

# Hear O' Israel



## Rosh Chodesh

**Beit Emet Congregation ~ Vancouver, WA**

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We refer to the beginning of each month as “**Rosh Chodesh**”. However, Scripture refers to it simply as “**Chodesh**”, which is from the Hebrew word “**Chadash**” or “**new**” and literally means “**the renewal**” or “**the renewing**”. Even this word for “**new**”, “**chadash**”, has the connotation of “**renewal**” as in the variant “**chadashah**”; whereby we refer to the “**New Testament**” as the “**Brit Chadashah**” or “**Renewed Covenant**”. The word “**moon**” is not used when speaking of “**Rosh Chodesh**”. There are two Hebrew words for “**moon**”. One is “**levenah**”, Strong’s #3842 (literally, ‘**white one**’) and the other “**yare’ach**”, Strong’s #3394 (literally ‘**moon**’ or ‘**path of travel**’). Now, the complete lunar cycle is 29.5 days. We’ll touch more on this in a bit. Why is understanding this so important? **Tehillim / Psalms 104:19** states; **He made the moon for appointed times;....** Yahweh made the “**moon**” (**yare’ach l’mo’edim**) to mark His “**appointed times**”. So, if we’re going to guard and keep Elohim’s “**mo’edim**” (‘**appointed times**’), we must understand how and when to determine “**Rosh Chodesh**” (‘**the Head of the Renewing**’) or the “**Beginning**” of each month. We are to do this for two reasons. First, because Yahweh commanded us to. But also, because the “**mo’edim**” are pictures, not only of our collective past, but end-time events that we will actually walk-out, if we are permitted to live until that day.

The first commandment given to B’nei Yisra’el, even before they left Mitzrayim, was to establish a calendar with the months based on the lunar cycle and the years based on the sun and seasons of the year. We read in **Shemot / Exodus 12:1-3**; **And YHVH spoke to Moshe and to Aharon in the land of Mitsrayim, saying, “This month is the beginning of months for you, it is the first month of the year for you. Speak to all the congregation of Yisra’el, saying, ‘On the tenth day of this month each one of them is to take for himself a lamb, according to the house of his father, a lamb for a household;....** And in **verse 6**; ‘**And you shall keep it until the fourteenth day of the same month. Then all the assembly of the congregation of Yisra’el shall kill it between the evenings.** And, **13:4**; “**Today you are going out, in the month Abib.**”

The word for “**month**” here is “**chodesh**” (**chet-dalet-shin**), Strong’s #2320, “**Renewing**”. The word “**Abib**”, Strong’s #024, appears in the Hebrew TaNaK eight times and literally means “**green ears**”. It’s an agricultural term that denotes the time that the first or Spring crop, “**barley**” in the Middle East, forms the “**ears**” or “**heads**” that make up the grain or nutritional part of the barley. This month is to be the first month of the year and is the month when the Passover brought deliverance to B’nei

Yisra'el. According numerous Scriptures, including **Wayyiqra / Leviticus 23**, we are to “**keep**” or “**guard**”, as **Shemot 13:5** states it; *“And it shall be, when YHVH brings you into the land of the Kena’anites and the Hittites, and the Amorites, and the Hiwwites, and the Yebusites, which He swore to your fathers to give you, a land flowing with milk and honey, that you shall keep this service in this month.* Now, whether you believe as some, that we need only observe Passover when we’re in the Land, or, whether you believe as we do, that this applies to everyone and every year since B’nei Yisra’el first entered the Land; we are to observe it, and begin our year, in the month when the barley is “**abib**”. The Spring Equinox aside, there’s only one way to verify the “**abib**”……. Go find it and inspect it.

Now, the Torah does not specifically list “**Rosh Chodesh**” with Yahweh’s principal “**Chag’im**” or “**Feast Days**” in **Wayyiqra / Leviticus 23**. However, they are festivals none the less, as we’ll see in a bit. And, “**Rosh Chodesh**” is specifically called a day of gladness or rejoicing in **Bemidbar / Numbers 10:1-10**; *And YHVH spoke to Moshe, saying, “Make two silver trumpets for yourself, make them of beaten work. And you shall use them for calling the congregation and for breaking camp. And when they blow both of them, all the congregation shall meet before you at the door of the Tent of Meeting. And if they blow one, then the leaders, the heads of the thousands of Yisra’el, shall gather to you. And when you blow a shout, the camps that lie on the east side shall depart. And when you blow a shout the second time, then the camps that lie on the south side shall depart – they blow a shout for them to depart. And when the assembly is to be assembled, you blow, but do not shout. And the sons of Aharon, the priests, blow with the trumpets. And it shall be to you for a law forever throughout your generations. And when you go into battle in your land against the enemy that distresses you, then you shall shout with the trumpets, and you shall be remembered before YHVH your Elohim, and you shall be saved from your enemies. And in the day of your gladness, and in your appointed times, and at the beginning of your months, you shall blow the trumpets over your burnt offerings and over your peace offerings. And they shall be a remembrance for you before your Elohim. I am YHVH your Elohim.”*

And next, we have a psalm that has been sorely mistranslated and is pivotal to our understanding of when we begin our months. In the ISR Scriptures, we read in **Tehillim / Psalms 81:1-16**; *Shout for joy to Elohim our strength; Raise a shout to the Elohim of Ya’aqov. Lift up a song and beat the tambourine, The pleasant lyre and with the harp. Blow the ram’s horn at the time of the New Moon, At the full moon, on our festival day. For this is a law for Yisra’el, And a right-ruling of the Elohim of Ya’aqov. He appointed it in Yehoseph for a witness, When He went throughout the land of Mitsrayim; I heard a language that I did not know. He says, “I removed his shoulder from the burden; His hands were freed from the baskets. You called in distress, and I rescued you; I answered you in the covering of thunder; I proved you at the waters of Meribah. Selah. Hear, O My people, and let Me warn you, O Yisra’el, if you would listen to Me! Let there be no strange mighty one among you, And do not bow down to a foreign mighty one. I am YHVH your Elohim, Who brought you out of the land of Mitsrayim; Open your mouth wide, and I fill it. But My people did not listen to My voice, And Yisra’el would not submit to Me. So I gave them over to their own stubborn heart, To walk in their own counsels. O, if My people had listened to Me, Yisra’el would walk in My ways, I would subdue their enemies at once, And turn My hand against their adversaries! Those who hate YHVH would cringe before Him; And their time of punishment be forever. He would feed them with the finest of wheat; And with honey from the rock I would satisfy you.”*

We see that “**New Moon**” in this case is “**Chodesh**” and is the beginning of the Biblical month, the renewal of the lunar cycle. The letters “**chet-dalet-shin**” have significant meaning here. The letter

“**chet**” means “**life**” or “**chayim**”. The very shape of the block letter { ך } appears like the doorway where the blood of the Pesach Lamb was applied at the first Passover. So, in esoteric Hebrew thought, “**chet**” is considered the “**doorway to life**”. In Paleo-Hebrew, “**chet**” was seen as a “**fence**” or “**wall**”, which protected the lives of those inside it. The numeric value of “**chet**” is **8**, which is the number representing “**circumcision**” as well as “**new beginnings**”. “**Dalet**” is the “**door**” and its numeric value is **4**, which equals “**Avoh**” or “**I will come**” as well as the **4** levels of Scripture interpretation or “**PaRDeS**” (*Pashat, Remez, Drash and Sod*). The letter “**shin**”, which looks a flame, is a picture of the “**Divine Light**”. And as such, relates to one of the meanings of the letter, “**Elohim**”. The “**shin**” and “**Elohim**” both share the same numeric value of **300**. Another meaning of “**shin**” is “**shannah**” or “**year**”; which is interesting in that 12 “**chodesh'im**” make up a standard Hebrew or Biblical year. That is, when there is no leap year, or Adar Bet (13<sup>th</sup> month). There are 13 new moons in a Gregorian year, although only twelve months. All that to say that in the meanings of the letter in “**chodesh**”, you have “**life's door is the Divine Light or Elohim**”; and, He chooses to show us that Light in the phases of the “**chodesh**” or the Biblical lunar month.

Now, also from **Tehillim 81** we see that “**Full Moon**” (or, in KJV “**in the time appointed**”) is actually “**b'keeseh**” in the Hebrew; (**'b** or **'bet** meaning **'in**) and “**kaf-samech-aleph**”, according to Strong's; and they label it word #3677. While Strong's Exhaustive Concordance translates “**keeseh**” as “**full moon**”; Gesenius' Hebrew – Chaldee Lexicon questions that translation, saying; “*The etymology is not clear to me, for it is not satisfactory to say that it is so called from the whole moon being covered with light. Verbs of covering are often applied in the sense of hiding and covering over, but never, as far as I know, to that of giving light*”. It's very interesting here that while Strong's Concordance says this word is spelled “**kaf-samech-aleph**” and translates it twice in the TaNaK as “**full moon**”; The Hebrew Scriptures (namely, the Stone Edition TaNaK & Chumash, The Shottenstein Edition Interlinear Tehillim and the Greene's Interlinear Hebrew-English Bible) all show the word in Hebrew as “**kaf-samech-hey**” which corresponds to Strong's word #3680, which they translate 147 times to mean “**covered**”, “**veiled**”, “**clothed**”, “**hidden**” or “**concealed**”. This meaning corresponds also to Brown-Driver-Briggs and Klein's Etymological Dictionary of the Hebrew Language. In fact, I cannot find a Hebrew word spelled “**kaf-samech-aleph**”, from any source, let alone in Scripture. Funny what changing one little letter and creating a new word can accomplish. Was this done on purpose? I can't say; or if so, by who. But, as usual in these instances, it changes our whole understanding of the verse.

Now, with the proper understanding of the terms, we're going to look again at **Tehillim / Psalms 81:3**. In the Hebrew, it reads; “**Taqi'oo b'chodesh shofar b'keeseh l'yom chag'noo**”. Now, we're going to read it in English as it really translates from the Hebrew. “**Blow, in the new moon, a ram's horn, in the veiled day for our feast.**” The term “**chag'noo**” is literally “**our feast**”. And, what “**Feast Day**” falls on a New Moon, Rosh Chodesh? There's only one; **Yom Teruah**, the *Day of Shouting* or “**Feast of Trumpets**”. And, **verse 4** goes on to say; **For this is a law for Yisra'el, And a right-ruling of the Elohim of Ya'aqov.**

This is consistent with **Shemu'el Aleph / 1 Samuel 20:5-7**; **And Dawid said to Yehonathan, “See, tomorrow is the New Moon, and I ought to sit with the sovereign to eat. But let me go, and I shall hide in the field until the third day at evening. If your father misses me at all, then you shall say, ‘Dawid earnestly asked my permission to run over to Beyth Lechem, his city, for a yearly slaughtering is made there for all the clan.’ If he says thus, ‘It is well,’ your servant is safe. But if he is very displeased, then know that he has resolved to do evil.** Even if the feast day spoken of here were not Yom Teruah, there is no mention in Torah that the monthly “**chodesh**” or “**new moon**” is a Shabbat. However, according to **Yehezqel / Ezekiel 46:1-3**, it

sounds as if it might be, in the Millennial reign of Messiah; ***‘Thus said the Master YHVH, “The gate of the inner courtyard facing east is shut the six days of work, but on the Sabbath it is opened, and on the day of the New Moon it is opened. And the prince shall enter by way of the porch of that gate from the outside, and he shall stand by the post. And the priests shall prepare his burnt offering and his peace offerings. And he shall bow himself at the threshold of the gate, and shall go out, but the gate is not shut until evening. And the people of the land shall also bow themselves at the entrance to this gate before YHVH, on the Sabbaths and on the New Moons.***

Now, before we go any further, we need to address something that we have accepted, but need to re-examine. The Kara’ites have refuted this idea of the “**Chodesh**” occurring on the “**concealed moon**”. According to their website article; [http://www.karaite-korner.org/new\\_moon.shtml](http://www.karaite-korner.org/new_moon.shtml) . In this article they state in the section titled, “**The Supposed Evidence For "Concealed Moon"**”, and I quote; *“Having been confused by the use of the term New Moon in modern astronomy some people have sought Biblical support for this incorrect meaning of the term. **Ps 81:3** [Heb. 81:4] is usually cited which says: ‘Blow on a horn for the Chodesh (New Moon) On the Keseh (Full Moon) for the Day of our Hag (Chag – Feast)’. According to the “**Concealed Moon Theory**”, the term “**Keseh**” is derived from the root K.S.Y. meaning “**to cover**” and thus means “**covered moon**” or “**concealed moon**”. According to this interpretation, when the verse says to blow on a horn on the day of Keseh it actually means “**[blow on a horn] on the day of Concealed Moon**”. However, the language does not support this argument for the second half of the verse also refers to the day of Keseh as “the day of our Feast (Chag)”. In the Bible, Feast (**Chag**) is a technical term which **always** refers to the three annual pilgrimage-feasts (Matzot, Shavuot, Sukkot; see Ex 23; Ex 34). New Moon Day (**Chodesh**) is never classified as a “**Pilgrimage-Feast**” so Keseh/ Hag can not possibly be synonymous with New Moon Day (**Chodesh**). It has further been suggested that Keseh refers to the Biblical holiday of Yom Teruah (Day of Shouting), which always falls out on New Moon Day. However, the Bible describes Yom Teruah as a Mo’ed (appointed time) and never as a Hag (Pilgrimage-Feast) so Keseh/ Hag can not refer to Yom Teruah either.”*

Before I go on, let me point out here a serious scriptural error. First of all, to say that the Hebrew word for “**Feast**”, which is “**Chag**” (*chet-gimmel*) does not “**always**” refer to the three Pilgrimage Feasts. In fact, in **Shemot / Exodus 32:5**, when Aharon made the golden calf, we read; ***And Aharon saw and built an altar before it. And Aharon called out and said, “Tomorrow is a festival (Chag) to YHVH.”*** We see the word “**Chag**” used again, in the Northern Kingdom, in **Melekim Aleph / 1 Kings 12:32-33**; ***And Yarob’am performed a festival on the fifteenth day of the eighth month, like the festival that was in Yehudah, and he offered on the altar. So he did at Beyth El, slaughtering to the calves that he had made. And at Beyth El he appointed the priests of the high places which he had made. And he made offerings on the altar which he had made at Beyth El on the fifteenth day of the eighth month, in the month which he had devised in his own heart. And he performed a festival for the children of Yisra’el, and offered on the altar and burned incense.*** In **Yeshayahu / Isaiah 30**, as the prophet speaks of the Millennial Reign, he writes in **verses 18-19**; ***And therefore YHVH shall wait, to show you favor. And therefore He shall be exalted, to have compassion on you. For, YHVH is an Elohim of right-ruling. Blessed are all those who wait for Him. For the people shall dwell in Tsiyon at Yerushalayim, you shall weep no more. He shall show much favor to you at the sound of your cry; when He hears, He shall answer you. Let the song be to you as in a night set apart for a festival (Chag), and gladness of heart as he who is going with a flute, to come into the mountain of YHVH, to the Rock of Yisra’el.*** The word “**Chag**” is used in the TaNaK 62 times. I’ve listed three of the 17 instances where this is not referring to the Pilgrimage Feasts. Yom Teruah is called a “**mo’ed**” in Scripture. In fact, all “**Chag’im**” (**Feast Days**) are referred to as “**mo’edim**”.

Next, the Kara'ite's article goes on with; **What Does Keshah Really Mean?** *"It is likely that Keshah is related to the Aramaic word "Kista" and the Assyrian word "Kuseu" which mean "full moon" (see Brown-Driver-Briggs p.490b) [Hebrew, Aramaic, and Assyrian are all Semitic languages and often share common roots]. This fits in perfectly with the description of Keshah as the day of the Hag since two of the three Pilgrimage-Feasts (Hag HaMatzot and Hag HaSukkot) are on the 15th of the month, which is about the time of the Full Moon!"*

This is interesting, in that, if you start your month by sighting the "**first sliver**" of the moon, you'll **never** have a full moon on the 15<sup>th</sup> of the month. You'll always be two days late. Of further interest here, is that total lunar eclipses can only happen on full moons. And, these have been documented numerous times as occurring on the first night of the Feast of Unleavened Bread. One special one in our remembrance was the blood red eclipse over Jerusalem on this night, between Pesach and Unleavened Bread ~ on a full moon, in 1996. And we'll see another one on the 15<sup>th</sup> of Adar (Feb. 21, 2008), a full moon, which will be on the second night of Purim.

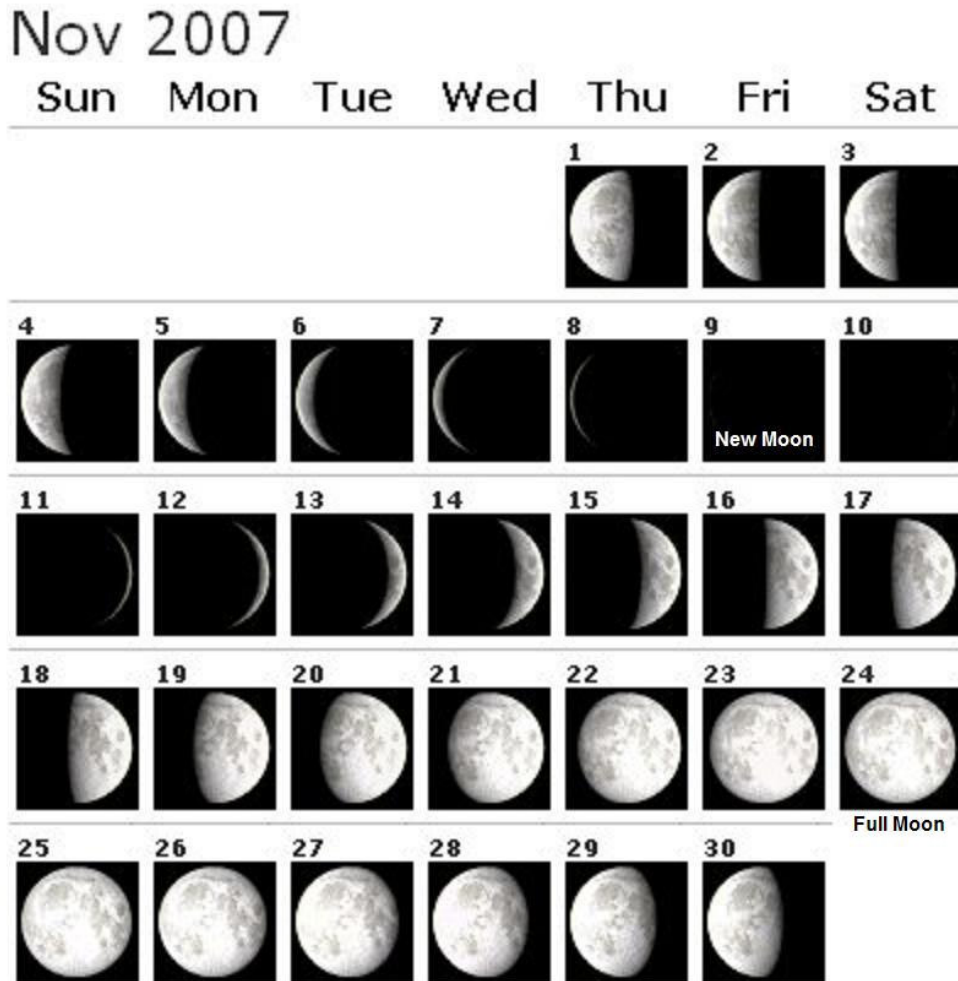
Finally, their article concludes with; **More on "Concealed Moon"** *"Another point to consider is that there is no actual "day" of concealed moon. In fact the moon stays concealed anywhere from 1.5 to 3.5 days in the Middle East. It has been proposed that the "day" of concealed moon is actually the day of conjunction (when the moon passes between the Earth and Sun). However, it was only 1000 years after Moses that the Babylonian astronomers discovered how to calculate the moment of conjunction. Therefore, the ancient Israelites would have had no way of knowing when the moment of conjunction takes place and would not have known on which day to observe "**Concealed Moon Day**".*

*"It has been suggested that the ancient Israelites could have looked at the "Old Moon" and determined the Day of Conjunction by when the Old Moon was no longer visible in the morning sky. However, such a method would not work in the Middle East where the so-called "concealed moon" can remain concealed for as many as 3.5 days! It is in fact common for the moon to stay concealed for 2.5 days and in such instances how would the ancient Israelites have known which day was the Day of Conjunction? "*

*"In contrast, the ancient Israelites would have been well aware of the Crescent New Moon. In ancient societies people worked from dawn to dusk and they would have noticed the Old Moon getting smaller and smaller in the morning sky. When the morning moon had disappeared the ancient Israelites would have anxiously awaited its reappearance 1.5-3.5 days later in the evening sky. Having disappeared for several days and then appearing anew in the early evening sky they would have called it the "**New Moon**" or "**Chodesh**" (from Chadash meaning "**New**")."*

Here, the writer would have you believe that it is not probable that anyone could have come up with the proper day to observe as the "**Keshah**" or "**veiled moon**". According to astronomers, "**Keshah**" occurs when the moon aligns with the earth and sun, so that they are in "**conjunction**". This is the first night of the "**veiled moon**". While the moon remains "**concealed**" for 1.5 to 3 **days**, it is "**hidden**" for only **2 nights**. We'll cover more on this in a bit. To state that it was 1,000 years after Moshe that the Babylonians came up with this premise is another error. Archaeological finds, such as cuneiform tablets and diagrams engraved on plates, have proven that the Babylonians from Nimrod's time knew this, along with the early Egyptians. One only has to consult a good encyclopedia. And, any farmer or herdsman who was out in the evenings each day could easily determine this by sighting the disappearance of the moon. He only needed to know where to look. He no doubt would have been watching it evening by evening, as it waned and disappeared. For us today, in the Pacific Northwest (as in lots of clouds and rain), we can consult NASA on-line at

<http://sunearth.gsfc.nasa.gov/eclipse/phase/phases2001.html> when we cannot see the night sky. Or, one can check there local newspaper. Below is a sample of the moon's cycle for the Gregorian month of November in 2007. You will notice that the "Chodesh" begins on the first night of the "Keseh Yare'ach" or the "veiled moon".



OK, as we saw above, in **Shemu'el Aleph / 1 Samuel 20**, by the actions of David and Yehonatan, that Yisra'el historically celebrated "**Rosh Chodesh**" (the *new moon*) as a festival, or with a feast. We also read that it will be celebrated in the future as a *Feast Day* in **Yeshayahu / Isaiah 66:22-24**; ***"For as the new heavens and the new earth that I make stand before Me," declares YHVH, "so your seed and your name shall stand. And it shall be that from New Moon to New Moon, and from Sabbath to Sabbath, all flesh shall come to worship before Me," declares YHVH. And they shall go forth and look upon the corpses of the men who have transgressed against Me. For their worm shall not die, and their fire not be quenched. And they shall be repulsive to all flesh!"***

If "**Rosh Chodesh**" was celebrated in the past, and will be celebrated in the future Millennial Reign of Messiah and beyond, why don't believers all around the world celebrate it today? Granted, without the altar in Jerusalem, the offerings cannot be brought; but, we can obviously celebrate the new month, set it apart and thank Yahweh for the "**times and seasons**" that He created for us.

So, how was the “**Chodesh**” and the beginning of the month declared historically? The rabbis teach that because the Torah declares, in **Debarim / Deuteronomy 19:15**; “**At the mouth of two witnesses or at the mouth of three witnesses a matter is established.**”, the governing body in Yisra’el (the Sanhedrin) would declare and set-apart the new month after interviewing at least two people who declared that they had seen the “**New Moon**”. Was this done in David’s time? We do not know. At present, our only sources of documentation are the Talmudic writings. One rabbinic source, the Hillel Foundation (see [www.hillel.org](http://www.hillel.org)), offers this brief explanation; “**The lunar month begins at the exact moment when the moon begins its new cycle. At this precise moment the moon is lined up with the sun and earth in such a way that it is completely invisible. This moment is called the molad, or "birth" of the new moon; however, the Jewish month is not calculated from the molad. Rather, the Rabbis point to the phrase, "This month"** [from **Exodus 12**, regarding **Abib**] **which implies that there was something tangible for Moses to see. They teach that the new month begins with the appearance of the new crescent, which is after the molad. When the Sanhedrin, or Supreme Court, convened, the new month could be established only by the Sanhedrin based on the testimony of two witnesses who were able to verify that they had seen the new moon.**”

Again, the rabbis point to a particular phrase and make an interpretation that goes against what the Hebrew Scriptures are describing. Judaism acknowledges the beginning of the lunar month is at the “**molad ha’levenah**”, literally the “**birth of the moon**”. Yet, something else is practiced. Could it be that paganism had infiltrated their rituals by the Second Temple period? Actually, it happened much earlier according to Scripture. Just before the Babylonian Exile, Yahudah had begun to incorporate paganism into their observances and worship. Yahweh declares to Yahudah in **Yeshayahu 47:12-13**; “**Stand now with your potent spells and your many witchcrafts, in which you have labored from your youth, if so be you are able to profit, if so be you find strength. You are exhausted by your many counsels; let the astrologers, the stargazers, and those who prognosticate by the new moons stand up and save you from what is coming upon you.** And similarly in **Yirmeyahu / Jeremiah 8:5-9**; “**Why then has this people, Yerushalayim, turned away in a continual backsliding? They cling to deceit, they refuse to turn back. I have listened and heard – they do not speak right. No man has repented of his evil, saying, ‘What have I done?’ They all turned to their own course, like a horse rushing into battle. Even a stork in the heavens knows her appointed times. And a turtledove, and a swallow, and a thrush observe the time of their coming. But My people do not know the right ruling of YHVH. How do you say, ‘We are wise, and the Torah of YHVH is with us’? But look, the false pen of the scribe has worked falsehood. The wise shall be put to shame, they shall be broken down and caught. See, they have rejected the Word of YHVH, so what wisdom do they have?**”

I won’t belabor this point any further; except to point out the obvious. What, if any, pagan religions worship a “**moon deity**” and the “**crescent moon**”? Well, yes there’s Islam, Buddhists, Sufism, Hindu and Wicca. But, these are relative newcomers. Moloch, chomesh, sin, anu, siccuth, kaiwan and saturn, which were worshipped throughout the Middle East from 3,000 BCE through the Grecian invasion. Yes, ha satan copies and perverts that which Yahweh has created and ordained.

In creating the moon, Yahweh created more than an object to mark the “**mo’edim**”, the “**appointed times**”, as **Tehillim 104:19** states. There are many pictures of His creating and revealing Himself in the cycles of the moon. For starters, the “**keeseh yare’ach**” or “**veiled moon**” at the “**chodesh**” or beginning of each month is the perfect picture of how He created “**everything**” from “**nothing**”, or perhaps I should say “**nothingness**”. In **B’reshith**, or “**Beginning**” (from the root word ‘**Rosh**’) **1:1-3**

we read; *In the beginning Elohim created the heavens and the earth. And the earth came to be a formless and empty, and darkness was on the face of the deep. And the Spirit of Elohim was moving on the face of the waters. And Elohim said, "Let light come to be," and light came to be.* That was during day #1. Then, we read in **verses 14-19**; *And Elohim said, "Let lights come to be in the expanse of the heavens to separate the day from the night, and let them be for signs and appointed times, and for days and years, and let them be for lights in the expanse of the heavens to give light on the earth." And it came to be so. And Elohim made two great lights: the greater light to rule the day, and the lesser light to rule the night, and the stars. And Elohim set them in the expanse of the heavens to give light on the earth, and to rule over the day and over the night, and to separate the light from the darkness. And Elohim saw that it was good. And there came to be evening and there came to be morning, the fourth day.*

Yahweh indeed uses the moon as a witness to His promises. In **Tehillim 89**, as David sings praises to Yahweh's trustworthiness, we read in **verses 1-4**; *I sing of the kindnesses of YHVH forever; With my mouth I make known Your trustworthiness To all generations. For I said, "Kindness is built up forever; You establish Your trustworthiness in the heavens." You said, "I have made a covenant with My chosen, I have sworn to My servant Dawid: 'I establish your seed forever, And shall build up your throne to all generations.'* " **Selah.** And then, in **verses 27-37** Yahweh says; *"I also appoint him first-born, Highest of the sovereigns of the earth. I guard My kindness for him forever, And My covenant is steadfast with him. And I shall establish his seed forever, And his throne as the days of the heavens. If his sons forsake My Torah And do not walk in My right-rulings, If they profane My laws And do not guard My commands, Then I shall visit their transgression with the rod, And their crookedness with flogging. But My kindness I do not take away from him, Nor be false to My trustworthiness. I shall not profane My covenant, Neither would I change what has gone out from My lips. Once I have sworn by My set-apartness, I do not lie to Dawid: His seed shall be forever, And his throne as the sun before Me; Like the moon, it is established forever, And the witness in the heaven is steadfast." Selah.*

Each month, as the moon becomes veiled, it is as if Yahweh hides His Face from His people. But, it is only for a little while. For then, He does begin to draw near and make His Face shine upon us for tov. And, in this monthly renewing of the moon, the "**Chodesh**" bears witness to the "**renewing**" of His Covenant, as He did with our fathers Noach, then Avraham, then Moshe. And then, He renewed it directly with us, in His own blood through Messiah Yahshua. And, as Yahshua said to His taught ones, in **Yohanan – Mark 4:21-23**; *And He said to them, "Would a lamp be brought to be put under a basket or under a bed? Is it not to be put on a lampstand? For whatever is hidden (keeseh) shall be revealed, and whatever has been kept secret, shall come to light. If anyone has ears to hear, let him hear."* And, as **Tehillim 89:37** states; *The witness in heaven is steadfast.*

By creating the moon for the "**appointed times**" (*mo'edim*), Yahweh used the minor light, the moon, to reveal Himself (*the Greater Light*) and His Salvation (*Yahoshua*). From the HRV, **Yahochanan / John 1:1-18** we read; *In the beginning was the Word, and the Word was with Eloah, and the Word was Eloah. He was in the beginning with Eloah. Everything existed through Him, and without Him not even one thing existed of that which existed. In Him was life, and the life was the light of men. And the light brought light into the darkness, and the darkness did not overcome it. There was a man sent from Eloah, whose name was Yohanan. This man came for a witness, that he might bear witness to the Light, that every man might believe through him. He was not the Light, but came that he might bear witness of that Light. For He was the*

Light of truth, which enlightens every man, coming into the world. He was in the world, and the world was by His hand, and the world did not know Him. He came to His own, and His own did not receive Him. But those who did receive Him, those who believed in His Name, He gave the power that they should be sons of Eloah. Those who, neither by blood, nor of the will of the flesh, nor by the will of man were brought forth, but by Eloah. And the Word became flesh and dwelt with us, and we saw His esteem, as the esteem of an only brought-forth of the Father, complete in grace and truth. Yohanan bore witness of Him and cried out, saying, "This was He whom I said would come after me, yet be before me, because He was earlier than me." "And from His fullness we all have received, and grace on account of grace, for the Torah was given through Moshe and truth and grace came through Yahshua the Messiah. Man has not ever seen Eloah. The only brought-forth Eloah, who is in the bosom of the Father, has declared Him. The Hebrew word here for "brought-forth" is "yalad" which is the root word for "molad" which is "birth". Yahweh "birthed" Yahshua directly out of Himself. In other words, Yahweh birthed His Word into flesh. This is why Scripture give us the terms "father" and "son". How else can we begin to understand "Spirit" giving birth to "flesh"?

Colossians 1:14-20, speaking of Yahshua says; .... in whom we have redemption and the forgiveness of sins, who is the image of Eloah, who is invisible, the First-born of all creation. and by Him was created everything that is in the heavens and on earth, visible and invisible, whether thrones or rulerships or principalities or authorities. Everything by His hand and by Him was created. He was from before, and all and everything by Him was established. And He is the Head of the assembly, because He is the Head, the Firstborn from among the dead, that He might be first in all, that in Him He desired all His fullness to dwell, and by His hand to reconcile to Himself all things, and He made peace by the blood of His stake, by His hand, whether on earth or in heaven. And, Ibrim / Hebrews 1:1-4; In the days of old, YHVH spoke to the fathers in what times and in what manifestations? Through the prophets. It has come to pass in these last days He has spoken to us by His Son, whom He has appointed Heir of all, by Him who created all worlds. By His portion, He is the brightness of the esteem and the exact representation of His substance, and sustaining all by the word of His power, having accomplished by His power the cleansing of our sin. Behold He sits at the right hand of the Shechinah. And He who has acquired an honored Name and shall go forth from the messengers, so He is in His might, esteemed greater and shall be honored by them.

This "molad ha'levenah" (birth of the moon), this "Chodesh" or "Renewing of the Moon" speaks of the birth, death and return of Messiah Yahshua (our Salvation), as depicted in Revelation 12:1-17; And a great sign was seen in the heaven: a woman clad with the sun, with the moon under her feet, and on her head a crown of twelve stars. And being pregnant, she cried out in labor and in pain to give birth. And another sign was seen in the heaven: and see, a great, fiery red dragon having seven heads and ten horns, and seven crowns on his heads. And his tail draws a third of the stars of the heaven and throws them to the earth. And the dragon stood before the woman who was about to give birth, to devour her child as soon as it was born. And she bore a male child who was to shepherd all nations with a rod of iron. And her child was caught away to Elohim and to His throne. And the woman fled into the wilderness, where she has a place prepared by Elohim, to be nourished there one thousand two hundred and sixty days. And there came to be fighting in the heaven: Mika'el and his messengers fought against the dragon. And the dragon and his messengers fought, but they were not strong enough, nor was a place found for them in the heaven any longer. And the great dragon was thrown out, that serpent of old, called the Devil and Satan, who leads all the world astray. He was thrown to the earth, and his messengers were thrown out with him.

*And I heard a loud voice saying in the heaven, "Now have come the deliverance and the power and the reign of our Elohim, and the authority of His Messiah, for the accuser of our brothers, who accused them before our Elohim day and night, has been thrown down. And they overcame him because of the Blood of the Lamb, and because of the Word of their witness, and they did not love their lives to the death. Because of this rejoice, O heavens, and you who dwell in them! Woe to the earth and the sea, because the devil has come down to you, having great wrath, knowing that he has little time." And when the dragon saw that he had been thrown to the earth, he persecuted the woman who gave birth to the male child. And the woman was given two wings of a great eagle, to fly into the wilderness to her place, where she is nourished for a time and times and half a time, from the presence of the serpent. And out of his mouth the serpent spewed water like a river after the woman, to cause her to be swept away by the river. And the earth helped the woman, and the earth opened its mouth and swallowed up the river which the dragon had spewed out of his mouth. And the dragon was enraged with the woman, and he went to fight with the remnant of her seed, those guarding the commands of Elohim and possessing the witness of Yahshua Messiah.*

Since the celebration of the New Moon, the "**Chodesh**", is a celebration of the *Adam Kadmon*, the express "**Image of Elohim**", the pre-incarnate Messiah Yahshua, Who is Yahweh in the flesh, and because He emanated from the "**nothingness**" of the Father, before all was created, it follows that the observance and blessing of the "**Chodesh**" should emanate from the "**keeseh**", the "**veiled**" or "**concealed**" moon, before the crescent is revealed. As the moon is hidden for two nights, this indicates the pre-existence of Messiah. Even though He was not seen, He was "**birthed**" out of Yahweh from before the beginning. This pattern is ever before us. From nothing, from concealment, Yahweh reveals Himself to His people. As His face "**shines**" upon us, He emanates brighter every day. When He withdraws, as the moon wanes, we have less light and less of His presence. But, the promise, the covenant is that He will never forget His chosen and He will return to deliver us.

Yahweh says in **Yeshayahu / Isaiah 49:11-15**; *"And I shall make all My mountains a way, and My highways raised up. See, these come from far away, and see, those from the north and the west, and these from the land of Sinim." Sing, O heavens, rejoice, O earth! And break out in singing, O mountains! For YHVH shall comfort His people and have compassion on His afflicted ones. But Tsiyon says, "YHVH has forsaken me, and YHVH has forgotten me." "Would a woman forget her nursing child, and not have compassion on the son of her womb? Though they forget, I never forget you. And, in **Yirmeyahu 31:35-36**; Thus said YHVH, who gives the sun for a light by day, and the laws of the moon and the stars for a light by night, who stirs up the sea, and its waves roar – YHVH of hosts is His Name: If these laws vanish from before Me," declares YHVH, "then the seed of Yisra'el shall also cease from being a nation before Me forever."*

Yahweh, speaking through the prophet about Tzion, declares in **Yeshayahu / Isaiah 59:20 – 60:3**; *"And the Redeemer shall come to Tsiyon, and to those turning from transgression in Ya'aqob," declares YHVH. "As for Me, this is My covenant with them," said YHVH: "My Spirit that is upon you, and My Words that I have put in your mouth, shall not be withdrawn from your mouth, nor from the mouth of your descendants, nor from the mouth of your descendants' descendants," said YHVH, "from this time and forever." "Arise; shine, for your light has come! And the esteem of YHVH has risen upon you. For look, darkness covers the earth, and thick darkness the peoples. But YHVH arises over you, and His esteem is seen upon you. And the gentiles shall come to your light, and sovereigns to the brightness of your rising." He ends with verses 19-22; "No longer is the sun your light by day, nor does the*

*moon give light to you for brightness, but YHVH shall be to you an everlasting light, and your Elohim your comeliness. No longer does your sun go down, nor your moon withdraw itself, for YHVH shall be your everlasting light, and the days of your mourning shall be ended. And your people, all of them righteous, shall inherit the earth forever – a branch of My planting, a work of My hands, to be adorned. The little shall become a thousand, and the small one a strong nation. I, YHVH, shall hasten it in its time.”*

And He says, in **Yeshayahu / Isaiah 66:22-23**; *“For as the new heavens and the new earth that I make stand before Me,” declares YHVH, “so your seed and your name shall stand. And it shall be that from New Moon to New Moon, and from Sabbath to Sabbath, all flesh shall come to worship before Me,” declares YHVH.*

**Baruch HaShem Yahweh !**