

Part 4 - Matters of the and Moon

Scripture and Scientific truth

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➤ Introduction

This chapter will explore the relationship between the Earth and the Moon and what scripture truly has to say about this unique relationship. According to the 73rd chapter in the book of Enoch, it states, "I saw another law concerning the smaller luminary whose name was the Moon, having its circuit in the heavens. Then, in chapter 74, Enoch writes the law surrounding this lesser light. Ask yourself this question: Why is the Moon never mentioned in the first chapter of Genesis, only the stars? According to Genesis 1:14-18, the Sun is the driving force behind Alohym's (God's) calendar, i.e., signs for seasons, days, and years. However, the Moon is a second witness to a 364-day calendar as stated in the books of Enoch and Jubilees. This chapter is dedicated to revealing the truths associated with the Moon, which has become an occult symbol in one of the world's biggest religions.

Consider this question: Why is the Moon not mentioned in the first chapter of Genesis, which only refers to the stars as a lesser light? According to Genesis 1:14-18, the Sun is the primary source of Alohym's (God's) calendar, providing signs for seasons, days, and years. However, when calculated correctly, the Moon acts as a secondary witness to a 364-day calendar. However, this witness is on a 19-year cycle, which corresponds to the 364-day calendar.

This chapter is dedicated to uncovering the truths associated with the Moon, which has become an occult symbol for many religions around the world.

➤ When does a lunar month begin?

According to the book of Enoch, the moon has its' circuit and governing laws just like the sun. Let's read what the book of Enoch has to say about the "reflector," the moon.

SECTION XIV. Chap. 73

1: And after this law I saw another law with reference to the smaller luminary whose name is moon. 2. And her circuit is like the circuit of the heavens, and her chariot in which she rides is driven by the wind, and in a measure, light is given to her. 3. Every month her ascent and her descent is changed; her days are like the days of the sun, and when her light is equal [full moon] her light is the seventh part of the light of the sun. 4. And thus, she rises. And her beginning in the east comes forth on the thirtieth morning, and on that day, she becomes visible and is for you the beginning of the ~~moon~~ month, on the thirtieth morning, together with the sun in the portal whence the sun proceeds. [Note: The Dark moon would be the end of the cycle whereas on the 30th morning begins the monthly cycle.]

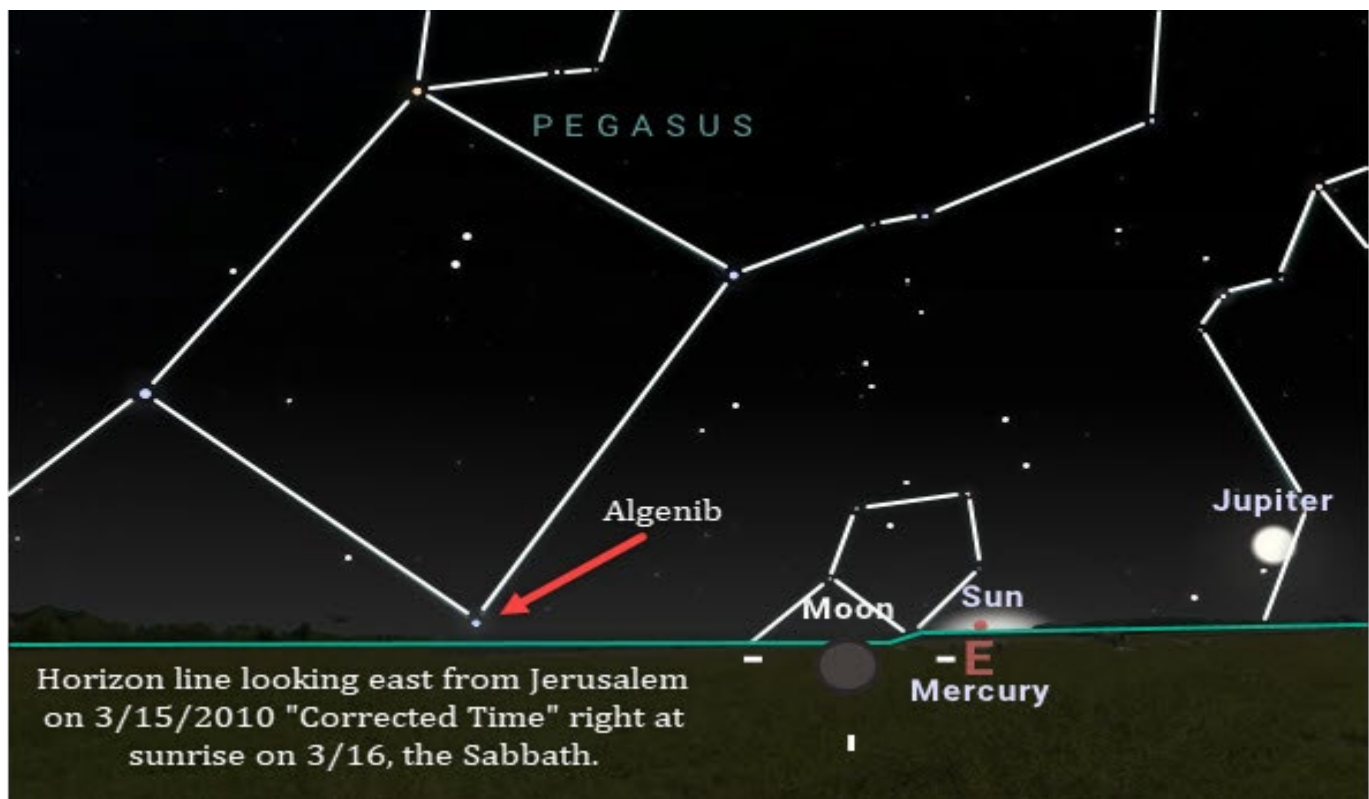
5: And the one half is prominent by the seventh part, and her whole circuit is empty, and there is no light with the exception of the one seventh part of the fourteen parts of light. 6: And on that day when she takes up the seventh part and the half of her light, her light contains one seventh

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and one seventh part and the half of it. She sets with the sun. 7: And when the sun rises the moon also rises with him and takes a half portion of light, and in that night in the beginning of her morning on her first day the moon sets with the sun, and is darkened in that night, with the seventh and the seventh portions and the half of one. 8: And she will rise on that day with exactly the seventh part, and will come out and become smaller from the rising of the sun and shine the rest of her days, with the seventh and the seventh part.

A key question that remains unaddressed is: "When does the moon cycle begin and how long does it last?" This inquiry directs attention to biblical texts. The solar year commences on the first day of Abib, which is a Sabbath day. The question arises whether the lunar cycle follows a similar pattern. Evidence suggests that the moon operates on a 19-year time cycle, which began on the Sabbath, the first day of Abib, in years such as 1980, 1991, 2010, 2029, and 2048 etc., etc. (See Stellarium Web) Moon rising just behind the Sun.



The picture above, taken with the Stellarium Web Application, proves the course of the moon does follow the Sun; however, it is just a second witness to the Sun, the driver of Alohym's (God's) calendar. The time of this event, as stated by the "Quick Phase Pro" software, was a Sunrise at 5:48:21am and Moon rise at 5:43:16, 1st day, Fourth Portal. This same configuration of the Pegasus galaxy "4 square box" happens every year at the end of the 364th day in Alohym's calendar. The "4 square box" indicates the closure and renewal of Alohym's 4 seasons. (Back to scriptural review)

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No other scriptural text appears to discuss the law, course, and circuit of the moon except for the book of Enoch. Chapter 73 of the book of Enoch states, "on the 30th (thirtieth) morning (after the dark moon) on that day the moon becomes visible, which begins the moon's monthly circuit." This passage marks the beginning of a lunar month, rather than the commencement of God's calendar year. The scripture therefore addresses the monthly, not the yearly, cycle of the moon, which is a significant distinction in biblical studies.

There are three main discrepancies that make the moon an inconsistent observation for calendar use!

- a) The wrong daily time-keeping system is used, where 12:00:00 AM begins a new day. (Roman Time) Whereas God's Day begins and ends at sunrise, (children of the light) John 12:36, Eph 5:8, 1 Thes 5:5. This one thing alone throws the moon off by days a year.
- b) The "synodic lunar yearly" cycle finishes 10 days prior to the solar 364-day year, which is mentioned in both the books of Enoch and Jubilees
- c) Calculations for the pagan holiday "Easter" came into play due to the loss of the true Passover day by the Jews from the 2nd to 4th centuries A.D. This issue sparked a major debate among the Roman Church fathers, and to align the solar year with the ecclesiastical lunar year, the calculations were set as: "Easter would be celebrated on the first Sunday following the first full moon after the vernal equinox," which is totally unbiblical!

From all that we have learned, the moon and the solar year do align perfectly as a testament to Alohym's (God's) true calendar system? Knowing now that the beginning of the moon's circuit, called a "sidereal month," aligns with the solar 360-degree rotational year, one must also realize that it takes 27.3 days for the 360-degree rotation of the moon around the Earth. The synodic lunar month (29.5) is what Moses warned Israel about ("making observances of the moon"), which would pollute God's Sabbaths and Festival days as written in the book of Jubilees.

Hosea 4:6

My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.

Let's go one step further into the Book of Enoch and read chapter 74 regarding the synodic month and the phases residing within it!

CHAP. 74.

- 1: And I saw another course and law for her, making her monthly course according to that law.
- 2: And Uriel, the holy angel, who is the leader of them all, showed me all things, and I wrote down all their positions as he showed them to me, and I wrote down their months as they were and

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the appearance of their lights till fifteen days (15) are completed. 3: And in seven single parts she completes all her light in the east, and in seven single parts she completes all her darkness in the west. (*waxing and waning*) 4. And in certain months she changes her settings, and in certain months she goes her peculiar course.

5: And in two the moon (months) sets with the sun, in those two portals which are in the middle, in the third and in the fourth portal. (*Third and Fourth months are in the middle of a six-month cycle*) 6: She comes forth seven days, (7) and turns and returns again by that portal through which the sun comes; and in that she completes all her light and recedes from the sun; and enters in eight days (8) into the sixth portal, (6) through which the sun comes forth. (*15 days between New Moon and Full Moon*)

7: And when the sun comes out of the fourth portal (4) she comes out seven days, (7) so that she comes out of the fifth, (5) and returns again in seven days (7) into the fourth portal (4) and completes all her light, and recedes and enters the first portal (1) in eight days. 8: And she returns again in seven days (7) to the fourth portal, (4) through which the sun comes forth. 9: Thus, I saw their places, the sun rising and setting according to the order of their months.

10. And in those days, if five years (5) are taken together, the sun has thirty (“additional days”) superabundant (30); and all the days which belong to him for one of these five years, (5) when they are full, *are three hundred and sixty-four days*. (364) 11: And the (“additional days”) superabundance of the sun and of the stars is six days; (6) of five years, (5) each at six, (6) are thirty days, (30) and the moon recedes from the sun and the stars thirty days. (30) 12: And the moon *brings in all the years exact*, so that their place neither precedes nor recedes one day, but she changes the years with exact justice in three hundred and sixty-four days. (364)

13. Three years (3) have one thousand and ninety-two days; (1092) and five years, (5) eighteen hundred and twenty days; (1820) so that there will be in eight years (8) two thousand nine hundred and twelve days. (2912) 14: To the moon alone belongs for three years (3) one thousand and sixty-two days, (1062) and (*Note 29.5-day month*) for five years (5) she ~~recedes~~ fifty days, (50) viz. to the sum of these are added sixty-two days. ($29.5 \times 12 \times 5 = 1770$) (*the word “recedes” should be “leaves behind”*)

15. And thus, in five years there will be seventeen hundred and seventy days, (1770) so that the days of the moon for eight years (8) will be two thousand eight hundred and thirty-two days. (2832) 16: For her receding in eight years is eighty days, and all the days she remains behind in eight years are eighty days. (*2832 i.e. 8 yr total is 80 days less the sum of the yearly number 2912*) 17: And the year is justly finished, in accordance with their stations and the stations of the sun, rising through their portals, through which they rise and set thirty days.

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✓ Commentary

In Chapter 74, which discusses the law and the cycle of the moon, it becomes evident that the moon follows a 364-day course, similar to the sun. The chapter also explains how the synodic month operates as a secondary aspect of this 364-day orbit. However, Moses wrote in a review of the Book of Jubilees, chapter 6, that Israel would go astray concerning God's original calendar by observing the moon, which arrives 10 days too early each year.

Could it be said that lunar calendars are not in alignment with God's original calendar? Furthermore, could those who regard the Book of Jubilees as inspired scripture, while ignoring Moses' warning in chapter 6, be seen as denying the truth? Changing one's lifestyle in obedience to God's calendar would, in most cases, be no easy task for 99 percent of the people reading this article. Our Fathers and Messiah in heaven are looking for a change, one written in your hearts and minds through the holy spirit. The choice is yours, narrow in the gate!

➤ “New Moon” or “New Month”

In this portion of our investigation, we begin with the Hebrew word "month," Chodesh (בחדש). Strong's Concordance H2320, by implication, means; a month, month (-ly), or solar month. The root of Chodesh is "chadash," (חדש "khaw-dash' Strong's H2318 meaning; a primitive ("root"); to be new; causatively, to rebuild. KJV: renew, repair.

Let's take a look at three random examples of the word “Chodesh” (Strong's H2320), as written 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 you have seen a few examples of the word “Chodesh” H2320 (בחדש), month as translated in English, let's investigate the Hebrew word “Yareach” (ירח) Strong's H3394, which translates into the English word; moon. There are 41 instances of “moon” in the Old Testament, of which nine times incorrectly translated. In these instances, the translators inserted “moon” when the correct word should have been “month.” So, to answer the obvious question, why were these nine scriptures mistranslated? Let's begin this investigation by looking into the Hebrew language.

What do the two words, moon “Yareach” and month “Chodesh,” have in common? Is there any typical root relationship between these two words? Let's begin by reviewing the Hebrew root letters which make up each word starting with “Yareach,” which are (Yod -י, Resh -ר, and Chet -ח) (ירח), and now to the word

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“Chodesh” (Beyt -ב, Chet -ח, Dalet -ד, and Shin -ש) (בחדש). There is only one joint letter in a review of both words (Cheth -ח). Note; most ancient Hebrew words derive from a two-letter parent root structure, and since neither word possesses a common parent root, it establishes the terms “moon and month” are not related.

Let's examine the relationship between the terms "moon" and "month" in English. According to Dictionary.com, "moon" is a noun that can also function as a verb but has no synonyms or antonyms related to "month." This indicates that "moon" and "month" have no direct connection in English or any other language.

It's important to note that translators never distinguished between lunar and solar months, which are fundamentally different. The key distinction lies in their governing celestial bodies: the sun rules over the solar month, aligning with Genesis chapter one, while the lunar month is based on the moon's phases.

Understanding this difference is crucial, as the lunar-based month does not hold any biblical authority in the book of Genesis or other biblical texts. One constant fact remains: there can be no claim that a mistranslation occurred due to vowel point errors in the word "Chodesh" (month) changed to "Yareach." (moon) Regardless of intention, false calendars and religious doctrine have infiltrated the ecclesia of Alohym.

➤ Getting the facts right:

The Hebrew word “Chodesh” (English: month) has nothing to do with the Hebrew word “Yareach” (English: “moon”). The term “Chodesh” (or “month”) is correctly translated 250 times in the Old Testament as “month” and erroneously translated 21 times in the Old & New Testaments as “new moon” or “new moons.” Because “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 the month), it is a gross mistranslation? Absolutely!

Satan has used this gross error to mislead the world and the ecclesia concerning the truth about Alohym's 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 a mistaken premise! As a result, the Church keeps Alohym Feast days and Sabbaths on the bad 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 H8104]-*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....”

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Earlier in 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 in the Bible that the word “Chodesh” is translated into “month” or “new moon” (See *Page two (2) for more information*). Strangely, the translators took it upon themselves to decide when to translate “Chodesh” into “new moon” or “month.” In Deuteronomy 16:1, we are to observe the renewal of Abib, which refers 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](#)) Take notice of all the anointing and consecration 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 the word “observe” in Deuteronomy 16:1, He is not telling us to “watch out for the month of Abib,” which is much more profound! He is telling us to keep it “preserved.” The word “observe” in verse 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 tells us. (*Why keep it, because it is the first Sabbath of Alohym’s new year!*) (See other verses such as [Exodus 31:16](#), [Exodus 34:11](#), and [Leviticus 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 tells 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.

➤ First day of the First Month Observance

In the Old Testament, there are eight scriptures written explicitly with the word order; *first [day] of the first month, or first [month] in the first [day] of the month*. This style of scriptural writing is also found in the Ethiopic Book of Jubilees’, but written as such, [*at the new ~~moon~~ (month) the first month*]. These scriptural interpretations mean; “*at the beginning or first day of the first month*,” but the translator again decided to insert moon instead of month; error begets error. Below is the list of 8 scriptures mentioned above; [Genesis 8:13](#), [Exodus 40:2](#), [Ex 40:17](#), [2 Chronicles 29:17](#), [Ezra 7:9](#), [Ezra 10:17](#), [Ezekiel 29:17](#), [Ezekiel 45:18](#).

Taking the time to review these scriptures, you will come to notice they all have something to do with,

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- a) the tabernacle, being setting up or rearing up
- b) the sanctification of the Yahuah's house and animal sacrifice.
- c) the word of Alohyim being given

I will hint at the one thing they all have in common; these events happened on the Sabbath! Remember, the first day of the first month (Abib) is the beginning Sabbath day for the New Year.

✓ Commentary

Remember, the Levites were the keepers of the temple and served Alohyim and the priests. According to scripture, the Levites worked on the Sabbath, performing temple duties that did not transgress the law.

➤ The Dead Sea Scrolls - First day of the First Month Observance

As a second witness to the *First day of the year*, observance, the Dead Sea Scrolls state *First Month* this exact information. The information found in the Dead Sea Scrolls came from - The Temple Scroll {11QT=11Q19-21, 4Q365A, 4Q524}; let's read.

On the **first day of the [first] month [the months (of the year) shall start; it shall be the first month] of the year [for you. You shall do no] work. [You shall offer a he-goat for a sin-offering.] It shall be offered by itself to expiate [for you. You shall offer a holocaust: a **bullock], a ram, [seven yearling ~~ram~~ lambs [without blemish] ...****

As another witness to the above excerpt from the Dead Sea Scrolls, we need to review [Number 28:9-11](#), let's read.

v9; And on the sabbath day two lambs of the first year without spot, and two tenth deals of flour [for] a meat offering, mingled with oil, and the drink offering thereof: **v10;** [This is] the burnt offering of **every sabbath**, beside the continual burnt offering, and his drink offering. **v11;** And in the *beginnings of your months* ye shall offer a burnt offering unto the LORD; **two young bullocks, and one ram, seven lambs of the first year without spot;**

✓ Commentary

Only the priesthood (Aaronic) performed animal sacrifices in scriptural references on the First Day of the First Month and a Sabbath day. Later in this research, you will discover three other times of the year (beginnings of your Months) that refer to the beginning seasonal Sabbath days.

➤ 21 Errored Scriptural References: "New moon corrected "new month".

In this section, you will read the gross error in which the translators inserted "new moon or moons"

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instead of the correct phrase “new months.” As you read through the scriptures below, 90% of these refer to; Sabbaths and Feast days.

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} was (“new month”) come, the king sat him down to eat meat.

2 Kings 4:23; And he said, Wherefore wilt thou go to him today? [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 months”), 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 forever 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 months”), 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} (“new

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month”) and sabbaths, the calling of assemblies, I cannot away with; iniquity, even the solemn meeting.
Isaiah 1:14; Your ~~new moons~~^{H2320} (“new months”) 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 months”), 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~~^{G3561}, (“new month^{G3376}”) or of the sabbath [days]

Editor's Note: In Colossians 2:16, the phrase "new moon" (G3561) is derived from two Greek words: (neos, neh'-os), meaning "new" or "young," and (men, mane), meaning "month." This indicates that the translators, including Strong's, chose to insert "new moon" instead of "new month." This misinterpretation is consistent across all instances of "new moon" found in Scripture, creating a misleading impression that Alohym's solar calendar is based on the lunar calendar. In reality, this is far from the truth. I encourage you to examine the scriptural analyzer to see this error for yourself.

Let's review the Interlinear Scriptural Analyzer concerning Colossians 2:16. Here, the Greek word “*νουμηνιαξ*,” meaning; young month, should have been used in driving the point home. But, once again, we see the translators inserting their religious bias and not understanding the meaning of the phrase "new months" from the Hebrew language.

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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	ουν	τις	υμας	κρινετω	εν	βρωσει	η	εν	ποσει	η	εν
mE	oun	tis	humas	krinetO	en	brOsei	hE	en	posei	E	en
NO	THEN	ANY	YOU(P)	LET-BE-JUDGING	IN	FEEDING	OR	IN	DRINKING	OR	IN
no	then	anyone	ye	let-him-be-judging I	in	food	or	in	drink	or	in
G3361	G3767	G5100	G5209	G2919	G1722	G1035	G2228	G1722	G4213	G2228	G1722
Part Neg	Conj	px Nom Sg m	pp 2 Acc Pl	vm Pres Act 3 Sg	Prep	n_ Dat Sg f	Part	Prep	n_ Dat Sg f	Part	Prep
μερει	εορτης	η	νουμηνιας	η	σαββατων						
merEi	heortEs	E	noumEnias	E	sabbatOn						
PART	OF-FESTIVAL	OR	OF-YOUNG-MONTH	OR	OF-SABBATHS						
particulars	of-festival	or	of-new-moon	or	of-sabbaths						
G3313	G1859	G2228	G3561	G2228	G4521						
n_ Dat Sg n	n_ Gen Sg f	Part	n_ Gen Sg f	Part	n_ Gen Pl n						

Look at the evidence in the “red box,” which states “OF YOUNG MONTH.” This phrase is the correct translation from Greek, stemming from the combination of the Greek words G3501 and G3376, as explained earlier. In verse 16, the scripture indicates that in the New Testament, the holy days, known as the “new month,” and Sabbaths were the four beginning seasonal Sabbath days according to Alohym’s accurate solar calendar. Note that no artificial calendar can make this claim.

➤ The Misunderstood Moon Meaning: Psalms 104:19

In studying the word of Alohym, we find scripture that seems to give credence that the moon has something to do with Alohym’s Calendar. One of these scriptures is Psalms 104:19, which says:

v19; “He appointed the moon for seasons: the sun knoweth his going down”

To your right is [Psalms 104:19](#), taken out of the Interlinear Scripture Analyzer, of which you can read both English and Hebrew translations, their differences, and their similarities. At first read, it seems the moon has something to do with Alohym’s festivals and Sabbath days, but is this true?

Our investigation into this scripture will bring new meaning, starting with the original language translation of the words “He appointed^{H6213}”, “the moon^{H3394}”, and “for seasons^{H4150}”. Discovering

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

the true root meanings of these words shed entirely new light on this scripture, so let's get started.

✓ Commentary

Investigating word meanings, especially when using Strong’s as a reference source, needs a second witness, such as “The Interlinear Bible.” Why do this? Because the English language has evolved since the (revised) 1611 and 1620 King James Bibles were written. Another great source of information we use

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is the "Interlinear Scriptural Analyzer." It is accessible on the internet at "Scripture 4 All" https://www.scripture4all.org/download/download_ISA2.php (Now getting back to the truth of the matter)

As a researcher, the old English, Latin and Greek translators had no easy task in converting the Hebraic writings into an understandable translation. Inherent with language translations, misconceptions appear, proving the English translators did not wholly understand the Hebraic culture, which accounts for many scriptural errors throughout the Bible. Let's begin with a quick review of [Psalms 104:19](#).

❖ v19; **He appointed**^{H6213} the moon^{H3394} for **seasons**^{H4150} the sun^{H8121} knoweth^{H3045} his going down^{H3996}.

Notice; in verse 19, the words in **red** are the problem distorting the actual meaning of the scripture. First of all, "asah"—Strong's [H6213](#) עָשָׂה, is an *imperfect tense verb* in Hebrew with NO singular masculine (א) prefixed attached. In other words, "He" was added to the scripture. Another issue with "asah"—Strong's [H6213](#) עָשָׂה, is its' wrong (defective) spelling which should look like this עָסָה. So, to sum up, the true meaning of "asah"—עָסָה "to do something" is "Accomplish, perform or carry out"! Next, let's address and expound on the moon once again as a review of your gained knowledge.

The word "Yareach" [H3394](#), יָרַח - meaning; "Moon," comes from the root "yerach" [H3391](#), יָרַח sense; a, lunation, i.e., moon or (moon) month. Dictionary.com states the word "lunation" is the period from one new moon to the next (about 29½ days), a lunar month. Interestingly enough, the moon has its lunar cycle, as stated above, which is different from Alohym's calendar, of which each month has 30 days. Since the word "moon" isn't the root of the problem in [Psalms 104:19](#), let's move on to the terms "appointed and seasons," where there is much confusion.

Take a minute and review verse 19. Notice the words "appointed and seasons," which have different Strong's numbers and meanings, according to the Hebrew language. The English translators have interrelated these two terms. According to Dictionary.com and Thesaurus.com, 24 synonyms and 12 antonyms relate to the word "appointed." But, shockingly enough, not one of those 36 related words has any connection to the word "made, make, or create." Likewise, "season" has 15 synonyms non-associated with the word "appointed." Let's go deeper into Hebrew and see if we can get to the bottom of this confusion.

Let's investigate the word "season" or "seasons" as mentioned in verse 19, which is translated from the Hebrew word "mu'od" (also spelled "mow'ed" or "mo-ade"). This word means "appointment," according to Strong's [H4150](#). Here is where confusion often arises, as English translators associate several words with "mu'od." These include: (set, solemn) feast, (appointed, due) season, solemnity, synagogue, and (set) time.

To clarify the meaning of the word, we will refer to the Ancient Hebrew Lexicon (AHL), which provides a


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more accurate interpretation of the word מועד ("mu'od"). According to AHL-1349L, "mu'od" translates to "appointment" in English. Let's take a closer look.

- ❖ **AHL 1349 L**  (מועד YAhD) ac: Meet co: Appointment; an appointed place, time or event that is repeated such as the monthly and yearly feasts.

The above information from the Ancient Hebrew Lexicon is a true and concrete definition of "mu'od." The Ancient Hebrew Lexicon also offered the Masoretic script [ms:] – changes from the KJV Bible. In the following description of "mu'od," notice a slight shift in lettering; let's review.

- ❖ **AHL 1349 L – V**  (מועד MW-AhD)[ms: מעד] meaning; Appointment, A time that is repeated time after time. Take notice of the slightly different letter variation (underlined in red) of the word "mu'od". (Keep these differences in mind as we move forward)

Next, what you are about to read comes from the Ancient Hebrew Lexicon concerning the Masoretic Script. The symbolism [ms:] represents the Masoretic Script of the Bible, which removes one of the consonant vowels and replaces it with one of the nikkud (vowel pointing's). The Masoretic script comes out of the 2nd Century Sage writings. This writing style has built-in language issues, of which the Seder Olam Rabbah is one of those documents. The Jewish Sages wrote the document to blind Gentile believers from knowing Alohym's appointed times concerning Messiah's death and soon-coming arrival.

In light of correcting the various word issues within Psalms 104:19, the revised and rendered scripture is with the proper flow and terms.

- ❖ **v19; the moon**^{H3394} **performs**^{H6213} his Appointments for^{H4150} his setting^{H3996} [the] sun^{H8121} he knoweth^{H3045}.
(Or)
- ❖ **v19; the moon**^{H3394} **accomplishes**^{H6213} his Appointments for^{H4150} his setting^{H3996} [the] sun^{H8121} he knoweth^{H3045}.

In Conclusion, Psalms 104:19 has nothing to do with Alohym's Sabbaths or Feast days. However, as believers, we must ensure that what we read is accurate. In many respects, the English translators were ignorant of the Hebrew culture, causing many gross errors leading Alohym's people to destruction. Psalms 104:19 is no exception, proving that the littlest error can cause awful issues.

Question; what are these appointments the moon performs as David praises Alohym for His creation and great marvels? 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)

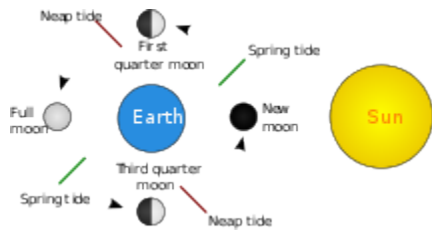
Main article: [Tidal range](#)

The semi-diurnal range (the difference in height between high and low waters over about half a day)

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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 forces](#) are due to gravitational forces of a secondary body such as the Earth or 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 in the [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, called the neap tide, or neaps. Neap is an Anglo-Saxon word meaning "without the power."

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. Conversely, 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 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.

➤ **In Retrospect: Consider**

In all the scriptural evidence presented in Chapter 4, could there have been a mistranslation of the term's "moon" or "month"? It is possible that the translators of the King James Bible did not fully grasp the structure of Alohym's calendar, leading them to rely on a less accurate interpretation used in Judaism. It's noteworthy that the scriptural references to Alohym's new month are almost always associated with Sabbath days, whereas according to Judaism, new moons are not linked to them. Which of these is more significant? [A Story to Remember](#)

I want to relay a story from the Bible about when the Israelites crossed over into the Promised 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, directly traced to Babylonian worship.

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Interestingly, the first physical battle that the Israelites encountered after leaving Sinai was defeating Jericho, in essence, their Moon God “Yerach,” which is also the physical and spiritual battle we, as believers, have to overcome. Coming out of Spiritual Egypt and the religious Babylonian system of today is not an easy transition, which needs careful thought. So be Berean, study hard, and show yourself worthy of running the race.