Part 5 – New Moon or New Month?

The word “moon” is often found in modern translations of the Bible. In this section of the study on God’s calendar we will focus our attention on this word (found in the Bible) as it is translated from the original Hebrew into the English. The information that will be discussed in this part of the study offers an important key that will help to unlock another mystery surrounding the calendar of God.

Moon

The Hebrew word for “moon” in the Old Testament is “yareach”, which is 3394 in Strong’s. “Yareach” (or “moon”) is used about 27 times in the Bible. We will here take a look at 4 of the 27 scriptures (chosen randomly) to prove that in each and every case “yareach” (Strong’s 3394) is translated into the English word “moon” and never as “month” or a derivative of the word “month”. (Please take the time to look up the other 23 scriptures. We will be happy to provide you a list of these scriptures if necessary). Notice:

“And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon\textsuperscript{3394} and the eleven stars made obeisance to me” (Gen. 37:9).

“And hath gone and served other gods, and worshipped them, either the sun, or moon\textsuperscript{3394}, or any of the host of heaven, which I have not commanded” (Deut. 17:3).

“Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, moon\textsuperscript{3394}, in the valley of Ajalon” (Josh. 10:12).

“And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon\textsuperscript{3394}, and to the planets, and to all the host of heaven” (2 Kings 23:5).
As we proceed, it is important to keep in mind that the Hebrew word for “moon” is “yareach”.

“New Month” or “Month”

We will now take a look at the Hebrew word for “month”, which is “chodesh” and is number 2320 in Strong’s. “Chodesh” can also be translated as “new month”. Notice the definition in Strong’s that is given for the word “chodesh”:

“From 2318; the new moon; by implication a month: month(-ly), new moon”.

The Hebrew root word of “chodesh” (month) is “chadash” which is 2318 in Strong’s. “Chadash” is translated into English as “to renew”, hence the term “new month”.

Let us take a look at three random examples of the word “chodesh” (Strong’s 2320), as it is used in scripture:

“And the waters decreased continually until the tenth month, in the tenth month, on the first day of the month, were the tops of the mountains seen” (Gen. 8:5).

“In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai” (Ex. 19:1).

“In the fourteenth day of the first month at even is the LORD’S Passover” (Lev. 23:5).

The word “Chodesh” (or “month”) is used 274 times in the Old Testament.

As can be noticed in the above Strong’s definition of the word “chodesh”, the English word
“moon” has been mysteriously and strangely included. This is strange because there is absolutely no evidence of any reference to the word “yareah” (moon) in the Hebrew word “chodesh” ([new] month or renewal). A vital piece of information is here being explained. Please take the time to understand it, and let us know if you need further clarification! Remember: the Hebrew word for “moon” is “yareach”, and the Hebrew word for “month” is “chodesh”. The Hebrew word “chodesh” has nothing to do with the moon; it simply means “month” (2320) or “new month/renewal” (2318, 2320). Yet, (probably because of wrong preconceived ideas of the translators), Strong has erroneously seen fit to wrongly insert the word “moon” into the English definition of the Hebrew word “chodesh”! As a result, there are 20 instances in the Bible where the word “chodesh” has been erroneously translated into the English language as “new moon”!

Notice carefully the following facts:

- The Hebrew word “chodesh” (English: month) has nothing to with the Hebrew word “yareach” (English: “moon”).
- The word “chodesh” (or “month”) is correctly translated 254 times in the Old Testament as “month”.
- The word “chodesh” (or “month”) is erroneously translated 20 times in the Old Testament as “new moon”. “Chodesh” means “month/renewal” and not “moon”!

With the above facts in mind, wouldn’t you agree that whenever the word “chodesh” is translated as “moon” (instead of month) it is a gross mistranslation? Absolutely! The overwhelming majority of the translation for the word “chodesh” – 354 times in the Bible – is correctly translated as “month” or “months”. Conspicuously, the word “chodesh” is translated into English as “new moon” only 20 times in the entire Bible! “Chodesh” would be better translated as “new month”, rather than “new moon”. This is significant because it demonstrates that the words “new moon” are a MIStranslation of the Hebrew word “chodesh”. Satan has used this gross error to mislead the world AND THE CHURCH with regards to the Truth about God’s calendar and the beginning of the month. Because of this deceitful and manipulative insertion of the word “moon” in the definition of “chodesh”, Satan has led the world and the Church-at-large to wrongly focus on the various phases of the moon to determine the months and His Feast days! Because of wrong preconceived ideas based on an allegiance to false religion, physical and spiritual Jews today have a calendar based on the wrong premise! As a result, the Church-at-large is keeping God’s Feast days on the wrong days! By inserting the word “moon” in the translation of the word “chodesh”, Satan has deviously focused the attention of the world onto the moon to calculate the
months! This has led to the calendar being built on a false premise!

Deuteronomy 16:1

Deuteronomy 16:1 is an important scripture that must be looked at closely. Notice:

“Observe (Strong’s 8104) the month (Strong’s 2320 from 2318) of Abib….”

Earlier in this part of the study we saw how the Hebrew word for “month” is “chodesh” which comes from the root word “chadash”. “Chadash” means “renewal”. “Observe the month of Abib” would be better translated as “Observe the renewal of Abib”. The renewal of Abib is the first day of the first month. We have already seen that, in the Bible, the word “chodesh” is translated into “month” or “new moon” (Please see 1 Sa, 20:5, 1 Sam. 20:18, 1 Sam. 20:24, 2 Kings 4:23, Psalms 81:3, Is. 66:23, Ez. 46:6, Eze. 46:6, Amo. 8:5, Gen. 7:11, Gen 8:4, Gen. 8:5, Gen. 8:14, Gen. 29:14 etc). It is strange that the translators took it upon themselves to decide when to translate “chodesh” into “new moon” or “month”. In Deuteronomy 16:1 we are told to observe the month/renewal of Abib. Evidently, this is referring to the observance of the first day of the first month (see 2 Chron. 29:17, Ex. 40). The question is, how exactly are we to observe the first day of the first month? Notice Exodus 12:24:

“And ye shall observe (keep/celebrate) this thing (referring to the Passover) for an ordinance to thee and to thy sons for ever”.

The word “observe” is used to refer to something that we should “keep”, “celebrate” or “solemnize”. So when God uses this word “observe” in Deuteronomy 16:1, He is not telling us to simply “watch out for the month of Abib”. Something much more profound is being communicated to us! He is telling us to celebrate, solemnize and keep it. The word “observe” in Deuteronomy 16:1 is 8104 in Strong’s and among other things, literally means “to keep”. We are to “Keep the renewal of Abib”, in other words we are to “keep the first day of the month of Abib”; this is what Deuteronomy 16:1 is telling us. Notice how the word “observe” is used in Exodus 12:24:

“And ye shall observe (keep/celebrate) this thing (referring to the Passover) for an
This is the point God is emphasizing in Deuteronomy 16:1: we are to “keep” the renewal. We are to “observe” it! (See other verses such as Ex. 31:16, Ex. 34:11, Lev. 19:37 and others to prove that the word “observe” means to literally “keep” or “celebrate”:

“Wherefore the children of Israel shall keep H8104 the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant” (Ex. 31:16).

“Observe H8104 thou that which I command thee this day…” (Ex. 34:11)

God is telling us to observe the renewal, or the first day, of the first month. Please keep this in mind as we proceed through the rest of this study.

(To be continued).