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In this chapter we are going to investigate the meaning of the words “moon and month” as they are translated and used in the Bible. Our investigation will take us through both Hebrew and English translations, looking for the underlining meanings as well as the root understandings of both words. The information that will be studied offers an important key that will help to unlock the mystery surrounding Alohym true solar calendar.

➤ “New Moon” or “Month”

Now we will take a look at the Hebrew word for “month”, which is “Chodesh (בחדש) Strong’s H2320, which by implication means a month, month (-ly), or solar month. The root word of Chodesh is “chadash”, (חדש) “khaw-dash’ Strong’s H2318 meaning; a primitive root; to be new; causatively, to rebuild. KJV: renew, repair.

Let us take a look at three random examples of the word “chodesh” (Strong’s H2320), as it is used in scripture:

- a) “And the waters decreased continually until the tenth *month*^{H2320}: in the tenth month, on the first day of the *month*^{H2320}, were the tops of the mountains seen” (*Genesis 8:5*)
- b) “In the third *month*^{H2320}, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai” (*Exodus 19:1*)
- c) “In the fourteenth day of the first *month*^{H2320} at even is the LORD'S Passover” (*Leviticus 23:5*)

Now that we have reviewed the word “month” chodesh as translated in English, let’s look into the Hebrew word for “moon”, “Yareach”, (ירח) which is Strong’s H3394. The word “Yareach” translates into the English word (“moon”) and is used 26 times in Old Testament scriptures. Please take the time to look over a few of these scriptures using the *Interlinear Scriptural Analyzer*, so you can see for yourself the level of error that has been written into the KJV as well as the NIV Bibles on this subject.

[Here is a question that needs to be answered](#); do the words “Yareach and Chodesh” have any aleph-bet or common root letter relationship? First, let’s look at the Hebrew aleph-bet letters that make up each word starting with “Yareach” (*moon*) H3394, (ירח), (*Yod, Reysh and Cheth*) and now to the word “Chodesh” (*month*) H2320, (בחדש), (*Beth, Cheth, Daleth, and Shin*). Here we see plainly that the two words only share one common aleph-bet letter (Cheth) (ח). In the Hebrew language, it commonly takes two or three root letters to establish the basis understanding of a word of which that rule cannot be applied to these two unrelated words.

Now let’s look into the English language and see if the words “moon and month” are somehow related. According to Dictionary.com, the word “*moon*” is a noun that can be used as a verb, but has NO synonyms or antonyms related to word “*month*”. Simply put the words moon and month have NO relationship to one another in the English language or any other language. Could it be that the word

“Chodesh” was translated incorrectly due to vowel point error, possibly, but whatever the intent may have been has distorted Alohym word causing many to believe in a false calendar?

➤ Getting the facts right:

The Hebrew word “chodesh” (English: month) has nothing to do 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!

Satan has used this gross error to mislead the world and the ecclesia with regard to the truth about Alohym calendar. 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 “Alohym’s Feast days”! Because of wrong preconceived ideas based on an allegiance to false religion, physical and spiritual Israel today have a calendar based on the wrong premise! As a result, the Church-at-large is keeping Alohym Feast days on the wrong days!

Deuteronomy 16:1 is an important scripture that must be looked at closely. Notice: **v1**; “Observe (Strong’s H8104) the month (Strong’s H2320 from 2318) of Abib...”

“Observe” (*sa·mo·wr*^{H8104} [Strong’s H 8104]-be diligently careful to keep, watch, preserve) “the month” (*ho·des*²³²⁰ {“chodesh” – from “chadash” meaning renew or repair} [Strong’s H2320 from H2318]) “of Abib, and keep” (*wə·a·si·ta*⁶²¹³ “and celebrate”) “the passover....”

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” (See Page three (3) for more information). 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 renewal of Abib. Evidently, this is referring to the observance of the first day of the first month (see 2 Chronicles. 29:17 and Exodus 40:1, 2, 9-15, 34-38). Did you notice all the anointing and consecration taking place in Exodus 40? The question is, how exactly are we to observe the first day of the first month? Notice Exodus 12:24

v24; “And ye shall observe^{H8104}” (diligently keep, watch, preserve) “this thing” (referring to the Passover) “for an ordinance to thee and to thy sons forever”.

The word “observe” is used to refer to something that we should “diligently keep”, “watch”, and “preserve”. So when Alohym 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 keep it “**preserved**”. The word “observe” in Deuteronomy 16:1 is **H8104** 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. (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”, “watch”, or “preserve”):

Exodus 31:16; “Wherefore the children of Israel shall keep^{H8104} (keep, watch, preserve) the Sabbath, to observe (la·a·so·wth^{H6213} – celebrate) the sabbath throughout their generations, *for* a perpetual covenant”.

“Observe^{H8104} thou that which I command thee this day...” (Exodus. 34:11)

Alohym 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.

➤ The Moon's Influence, Facts in History

How did the Hebrew people come to observe the Greek celebration “Birthday of the Month Festival”? During the reign of King Antiochus (215 BC – 164 BC) who was a Hellenistic Greek king of the Seleucid Empire from 175 BC until his death in 164 BC, outlawed Jewish religious rites and traditions kept by observant Jews and ordered the worship of Zeus as the supreme God (2 Maccabees 6:1–12). This very strong influence of the Greek New Moon festival continued into and through the Roman occupation to the second century AD where only a few religious sects kept the priestly solar calendar. During the 2nd century AD, Rabbi Simon Schwab along with Jewish commentators adopted the non-Jewish Seleucid Era calendar in a scheme to close up the words and seal the Book of Daniel (Daniel 9:25 and 12:4) as to the prophecy of the seventy weeks of years and the predicted time of the Messiah’s return.

➤ 21 Scriptures: “New moon” the error, month or monthly the correct translation!

1 Samuel 20:5; And David said unto Jonathan, Behold, to morrow [is] the **new moon**^{H2320}: (“new month”) and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third [day] at even.

1 Samuel 20:18; Then Jonathan said to David, To morrow [is] the **new moon**^{H2320}: (“new month”) and thou shalt be missed, because thy seat will be empty.

1 Samuel 20:24; So David hid himself in the field: and when the **new moon**^{H2320}: (“new month”) was come, the king sat him down to eat meat.

2 Kings 4:23; And he said, Wherefore wilt thou go to him to day? [it is] neither **new moon**^{H2320}: (“new month”) nor Sabbath. And she said, [It shall be] well.

1 Chronicles 23:31; And to offer all burnt sacrifices unto the LORD in the sabbaths, in the **new moons**^{H2320}: (“new month”), and on the set feasts, by number, according to the order commanded unto them, continually before the LORD:

2 Chronicles 31:3; also the king's portion of his substance for the burnt offerings, for the morning and evening burnt offerings, and the burnt offerings for the sabbaths, and for the **new moons**^{H2320}: (“new month”), and for the set feasts, as written in the law of the LORD.

2 Chronicles 2:4; Behold, I build an house to the name of the LORD my Alohym, to dedicate [it] to him, [and] to burn before him sweet incense, and for the continual shewbread, and for the burnt offerings morning and evening, on the sabbaths, and on the **new moon**^{H2320}: (“new month”), and on the solemn feasts of the LORD our Alohym. This for ever to Israel.

2 Chronicles 8:13; Even after a certain rate every day, offering according to the commandment of Moses, on the sabbaths, and on the **new moon**^{H2320}: (“new month”), and on the solemn feasts, three times in the year, [even] in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles

Nehemiah 10:33; For the shewbread, and for the continual meat offering, and for the continual burnt offering, of the sabbaths, of the **new moons**^{H2320}: (“new month”), for the set feasts, and for the holy [things], and for the sin offerings to make an atonement for Israel, and [for] all the work of the house of our Alohym.

Ezra 3:5; And afterward [offered] the continual burnt offering, both of the **new moons**^{H2320}: (“new month”), and of all the set feasts of the LORD that were consecrated, and of every one that willingly offered a freewill offering unto the LORD.

Psalms 81:3; Blow up the trumpet in the **new moon**^{H2320}: (“new month”) in the time appointed, on our solemn feast day.

Isaiah 1:13; Bring no more vain oblations; incense is an abomination unto me; the **new moon**^{H2320} and sabbaths, the calling of assemblies, I cannot away with; iniquity, even the solemn meeting.

Isaiah 1:14; Your **new moons**^{H2320} (“new month”) and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear [them].

Isaiah 66:23; And it shall come to pass, [that] from one **new moon**^{H2320}: (“new month”) to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.

Ezekiel 45:17; And it shall be the prince's part [to give] burnt offerings, and meat offerings, and drink offerings, in the feasts, and in the **new moons**^{H2320}: (“new month”), and in the sabbaths, in all solemnities of the house of Israel: he shall prepare the sin offering, and the meat offering, and the burnt offering, and the peace offerings, to make reconciliation for the house of Israel.

Ezekiel 46:1; Thus saith the Lord ALOHYM; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the **new moon**^{H2320}: (“new month”) it shall be opened.

[Ezekiel 46:3](#); Likewise the people of the land shall worship at the door of this gate before the LORD in the sabbaths and in the *new moons*^{H2320}: (“new month”).

[Ezekiel 46:6](#); And in the day of the *new moon*^{H2320}: (“new month”) a young bullock without blemish, and six lambs, and a ram: they shall be without blemish.

[Hosea 2:11](#); I will also cause all her mirth to cease, her feast days, her *new moons*^{H2320}: (“new month”), and her sabbaths, and all her solemn feasts.

[Amos 8:5](#); Saying, When will the *new moon*^{H2320}: (“new month”) be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit?

[Colossians 2:16](#); Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the *new moon*^{H2320}, G3561 (“new month”) or of the sabbath [days]:

Editor’s Note: Colossians 2:16; the phrase “*new moon*^{G3561}” is derived from the two words G3501, *neos neh'-os*: meaning “New or Young”, KJV., and G3376 *men mane*, meaning “month”. Again we see here that Strong’s and the translators inserted “new moon” instead of “new month”. This error is consistent with all the “new moon” phrases found throughout the scriptures giving the false impression that Alohym calendar is derived from a Lunar based calendar with is far from the truth. Let’s take a look at the scriptural analyzer and you will see the error for yourself.

interlinear		Colossians 2:16															
		ScrTR	ScrTR_t	CGTS	CGES_id	Strong	Parsing										
AV		. Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath [days]:															
μη	ου	τις	ουμιας	κρινετω	εν	βρωσει	η	εν	ποσει	η	εν	μερει	εορτης	η	νουμηνιας	η	σαββατων
mE	oun	tis	humas	krinetO	en	brOsei	hE	en	posei	E	en	merai	heortEs	E	noumEnias	E	sabbatOn
NO	THEN	ANY	YOU(PI)	LET-BE-JUDGING	IN	FEEDing	OR	IN	DRINKing	OR	IN	PART	OF-FESTIVAL	OR	OF-YOUNG-MONTH	OR	OF-SABBATHS
		anyone	ye	let-him-be-judging!		food			drink			particulars			of-new-moon		
G3361	G3767	G5100	G5209	G2919	G1722	G1035	G2228	G1722	G4213	G2228	G1722	G3313	G1859	G2228	G3561	G2228	G4521
Part Neg	Conj	px Nom Sg m	pp 2 Acc Pl	vm Pres Act 3 Sg	Prep	n_Dat Sgf	Part	Prep	n_Dat Sgf	Part	Prep	n_Dat Sgn	n_Gen Sgf	Part	n_Gen Sgf	Part	n_Gen Pl n

Here again read the evidence in the “*red box*” which states “OF YOUNG MONTH”; this is the correct translation from the Greek language and the combination of the two Greek words G3501 and G3376 which were explained above. In the case of Col 2:16, scripture clearly shows that in the New Testament the holydays, “new month” and Sabbaths were in fact all Sabbath days in accordance with Alohym’s true Solar calendar. [Note: No man made calendar can state this fact in truth]

➤ In Retrospect: Consider:

The celebration of Alohym appointed times using today’s Gregorian or Jewish rabbinical calendar is stating through either omission or co-mission which system we want to follow, the pagan Babylonian religion of this world or Alohym. As believers we need to realize that Satan and his principalities have blinded the eyes of his people by vain traditions and Doctrine of men. To confront these principalities

we need to be learning spiritual discernment through deliverance and defeat this blindness that keeps his people in the dark.

I want to relay a story from the Bible about when the Israelites crossed over into the promise land and their first obstacle was the City of Jericho, which means “moon city”. Jericho was the seat of Canaanite moon worship whose God was Yerach, who can be directly traced to the Babylonian worship.

It is interesting that the first physical battle that the Israelites encountered was defeating Jericho, in essence their Moon God “Yerach”, this is also the physical and spiritual battle we as believers have to overcome as well. Coming out of the Egypt and the Babylonian religious system that we are under today is not an easy transition and this needs to be carefully thought-out. Our pastors and teachers who are supposed to be teaching the truth of the living Alohym to the ecclesia have been blinded themselves, wanting autonomy, and control of their pastoring ecclesia. To the ecclesia, watch what is going on around you and what your teachers are teaching you, take nothing for granted.

➤ Psalms 104:19, Misunderstood.

In studying through the word of Alohym, we find scriptures that seem to give credence that the moon still has something to do with Alohym Calendar. One of these scriptures is Psalms 104:19 which says: “He appointed the moon for seasons: the sun knoweth his going down”. Below is Ps 104:19, taken out of the *Interlinear Scripture Analyzer* in which you can see both the English and the Hebrew translations, their differences and there similarities. Let’s read;

Now in reading this verse, it definitely seems as though the moon has something to do with Alohym festival and Sabbaths days, but is this truly the case?

Our investigation into the true meaning of this scripture, starts with

looking into the original language translation of the words “He appointed^{H6213}”, “the moon^{H3394}”, and “for seasons^{H4150}”. Discovering the true root meanings of these words will shed an entirely new light into this scripture, so let’s get started with “He appointed^{H6213}”. First look at the scripture above in the (green) translation and notice what the translation states “he-made^{doH6213}”. The Strong’s meaning for H6213 is: `asah, aw-saw’ a primitive root; “to do or make”. The English translators put the word “appointed” instead of the word “made^{do}”, why? These two words are as different as night and day and change the meaning of the sentence.

Now one rule of thumb when looking into the Strong’s Concordance, always go to an English dictionary, Dictionary.com or Webster’s Dictionary online and look up, related words, synonyms and antonyms when it comes to the English translations. Always remember that the English language is an abstract language and is not concrete in thought as the Hebrew language is structured.

Psalms 104:19		WLC	WLC_v	WLC_t	WLC_tm	Strong	CHES
AV	. He appointed the moon for seasons: the sun knoweth his going down.						
	עֲשָׂה	יָרַח	לְמוֹעֲדִים		יָדַע	שֶׁמֶשׁ	מְבוֹאֵר
	עֲשָׂה	יָרַח	לְמוֹעֲדִים		יָדַע	שֶׁמֶשׁ	מְבוֹאֵר
	oshe	irch	lmuodim		shmesh	ido	mbuau
	oshe	irch	l·muodim		shmesh	ido	mbua·u
	H6213	H3394	H4150		H8121	H3045	H3996
	he-made ^{do}	moon	for·appointed·times		sun	he-knows	setting-of·him

In stating the above, what do these two English words, “*appointed and made*” have in common, are they related in some way as an antonym or a synonym? Let’s start with the word “appointed”; according to Dictionary.com and Thesaurus.com, there are 24 synonyms and 12 antonyms related to this word “appointed”. Shockingly enough not one of those 36 related words has any connection to the word “made, make or create”. The link below is for those viewing on line, <http://www.dictionary.com/browse/appointed?s=ts>. As a scriptural researcher, the old English monks had no easy task in converting the Hebraic writings i.e. (thought processes) of thinking into an understandable English translation. Now inherent with language translations miss-conceptions appear and can be proven that the English translators did not have a complete understanding of the Hebraic culture of which accounts for many scriptural errors throughout the Bible.

So after all that being said, our investigation surrounding the word “appointed”, leads us to the fact that the word “made^{do}” from the Hebrew translation should have been left alone and not replaced with the word “appointed”.

Secondly in our investigation, let’s examine the word “moon” H3394, ירח - yareach, meaning; “Moon” which comes from the same root word H3391, ירח – yerach, from an unused root of uncertain signification; *a lunation*, i.e. moon, month. Dictionary.com states: the word “*lunation*” is the period of time *from one new moon to the next* (about 29½ days); a lunar month. Interesting enough the moon has its own lunar cycle as stated above which is totally different from Alohym Calendar of which each month has 30 days.

Finally, lets investigation of the word “season or seasons”, as stated in verse 19 and the root meaning of this word “mu’od”, (“*mow`ed, mo-ade*”) i.e. Strong’s H4150 meaning; properly, *an appointment*, i.e. a fixed time or season; specifically, *a festival; conventionally a year*; by implication, but did you know that the word “season or seasons” has many different Biblical Strong’s word meanings? Below are just a few of the different meanings associated the words “season or seasons” with and they are;

1. H3117 meaning “days”,
2. H4414 meaning “Salt or season”,
3. H6256 meaning “due Season”,
4. H3915 meaning “night season”
5. H4150 meaning “appointed (sign, time), (place of, solemn) assembly, congregation, (set, solemn) feast, (appointed, due) season, solemn (-ity), synagogue, (set) time (appointed).

Within the associated Strong’s meanings above; do you see any reference in these meanings to words, God, Lord? In getting to the core understanding of the words “season or seasons”, we need to look at the root understanding of these words in the Hebrew Aleph-Bet. The Hebrew root letters of the word

season “mu’od” are, Mem-Vaw-Ayin-Dalet-מועד, these letters make up a word phrase in Hebrew meaning; ([to come from, making secure, appearance to see, a way of life or path](#)), the English translation is: “*appointment*”.

Now let’s look at the word “seasons” as it is applied in Psalms 104:19. The word seasons is spelled “l-muodim”, למועדים- *Lamed-Mem-Vaw-Ayin-Dalet-Yod-(Final)Mem*, meaning: ([teach or learn, to come from, making secure, appearance to see, a way of life or path, a finished work](#)) the English translation for this phrase is; “*for appointed times*”.

In our investigation, I want to look at one rendering of the word “season” as used in Numbers 9:2. Here we read how the word “season” is being used in reference to Alohym appointed days. Notice the spelling of the Strong’s number H4150, b-muod-u, במועדו – *Bet-Mem-Vaw-Ayin-Dalet-Vaw*, meaning ([the house or body, to come from, making secure, appearance to see, a way of life or path, becoming bound or making secure](#)) the English translation is “*in appointed times of him*”. This spelling is only used 4 times in scripture, and they are Numbers 9:2-3, Numbers 28:2 and Hosea 2:9.

In the Bible especially the Old Testament, the combination of Strong’s number H853, the אַת - Aleph & Tav as well as Strong’s H4150 “mu’od”, מועד in its many spelling forms are used (113) times to indicate that the scripture has something to do with Alohym and or HIS appointed times. As a perfect example of this above combination let’s read Numbers 9:2.

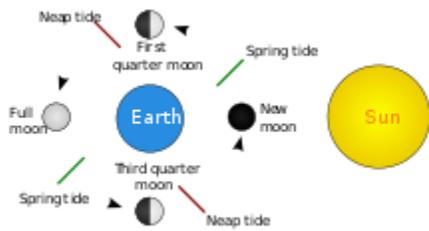
Let’s compare this scriptural truth to see if Psalms 104:19 has the essential elements needed to qualify it as a scripture pointing to one of Alohym appointed times.

Numbers 9:2		WLC	WLC_v	WLC_t	WLC_tm	Strong	CHES
AV	Let the children of Israel also keep the passover at his appointed season.						
	וַיַּעֲשׂוּ	בְנֵי	יִשְׂרָאֵל	אֶת	הַפֶּסַח	-	בְּמוֹעֲדוֹ
	וַיַּעֲשׂוּ	בְנֵי	יִשְׂרָאֵל	אֶת	הַפֶּסַח	-	בְּמוֹעֲדוֹ
	uioshu	bni	- ishral	ath	- ephsch		bmuodu
	u - ioshu	bni	- ishral	ath	- e - phsch		b - muod - u
	H6213	H1121	- H3478	H853 -	H6453		H4150
	and - they - shall - do	sons - of	Israel	»	the - passover		in - appointed - time - of - him

Clearly seen here; Psalms 104:19 does not possess the essential element of Strong’s H853 the אַת – Aleph-Tav to even qualify the scripture as having anything to do with Alohym appointed times. In reading Psalms 104; David is praising Alohym for His

Psalms 104:19		WLC	WLC_v	WLC_t	WLC_tm	Strong	CHES
AV	. He appointed the moon for seasons: the sun knoweth his going down.						
	עָשָׂה	יָרַח	לְמוֹעֲדִים		יָדַע	שֶׁמֶשׁ	מְבֹאֵוֹ
	עָשָׂה	יָרַח	לְמוֹעֲדִים		יָדַע	שֶׁמֶשׁ	מְבֹאֵוֹ
	oshe	irch	lmuodim		shmesh	ido	mbuau
	oshe	irch	l - muodim		shmesh	ido	mbua - u
	H6213	H3394	H4150		H8121	H3045	H3996
	he - made ^{do}	moon	for - appointed - times		sun	he - knows	setting - of - him

creation and it great marvels. So what is David referring to in verse nineteen? Well here is the answer, David is talking about the tides of the Earth and how the Moon and Sun affect those tides called “spring and neap tides”. (*Reference is Wikipedia*)



Main article: [Tidal range](#)

The semi-diurnal range (the difference in height between high and low waters over about half a day) varies in a two-week cycle. Approximately twice a month, around [new moon](#) and [full moon](#) when the Sun, Moon, and Earth form a line (a configuration known as a [syzygy](#)^[9]), the [tidal force](#) due to the sun reinforces that due to the Moon. The tide's range is then at its maximum; this is called the **spring tide**. It is not named after the [season](#), but, like that word, derives from the meaning "jump, burst forth, rise", as in a natural [spring](#).

When the Moon is at [first quarter](#) or [third quarter](#), the Sun and Moon are separated by 90° when viewed from the Earth, and the solar tidal force partially cancels the Moon's. At these points in the lunar cycle, the tide's range is at its minimum; this is called the **neap tide**, or **neaps**. Neap is an Anglo-Saxon word meaning "without the power", as in *forðganges nip* (forth-going without-the-power).^[10]

Spring tides result in high waters that are higher than average, low waters that are lower than average, '[slack water](#)' time that is shorter than average, and stronger tidal currents than average. Neaps result in less-extreme tidal conditions. There is about a seven-day interval between springs and neaps.

Before moving forward let's read what the Prophet Jeremiah has to say about the "ordinances of the moon" here in Jeremiah 31:35, let's read.

- ❖ [v35](#); Thus saith the LORD, which giveth the sun for a light by day, [and] the [ordinances of the moon](#) and of the stars for a light by night, *which divideth the sea when the waves thereof roar*; The LORD of hosts [is] his name:

Here we clearly read the ordinances of the moon with the stars for light at night regulate the waves of the sea, i.e. the tides, this is what is being expressed by David in Psalms 104:19.