

INT: both ten *month* of the first to go

## Ezra 10:9

HEB: הַיּוֹם הוּא תֵּשֵׁב הַתְּשִׁיעִי בְּעֶשְׂרִים

NAS: It was the ninth *month* on the twentieth

KJV: It [was] the ninth *month*, on the twentieth

INT: days he *month* it was the ninth the twentieth

# Ezra - The Scribe Priest who wrote the scrolls in the Aramaic language instead of returning to the original Hebrew language- after the return from Babylon.

## Ezra 10:9

HEB: הַתְּשִׁיעִי בְּעֶשְׂרִים בַּחֹדֶשׁ וַיָּשָׁבוּ כָּל־

NAS: on the twentieth *of the month*, and all

KJV: on the twentieth *[day] of the month*; and all the people

INT: it was the ninth the twentieth *of the month* sat and all

## Ezra 10:16

HEB: בְּיוֹם אֶחָד לַחֹדֶשׁ הָעֲשׂוּרִי לְדַרְיוֹשׁ

NAS: of the tenth *month* to investigate

KJV: of the tenth *month* to examine

INT: day the first *month* of the tenth to investigate

## Ezra 10:17

HEB: יוֹם אֶחָד לַחֹדֶשׁ הָרִאשׁוֹן: פ

NAS: day of the first *month*.

KJV: day of the first *month*.

INT: day the first *month* of the first

# Nehemiah - Ezra was his scribe and priest.

## Nehemiah 1:1

HEB: חִכְלִיָּה וַיְהִי בַחֲדָשׁ [כִּסְלוֹ כ]

NAS: Now it happened *in the month* Chisleu,

KJV: of Hachaliah. *And it came to pass in the month* Chisleu,

INT: of Hachaliah happened *the month* Chisleu year

## Nehemiah 2:1

HEB: וַיְהִי אֶבְרָחָם בְּחֹדֶשׁ נִסָּן שְׁנַת

NAS: And it came *about in the month* Nisan,

KJV: *And it came to pass in the month* Nisan,

INT: came *the month* Nisan year

## Nehemiah 7:73

HEB: בְּעָרֵיהֶם וַיָּבֹאוּ הַחֲדָשׁ הַשְּׁבִיעִי וּבְנֵי

NAS: And when the seventh *month* came,

KJV: and when the seventh *month* came,

INT: their cities came *month* the seventh the sons

## Nehemiah 8:2

HEB: בְּיוֹם אֶחָד לַחֲדָשׁ הַשְּׁבִיעִי:

NAS: day of the seventh *month*.

KJV: day of the seventh *month*.

INT: day the first *month* of the seventh

## Nehemiah 8:14

HEB: בַּסֻּכּוֹת בְּחַג בַּחֲדָשׁ הַשְּׁבִיעִי:

NAS: during the feast of the seventh *month*.

KJV: in the feast of the seventh *month*:

INT: booths the feast *month* of the seventh

## Nehemiah 9:1

HEB: עֲשָׂרִים וָאַרְבָּעָה לַחֲדָשׁ הַזֶּה נֶאֱסַפּוּ

NAS: day of this *month* the sons of Israel

KJV: day *of this month* the children

INT: the twenty and fourth *month* of this assembled

## Nehemiah 10:33

HEB: הַתְּמִיד הַשַּׁבָּתוֹת הַחֲדָשִׁים לַמּוֹעֲדִים וְלַקֳּדָשִׁים

NAS: the sabbaths, *the new moon*, for the appointed times,

KJV: of the sabbaths, *of the new moons*, for the set feasts,

INT: the continual the sabbaths *the new* the appointed the holy

*This verse is omitted from the Masoretic Text.*

# Esther- added a fast and they are using the Babylonian names for the months- never used chodesh for moon.

## Esther 2:12

HEB: מְרוֹקֵיהֶן שֵׁשָׁה חֳדָשִׁים בְּשֶׁמֶן הַלָּזָר

NAS: six *months* with oil

KJV: [to wit], six *months* with oil

INT: of their beautification six *months* oil of myrrh

## Esther 2:12

HEB: הַלָּזָר וְשֵׁשָׁה חֳדָשִׁים בְּבִשְׂמִים וּבִתְמָרוֹקֵי

NAS: and six *months* with spices

KJV: and six *months* with sweet odours,

INT: of myrrh and six *months* spices and the cosmetics

## Esther 2:16

HEB: בַּיִת מְלָכוֹתָו בְּחֹדֶשׁ הָעֲשִׂירִי הוּא־

NAS: in the tenth *month* which

KJV: in the tenth *month*, which [is] the month

INT: palace to his royal *month* the tenth which

## Esther 2:16

HEB: הָעֲשִׂירִי הוּא־ חֹדֶשׁ טֵבֶת בְּשָׁנָתָ־

NAS: which *is the month* Tebeth,

KJV: month, *which [is] the month* Tebeth,

INT: the tenth which *is the month* Tebeth year

## Esther 3:7

HEB: בְּחֹדֶשׁ הָרִאשׁוֹן הוּא־

NAS: In the first *month*, which is the month

KJV: In the first *month*, that [is], the month

INT: *month* the first which

## Esther 3:7

HEB: הָרִאשׁוֹן הוּא־ חֹדֶשׁ נִסָּן בְּשָׁנָתָ־

NAS: which *is the month* Nisan,

KJV: month, *that [is], the month* Nisan,

INT: the first which *is the month* Nisan year

## Esther 3:7

HEB: מֵיוֹם אֶל־יְוֹם וּמִחֹדֶשׁ לְחֹדֶשׁ שְׁנַיִם־

NAS: to day *and from month* [to month], until the twelfth

KJV: to day, *and from month* to month,

INT: day to day *month* month both

## Esther 3:7

HEB: לְיוֹם וּמִחֹדֶשׁ לְחֹדֶשׁ שְׁנַיִם־ עָשָׂר

NAS: [to month], until the twelfth *month*, that is the month

KJV: and from month *to month*, [to] the twelfth

INT: to day month *month* both ten

## Esther 3:7

HEB: עָשָׂר הוּא־ חֹדֶשׁ אָדָר : ט

NAS: month, *that is the month* Adar.

KJV: [to] the twelfth [*month*], *that [is], the month* Adar.

INT: ten which *is the month* Adar

## Esther 3:12

HEB: סָפְרִי הַמֶּלֶךְ בְּחֹדֶשׁ הָרִאשׁוֹן בְּשָׁלוֹשָׁה

NAS: of the first *month*, and it was written

KJV: of the first *month*, and there was written

INT: scribes the king's *month* of the first three

# Esther- added a fast and they are using the Babylonian names for the months- never used chodesh for moon.

## Esther 3:13

HEB: בַּשְּׁלוֹשָׁה עָשָׂר לְחֹדֶשׁ שְׁנַיִם-עָשָׂר  
NAS: [day] of the twelfth *month*, which  
KJV: [day] of the twelfth *month*, which is the month  
INT: three ten *month* both ten

## Esther 3:13

HEB: עָשָׂר הוּא- חֹדֶשׁ אָדָר וּשְׁלָלָם  
NAS: which *is the month* Adar,  
KJV: month, *which is the month* Adar,  
INT: ten which *is the month* Adar their possessions

## Esther 8:9

HEB: בְּעֵת- הַהִיא בַּחֹדֶשׁ הַשְּׁלִישִׁי הוּא-  
NAS: in the third *month* (that is, the month  
KJV: in the third *month*, that [is], the month  
INT: time he *month* the third he

## Esther 8:9

HEB: הַשְּׁלִישִׁי הוּא- חֹדֶשׁ סִינָן בַּשְּׁלוֹשָׁה  
NAS: month (*that is, the month* Sivan),  
KJV: month, *that [is], the month* Sivan,  
INT: the third he *that the month* Sivan the three

## Esther 8:12

HEB: בַּשְּׁלוֹשָׁה עָשָׂר לְחֹדֶשׁ שְׁנַיִם-עָשָׂר  
NAS: [day] of the twelfth *month* (that is, the month  
KJV: [day] of the twelfth *month*, which [is] the month  
INT: three ten *month* both ten

## Esther 8:12

HEB: עָשָׂר הוּא- חֹדֶשׁ אָדָר :  
NAS: month (*that is, the month* Adar).  
KJV: month, *which [is] the month* Adar.  
INT: ten he *is the month* Adar

## Esther 9:1

HEB: וּבְשָׁנִים עָשָׂר חֹדֶשׁ הוּא- חֹדֶשׁ  
NAS: Now in the twelfth *month* (that is, the month  
KJV: Now in the twelfth *month*, that [is], the month  
INT: both ten *month* he is the month

## Esther 9:1

HEB: חֹדֶשׁ הוּא- חֹדֶשׁ אָדָר בַּשְּׁלוֹשָׁה  
NAS: month (*that is, the month* Adar),  
KJV: month, *that [is], the month* Adar,  
INT: month he *is the month* Adar three

## Esther 9:15

HEB: אַרְבָּעָה עָשָׂר לְחֹדֶשׁ אָדָר וַיְהִרְגוּ  
NAS: day *of the month* Adar  
KJV: day *also of the month* Adar,  
INT: four teen *of the month* Adar and killed

## Esther 9:17

HEB: שְׁלֹשָׁה עָשָׂר לְחֹדֶשׁ אָדָר וַנּוּחַ  
NAS: day *of the month* Adar,  
KJV: day *of the month* Adar,  
INT: three ten *of the month* Adar rested

## Esther- added a fast and they are using the Babylonian names for the months

### Esther 9:19

HEB: אַרְבַּעַת עָשָׂר לְחֹדֶשׁ אָדָר שְׂמֵחָה

NAS: day *of the month* Adar

KJV: day *of the month* Adar

INT: four teen *of the month* Adar rejoicing

### Esther 9:21

HEB: אַרְבַּעַת עָשָׂר לְחֹדֶשׁ אָדָר וְאֵת

NAS: day *of the month* Adar,

KJV: day *of the month* Adar,

INT: four teen *of the month* Adar day

### Esther 9:22

HEB: מִיְהוּדִים מֵאֹיְבֵיהֶם וְהַחֹדֶשׁ אֲשֶׁר נִהְפָּךְ

NAS: of their enemies, *and [it was a] month* which

KJV: from their enemies, *and the month* which was turned

INT: the Jews their enemies *month* which was turned

## Job- Never used chodesh for Moon

### Job 14:5

HEB: יָמָיו מִסְפָּר-- חֳדָשָׁיו אִתְּךָ [חֶקֶל]

NAS: The number *of his months* is with You; And his limits

KJV: the number *of his months* [are] with thee, thou hast appointed

INT: his days the number *of his months* for appointed

### Job 21:21

HEB: אַחֲרָיו וּמִסְפָּר חֳדָשָׁיו חֲצָצוּ:

NAS: him, When the number *of his months* is cut off?

KJV: him, when the number *of his months* is cut off in the midst?

INT: after the number *of his months* is cut

Psalms- chodesh for Moon could also be month with added consistency to the use Of the word.

### Psalm 81:3

HEB: תִּקְעוּ בַחֲדָשׁ שׁוֹפָר בְּכֶסֶה

NAS: the trumpet *at the new moon*, At the full moon,

KJV: the trumpet *in the new moon*, in the time appointed,

INT: Blow *the new* the trumpet the full

Isaiah- chodesh used for Moon or month here as a festival is making Yah angry and 47:13 is especially troubling for those who use the moon to determine the feasts.

#### Isaiah 1:13

HEB: היא לִי חֹדֶשׁ וְשַׁבַּת קָרָא

NAS: is an abomination *to Me*. **New moon** and sabbath,

KJV: is an abomination *unto me*; **the new moons** and sabbaths,

INT: is an abomination he **New** and sabbath the calling

#### Isaiah 1:14

HEB: חֹדְשֵׁיכֶם וּמוֹעֲדֵיכֶם שָׂנְאָה

NAS: I hate **your new moon** [festivals] and your appointed feasts,

KJV: **Your new moons** and your appointed feasts

INT: **your new** and your appointed hate

#### Isaiah 47:13

HEB: בְּכֹכְבִים מְוֹדִיעִים לְחֹדְשִׁים מֵאֲשֶׁר יָבֵאוּ

NAS: Those who predict **by the new moons**, Stand

KJV: the stargazers, **the monthly** prognosticators,

INT: the stars predict **the new** what will come

#### Isaiah 66:23

HEB: וְהָיָה מִדֵּי-חֹדֶשׁ בְּחֹדְשׁוֹ וּמִדֵּי-

NAS: **And it shall be from new moon** to new moon

KJV: And it shall come to pass, [that] from **one new moon** to another,

INT: shall come to pass from **new moon** and from

#### Isaiah 66:23

HEB: מִדֵּי-חֹדֶשׁ בְּחֹדְשׁוֹ וּמִדֵּי שַׁבַּת

NAS: And it shall be from new **moon to new moon** And from sabbath

KJV: one new moon **to another**, and from

INT: to pass from new **moon** and from sabbath

Jeremiah- Chodesh is not used as moon

#### Jeremiah 1:3

HEB: גְּלוֹת יְרוּשָׁלַם בַּחֹדֶשׁ הַחֲמִישִׁי: ס

NAS: of Jerusalem in the fifth **month**.

KJV: captive in the fifth **month**.

INT: the exile of Jerusalem **month** the fifth

#### Jeremiah 2:24

HEB: לֹא יִלְבֹּשׁוּ בְּחֹדְשָׁהּ יַמְצֵאוּנָהּ:

NAS: her will not become weary; **In her month** they will find

KJV: her will not weary **themselves**; **in her month** they shall find

INT: her will not become **her month** will find

#### Jeremiah 28:1

HEB: (ק) הָרְבִיעִית בַּחֹדֶשׁ הַחֲמִישִׁי אָמַר

NAS: in the fifth **month**, Hananiah

KJV: [and] in the fifth **month**, [that] Hananiah

INT: year the fourth **month** the fifth spoke

#### Jeremiah 28:17

HEB: בַּשָּׁנָה הַהִיא בַּחֹדֶשׁ הַשְּׁבִיעִי: פ

NAS: year in the seventh **month**.

KJV: the same year in the seventh **month**.

INT: year the same **month** the seventh

#### Jeremiah 36:9

HEB: מְלֹךְ-יְהוּדָה בַּחֹדֶשׁ הַתְּשִׁיעִי קָרָא

NAS: in the ninth **month**, all

KJV: in the ninth **month**, [that] they proclaimed

INT: king of Judah **month** the ninth proclaimed

## Jeremiah- Chodesh is not used as moon

### Jeremiah 36:22

HEB: בֵּית הַחֶרֶף בַּחֹדֶשׁ הַתְּשִׁיעִי וְאֵת־  
NAS: in the ninth *month*, with [a fire] burning  
KJV: in the ninth *month*: and [there was a fire] on the hearth  
INT: house the winter *month* the ninth the brazier

### Jeremiah 39:1

HEB: מֶלֶךְ-יְהוּדָה בַּחֹדֶשׁ הַתְּשִׁיעִי בָּא  
NAS: in the tenth *month*, Nebuchadnezzar  
KJV: in the tenth *month*, came  
INT: king of Judah *month* the tenth came

### Jeremiah 39:2

HEB: שָׁנָה לְצִדְקָיָהוּ בַּחֹדֶשׁ הַרְבִּיעִי בְּתַשְׁעָה  
NAS: in the fourth *month*, in the ninth  
KJV: in the fourth *month*, the ninth  
INT: year of Zedekiah *month* the fourth the ninth

### Jeremiah 39:2

HEB: הַרְבִּיעִי בְּתַשְׁעָה לַחֹדֶשׁ הַבְּקָעָה הָעִיר:  
NAS: in the ninth [day] of the *month*, the city  
KJV: the ninth [day] of the *month*, the city  
INT: the fourth the ninth *the month* was breached the city

### Jeremiah 41:1

HEB: וַיְהִי בַּחֹדֶשׁ הַשְּׁבִיעִי בָּא  
NAS: In the seventh *month* Ishmael the son  
KJV: Now it came to pass in the seventh *month*, [that] Ishmael  
INT: become *month* the seventh came

### Jeremiah 52:4

HEB: הַתְּשִׁיעִית לְמָלְכוֹ בַּחֹדֶשׁ הָעֲשִׂירִי בְּעָשׂוֹר  
NAS: [day] of the tenth *month*, that Nebuchadnezzar  
KJV: in the tenth *month*, in the tenth  
INT: the ninth of his reign *month* the tenth the tenth

### Jeremiah 52:4

HEB: הָעֲשִׂירִי בְּעָשׂוֹר לַחֹדֶשׁ בָּא נְבוּכַדְרֶאצַּר  
KJV: in the tenth [day] of the *month*, [that] Nebuchadnezzar  
INT: the tenth the tenth *month* came Nebuchadnezzar

### Jeremiah 52:6

HEB: בַּחֹדֶשׁ הַרְבִּיעִי בְּתַשְׁעָה  
NAS: [day] of the fourth *month* the famine  
KJV: And in the fourth *month*, in the ninth  
INT: *month* the fourth the ninth

### Jeremiah 52:6

HEB: הַרְבִּיעִי בְּתַשְׁעָה לַחֹדֶשׁ וַיַּחֲזֵק הָרָעָב  
KJV: in the ninth [day] of the *month*, the famine  
INT: the fourth the ninth *month* severe the famine

### Jeremiah 52:12

HEB: וּבַחֹדֶשׁ הַחֲמִישִׁי בְּעָשׂוֹר  
NAS: [day] of the fifth *month*, which  
KJV: Now in the fifth *month*, in the tenth  
INT: *month* the fifth the tenth

### Jeremiah 52:12

HEB: הַחֲמִישִׁי בְּעָשׂוֹר לַחֹדֶשׁ הִיא שְׁנַת  
KJV: in the tenth [day] of the *month*, which [was] the nineteenth  
INT: the fifth the tenth *month* which year

## Jeremiah- Chodesh is not used as moon

### Jeremiah 52:31

HEB: בְּשָׁנִים עָשָׂר חֹדֶשׁ בְּעֶשְׂרִים וַחֲמֵשָׁה

NAS: in the twelfth *month*, on the twenty-fifth

KJV: in the twelfth *month*, in the five

INT: both ten *month* and twentieth the five

### Jeremiah 52:31

HEB: בְּעֶשְׂרִים וַחֲמֵשָׁה לַחֹדֶשׁ נָשָׂא אֶנְיֹל

NAS: on the twenty-fifth *of the month*, that Evil-merodach

KJV: and twentieth *[day] of the month*, [that] Evilmerodach

INT: and twentieth the five *of the month* showed Evil-merodach

## Ezekiel- Chodesh is not used as moon

### Ezekiel 1:1

HEB: בְּרִבְעֵי בַחֲמֵשָׁה לַחֹדֶשׁ וְאֲנִי בְּתוֹדָי

NAS: [day] of the fourth *month*, while I was by the river

KJV: [month], in the fifth *[day] of the month*, as I [was] among

INT: the fourth the fifth *month* I among

### Ezekiel 1:2

HEB: בַּחֲמֵשָׁה לַחֹדֶשׁ הִיא הַשָּׁנָה

NAS: (On the fifth *of the month* in the fifth

KJV: In the fifth *[day] of the month*, which [was] the fifth

INT: the fifth *of the month* he year

### Ezekiel 8:1

HEB: בְּשֵׁשֶׁי בַחֲמֵשָׁה לַחֹדֶשׁ אָנֹכִי יוֹשֵׁב

NAS: [day] of the sixth *month*, as I was sitting

KJV: [month], in the fifth *[day] of the month*, [as] I sat

INT: the sixth the fifth *month* I was sitting

# Ezekiel- Chodesh is not used as moon

## Ezekiel 20:1

HEB: בְּחִמְשֵׁי בְּעָשׂוֹר לַחֹדֶשׁ בָּאוּ אֲנָשִׁים

NAS: [month], on the tenth *of the month*, certain

KJV: [month], the tenth *[day] of the month*, [that] certain

INT: the fifth the tenth *of the month* came certain

## Ezekiel 24:1

HEB: בַּשָּׁנָה הַתְּשִׁיעִית בַּחֹדֶשׁ הָעֲשִׂירִי בְּעָשׂוֹר

NAS: in the tenth *month*, on the tenth

KJV: in the tenth *month*, in the tenth

INT: year the ninth *month* the tenth the tenth

## Ezekiel 24:1

HEB: הָעֲשִׂירִי בְּעָשׂוֹר לַחֹדֶשׁ לֵאמֹר:

NAS: on the tenth *of the month*, saying,

KJV: in the tenth *[day] of the month*, the word

INT: the tenth the tenth *of the month* saying

## Ezekiel 26:1

HEB: שָׁנָה בְּאֶתֶר לַחֹדֶשׁ הָיָה דְבַר־

NAS: on the first *of the month*, the word

KJV: in the first *[day] of the month*, [that] the word

INT: year the first *of the month* came the word

## Ezekiel 29:1

HEB: בַּשָּׁנִים עָשָׂר לַחֹדֶשׁ הָיָה דְבַר־

NAS: [month], on the twelfth *of the month*, the word

KJV: [month], in the twelfth *[day] of the month*, the word

INT: both ten *of the month* came the word

## Ezekiel 29:17

HEB: בְּרֵאשׁוֹן בְּאֶתֶר לַחֹדֶשׁ הָיָה דְבַר־

NAS: [month], on the first *of the month*, the word

KJV: [month], in the first *[day] of the month*, the word

INT: the first the first *of the month* came the word

## Ezekiel 30:20

HEB: בְּרֵאשׁוֹן בְּשִׁבְעָה לַחֹדֶשׁ הָיָה דְבַר־

NAS: [month], on the seventh *of the month*, the word

KJV: [month], in the seventh *[day] of the month*, [that] the word

INT: the first the seventh *of the month* came the word

## Ezekiel 31:1

HEB: בַּשְּׁלִישִׁי בְּאֶתֶר לַחֹדֶשׁ הָיָה דְבַר־

NAS: [month], on the first *of the month*, the word

KJV: [month], in the first *[day] of the month*, [that] the word

INT: the third the first *of the month* came the word

## Ezekiel 32:1

HEB: בַּשָּׁנָה עָשָׂר חֹדֶשׁ בְּאֶתֶר לַחֹדֶשׁ

NAS: [month], on the first *of the month*, the word

KJV: year, *in the twelfth month*, in the first

INT: both ten *of the month* the first of the month

## Ezekiel 32:1

HEB: חֹדֶשׁ בְּאֶתֶר לַחֹדֶשׁ הָיָה דְבַר־

KJV: in the first *[day] of the month*, [that] the word

INT: of the month the first *of the month* came the word

# Ezekiel- Chodesh could also be used as month as it is talking about what the prince needs to provide at these times.

## Ezekiel 32:17

HEB: בַּחֲמִשָּׁה עָשָׂר לַחֹדֶשׁ הָיָה דְבַר-

NAS: on the fifteenth *of the month*, the word

KJV: in the fifteenth *[day] of the month*, [that] the word

INT: fif teen *of the month* came the word

## Ezekiel 33:21

HEB: בַּעֲשָׂרֵי בַחֲמִשָּׁה לַחֹדֶשׁ לְגִלוּתָנוּ בָּא-

NAS: of the tenth *month*, the refugees

KJV: [month], in the fifth *[day] of the month*, [that] one that had escaped

INT: of the tenth the fifth *month* of our exile came

## Ezekiel 39:12

HEB: הָאָרֶץ שְׁבַע חֳדָשִׁים:

NAS: For seven *months* the house of Israel

KJV: And seven *months* shall the house

INT: the land seven *months*

## Ezekiel 39:14

HEB: מִקְצֵה שְׁבַע חֳדָשִׁים יַחְקְרוּ:

NAS: of seven *months* they will make a search.

KJV: of seven *months* shall they search.

INT: the end of seven *months* will make

## Ezekiel 40:1

HEB: הַשָּׁנָה בְּעָשׂוֹר לַחֹדֶשׁ בְּאַרְבַּע עָשָׂר:

NAS: on the tenth *of the month*, in the fourteenth

KJV: in the tenth *[day] of the month*, in the fourteenth

INT: of the year the tenth *of the month* four teen

## Ezekiel 45:17

HEB: וַהֲנִסְךָ בַחֲגִים וּבְחֻדְשִׁים וּבְשַׁבָּתוֹת בְּכָל-

NAS: at the feasts, *on the new moons* and on the sabbaths,

KJV: in the feasts, *and in the new moons*, and in the sabbaths,

INT: and the drink the feasts *the new* the sabbaths all

## Ezekiel 45:18

HEB: בְּרֵאשׁוֹן בְּאַחַד לַחֹדֶשׁ תִּקַּח פָּר-

NAS: [month], on the first *of the month*, you shall take

KJV: [month], in the first *[day] of the month*, thou shalt take

INT: the first the first *of the month* shall take bull

## Ezekiel 45:20

HEB: תַּעֲשֶׂה בְּשַׁבְּעָה בַחֹדֶשׁ מֵאִישׁ שְׁנָה

NAS: on the seventh *[day] of the month* for everyone

KJV: the seventh *[day] of the month* for every one

INT: shall do the seventh *the month* everyone goes

## Ezekiel 45:21

HEB: עָשָׂר יוֹם לַחֹדֶשׁ יִהְיֶה לָכֶם

NAS: day *of the month*, you shall have

KJV: day *of the month*, ye shall have the passover,

INT: teen day *of the month* shall have the Passover

## Ezekiel 45:25

HEB: עָשָׂר יוֹם לַחֹדֶשׁ בְּחֹג יַעֲשֶׂה

NAS: day *of the month*, at the feast,

KJV: day *of the month*, shall he do

INT: teen day *of the month* the feast shall provide

Ezekiel  
Chodesh is used as moon in  
conjunction with sacrifices which is  
questionable.

**Ezekiel 46:1**

HEB: : יִפְתָּח וּבַיּוֹם הַחֹדֶשׁ יִפְתָּח:

NAS: and opened on the day *of the new moon*.

KJV: and in the day *of the new moon* it shall be opened.

INT: shall be opened the day *of the new* and opened

**Ezekiel 46:3**

HEB: : הָיוּא בַשַּׁבָּתוֹת וּבַחֲדָשִׁים לִפְנֵי יְהוָה:

NAS: on the sabbaths *and on the new moons*.

KJV: in the sabbaths *and in the new moons*.

INT: he the sabbaths *the new* before the LORD

**Ezekiel 46:6**

HEB: : וּבַיּוֹם הַחֹדֶשׁ פָּר בֶּן־

NAS: On the day *of the new moon* [he shall offer] a young

KJV: And in the day *of the new moon* [it shall be] a young

INT: the day *of the new* bull a young

**Ezekiel 47:12**

HEB: : יִתֵּן פְּרִיָו לַחֲדָשָׁיו יִבְכֹּר כִּי:

NAS: They will bear *every month* because

KJV: it shall bring forth new fruit *according to his months*, because their  
waters

INT: fail and their fruit *month* will bear because

Daniel-never uses  
chodesh for moon

**Daniel 10:4**

HEB: : עֶשְׂרִים וָאַרְבָּעָה לַחֹדֶשׁ הָרִאשׁוֹן וְאָנֹכִי:

NAS: of the first *month*, while I was by the bank

KJV: of the first *month*, as I was by the side

INT: and twentieth the four *month* of the first I

Hosea  
uses chodesh for moon - but  
in showing Yah's displeasure

**Hosea 2:11**

HEB: : מְשׁוֹשָׂה חֲגֵה חֲדָשָׁה וְשַׁבָּתָהּ וְכָל־

NAS: Her feasts, *her new moons*, her sabbaths

KJV: her feast days, *her new moons*, and her sabbaths,

INT: her gaiety her feasts *her new* her sabbaths and all

**Hosea 5:7**

HEB: : עֵתָהּ יֹאכְלֶם חֹדֶשׁ אֶת־הַלְקִיָּהִם:

NAS: Now *the new moon* will devour

KJV: children: *now shall a month* devour

INT: Now will devour *the new* with their land

## Amos- Chodesh could be used as month With consistency in other verses.

### Amos 4:7

HEB: בְּעוֹד שְׁלֹשָׁה חֳדָשִׁים לַקְצִיר וְהַמְטַרְתִּי

NAS: three *months* until harvest.

KJV: from you, when [there were] yet three *months* to the harvest:

INT: still three *months* harvest send

### Amos 8:5

HEB: מָתִי יַעֲבֹר הַחֹדֶשׁ וְנִשְׁבִּירָה שֶׁבֶר

NAS: When *will the new moon* be over,

KJV: Saying, *When will the new moon* be gone,

INT: When be over *will the new* may sell grain

## Haggai does not use chodesh as moon.

### Haggai 1:1

HEB: לְדַרְיוֹשׁ הַמֶּלֶךְ בַּחֹדֶשׁ הַשְּׁשִׁי בְּיוֹם

NAS: of the sixth *month*, the word

KJV: in the sixth *month*, in the first

INT: of Darius the king *month* of the sixth day

### Haggai 1:1

HEB: בְּיוֹם אֶחָד לַחֹדֶשׁ הָיָה דְבַר-

KJV: day *of the month*, came the word

INT: day the first *month* came the word

### Haggai 1:15

HEB: עֲשָׂרִים וָאַרְבָּעָה לַחֹדֶשׁ בַּשְּׁנִי בַּשְּׁנָת

NAS: of the sixth *month* in the second

KJV: of the sixth *month*, in the second

INT: and twentieth the four *month* of the sixth year

### Haggai 2:1

HEB: בְּעֲשָׂרִים וָאֶחָד לַחֹדֶשׁ הָיָה דְבַר-

NAS: of the seventh *month*, the word

KJV: and twentieth [*day*] *of the month*, came the word

INT: and twentieth the one *month* came the word

### Haggai 2:20

HEB: בְּעֲשָׂרִים וָאַרְבָּעָה לַחֹדֶשׁ לֵאמֹר:

NAS: on the twenty-fourth [*day*] *of the month*, saying,

KJV: and twentieth [*day*] *of the month*, saying,

INT: and twentieth the four *the month* saying

## Zechariah- Chodesh is not used as moon

### Zechariah 1:1

HEB: בַּחֹדֶשׁ הַשְּׁמִינִי בַשָּׁנָה

NAS: In the eighth *month* of the second year

KJV: In the eighth *month*, in the second

INT: *month* the eighth year

### Zechariah 1:7

HEB: לְעֶשְׂתֵּי-עָשָׂר חֹדֶשׁ הוּא- חֹדֶשׁ

NAS: of the eleventh *month*, which

KJV: of the eleventh *month*, which [is] the month

INT: eleven ten *month* which is the month

### Zechariah 1:7

HEB: חֹדֶשׁ הוּא- חֹדֶשׁ שְׁבַט בַשָּׁנָה

NAS: which *is the month* Shebat,

KJV: month, *which [is] the month* Sebat,

INT: month which *is the month* Shebat year

### Zechariah 7:1

HEB: זְכַרְיָה בְּאַרְבָּעָה לַחֹדֶשׁ הַתְּשַׁעִי בְּכֶסֶלֶוּ:

NAS: [day] of the ninth *month*, [which is] Chisleu.

KJV: [day] of the ninth *month*, [even] in Chisleu;

INT: Zechariah the fourth *month* the ninth Chisleu

### Zechariah 7:3

HEB: לֵאמֹר הֶאֱכַפָּה בַחֹדֶשׁ הַחֲמִשִּׁי הַנֶּזֶר

NAS: in the fifth *month* and abstain,

KJV: in the fifth *month*, separating

INT: saying weep *month* the fifth and abstain

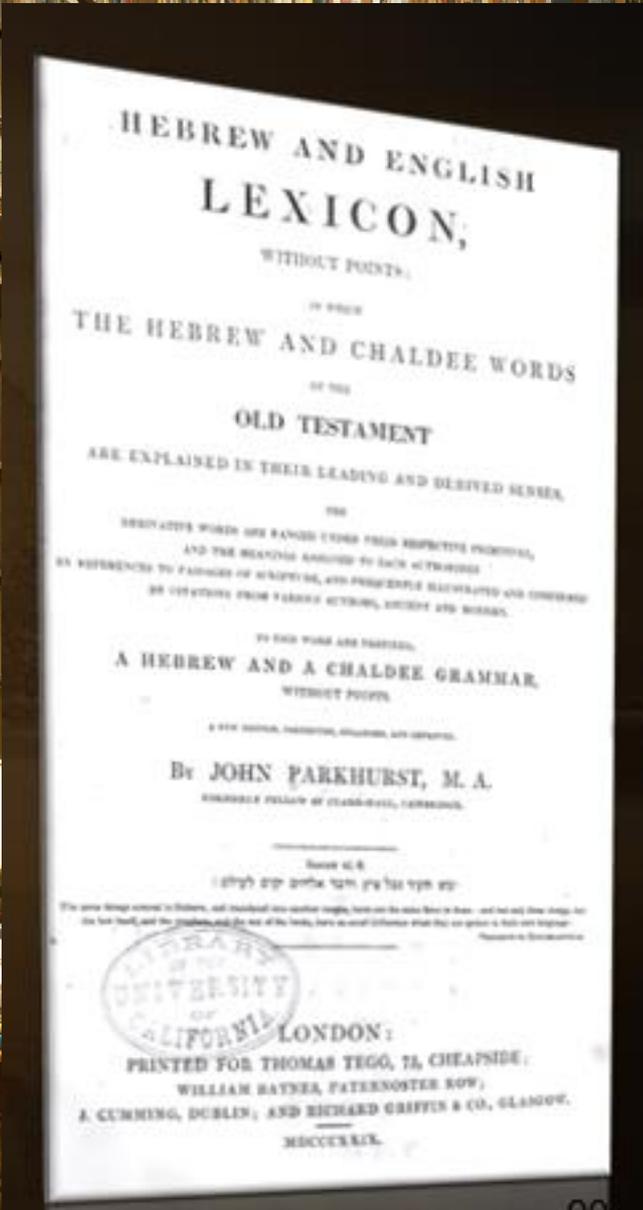


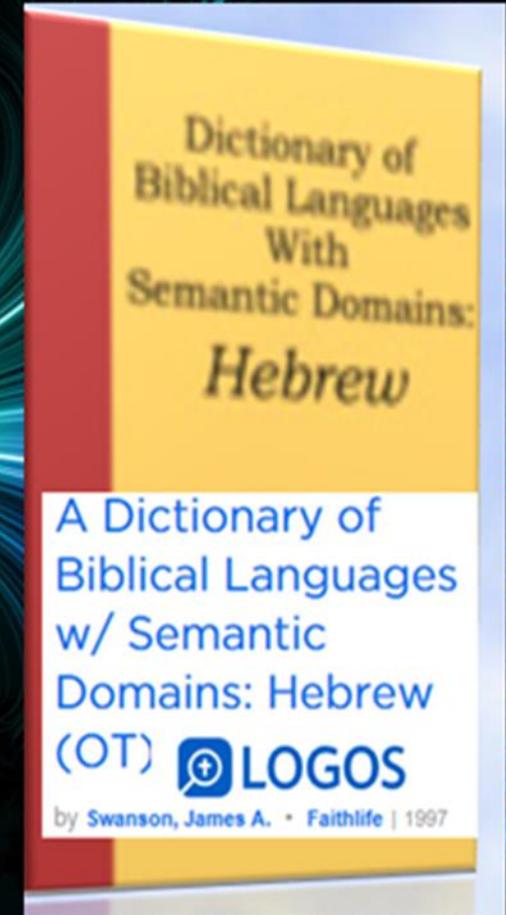
**Come Let Us Reason.....**

**What would you like to discuss  
about today's presentation?**

**Isaiah 1:18 (KJV)**

**<sup>18</sup> Come now, and let us reason together, says Yahuah: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.**





Used most frequently  
for our amplified  
translation.