

What & When is Rosh Chodesh?



(Renewed Moon/Month) Part 1

By Rabbi Apostle Samuel Thompson

The purpose of this paper is to present as much scriptural evidence as possible to determine what and when Rosh Chodesh is, this is important because it sets the timing for our Calendar.

In order to count to the appointed times we have to know where to start, so Yahuwah has given us the Rosh of the Chodesh – the head or beginning of the month. It is for the Rosh of the Chodesh that this paper is presented.

I would like to start by looking at the two Hebrew words used and explain in depth what they mean, and how they are used in scripture.

Rosh: ראשית

Genesis 1:1 **In the beginning**^{H7225} Elohim^{H430} created^{H1254 (H853)} the heavens^{H8064} and the earth.^{H776}

The very first time the word Rosh is used in scripture is in **Genesis 1:1** the very first verse of the Bible.

The English word beginning in Hebrew is **Strong's H#7225** reshiyth

H7225 ראשית re'shiyth ray-sheeth'

From the same as **H7218**; the **first**, in place, time, order or rank (specifically a **firstfruit**): - beginning, chief (-est), first (-fruits, part, time), principal thing.

H7218 ראש ro'sh roshe

From an unused root apparently meaning to **shake**; the **head** (as most easily **shaken**), whether literally or figuratively (in many applications, of place, time, rank, etc.): - band, beginning, captain, chapter, chief (-est place, man, things), company, end, X every [man], excellent, first, forefront, ([be-]) head, height, (on) high (-est part, [priest]), X lead, X poor, principal, ruler, sum, top.

In **Genesis 1:1**, we have the “**first head**” which is what Rosh means, in other words we have our very first head of time as we know it.

The first time in scripture the word Chodesh is used is in **Genesis 7:11**, this word in English means month.

Chodesh: **חֹדֶשׁ**

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

H2320 **חֹדֶשׁ** chodesh *kho'-desh*

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

H2318 **חָדַשׁ** chadash *khaw-dash'*

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

The meaning of Chodesh is renewed moon/month which comes from the root word Chadash which means: “**be new**” or “**rebuild**.”

So the meaning of Chodesh is something that is rebuilt, let's have a look at how this word is used in other passages of scripture to get an idea of what this word actually means.

The word renew is used for the English translation of the Hebrew word Chadash in these three verses:

1 Samuel 11:14 Then said^{H559} Samuel^{H8050} to^{H413} the people,^{H5971} Come,^{H1980} and let us go^{H1980} to Gilgal,^{H1537} **and renew**^{H2318} the kingdom^{H4410} there.^{H8033}

The kingdom was already there, it was not going to be brought into place from nothing, it was to be renewed.

What does renew mean?

1. re-new/ri'n(y)oo/

Verb: Resume (an activity) after an interruption.
Re-establish (a relationship).

Synonyms: renovate - restore - revive

Psalm 51:10 Create^{H1254} in me a clean^{H2889} heart,^{H3820} O Elohim;^{H430} and **renew**^{H2318} a right^{H3559} spirit^{H7307} within^{H7130} me.

King David was not going to get a completely new and different ruach; his prayer was that the ruach Yahuwah gave him would be renewed, re-established, renovated, restored, and revived.

Lamentations 5:21 Turn^{H7725} thou us unto^{H413} thee, O Yahuwah,^{H3068} and we shall be turned;^{H7725} **renew**^{H2318} our days^{H3117} as of old.^{H6924}

This verse above the prayer is that the present days are renewed back to how they were in the days of old.

What we can see from these verses above is that the Hebrew word chadash means to renew to something, so the completed result is something restored to its fullness, never to something that is empty or cannot be seen.

The word repair is used for the English translation of the Hebrew word Chadash in these three verses:

2Chronicles 24:4 And it came to pass^{H1961} after^{H310} this,^{H3651} that Joash^{H3101} was^{H1961} minded^{H5973 H3820} to **repair**^{H2318 (H853)} the house^{H1004} of Yahuwah.^{H3068}

2Chronicles 24:12 And the king^{H4428} and Jehoiada^{H3077} gave^{H5414} it to^{H413} such as did^{H6213} the work^{H4399} of the service^{H5656} of the house^{H1004} of Yahuwah,^{H3068} and hired^{H1961 H7936} masons^{H2672} and carpenters^{H2796} **to repair**^{H2318} the house^{H1004} of Yahuwah,^{H3068} and also^{H1571} such as wrought^{H2796} iron^{H1270} and brass^{H5178} to mend^{H2388 (H853)} the house^{H1004} of Yahuwah.^{H3068}

Isaiah 61:4 And they shall build^{H1129} the old^{H5769} wastes,^{H2723} they shall raise up^{H6965} the former^{H7223} desolations,^{H8074} and they shall **repair**^{H2318} the waste^{H2721} cities,^{H5892} the desolations^{H8074} of many generations.^{H1755 H1755}

In the verses above the word seems to indicate that the house of Yahuwah and the cities were already standing however they were damaged and needed to be repaired.

Point: You cannot repair something that is not there.

1. re-pair/ri'pe(ə)r/

Verb: Fix or mend (a thing suffering from damage or a fault).
Go to (a place), esp. in company.

Noun: The action of fixing or mending something.
Frequent or habitual visiting of a place: "she exhorted repair to the church".

Synonyms: verb. mend - fix - refit - correct - redress - recondition

noun. mending - reparation - refit - correction - renovation

The word renewed is used for the translation of the Hebrew word Chadash in these two verses:

2Chronicles 15:8 And when Asa^{H609} heard^{H8085} these^{H428} words,^{H1697} and the prophecy^{H5016} of Oded^{H5752} the prophet,^{H5030} he took courage,^{H2388} and put away^{H5674} the abominable idols^{H8251} out of all^{H4480 H3605} the land^{H776} of Judah^{H3063} and Benjamin,^{H1144} and out of^{H4480} the cities^{H5892} which^{H834} he had taken^{H3920} from mount^{H4480 H2022} Ephraim,^{H669} and **renewed**^{H2318 (H853)} the altar^{H4196} of Yahuwah,^{H3068} that^{H834} was before^{H6440} the porch^{H197} of Yahuwah.^{H3068}

Psalm 103:5 Who satisfieth^{H7646} thy mouth^{H5716} with good^{H2896} things; so that thy youth^{H5271} **is renewed**^{H2318} like the eagle's.^{H5404}

The altar of Yahuwah was renewed, there was not something that was empty, dark or invisible, it was rebuilt or in the context of this word used it was renewed to how it was originally a nice big and completed alter.

The word renewest is used for the translation of the Hebrew word Chadash in these two verses:

Job 10:17 Thou **renewest**^{H2318} thy witnesses^{H5707} against^{H5048} me, and increasest^{H7235} thine indignation^{H3708} upon^{H5973} me; changes^{H2487} and war^{H6635} are against^{H5973} me.

Psalm 104:30 Thou sendest forth^{H7971} thy ruach,^{H7307} they are created:^{H1254} and thou **renewest**^{H2318} the face^{H6440} of the earth.^{H127}

Again we see by the above word used "renewest" the earth already existed, it was not invisible or dark or impossible to be seen with the naked eye, it was merely renewed to how it was originally, more on this later.

Yahuwah's Definition of the Head of the Month

Biblical scholars emphasize that the way a word is first used in Scripture helps define its subsequent use. With this in mind, and although all translations of Scripture have the influence of human opinion, assumption and tradition, it is striking to note the neglect of the use and meaning of the terms **"first"** or **"head"** of the month **after** the first 5 books.

The term **"first day of the month"** is used 11 times in the first 5 books of Scripture, as either **"first day of the month"** or **"beginnings of your months"**.

Every time Moshe uses the term (6 times in the 5 books), the word translated as **"first"** is the Hebrew echad (**Strong's H#259**).

H259 אַחַד 'echad *ekh-awd'*

A numeral from **H258**; properly **united**, that is, **one**; or (as an ordinal) **first**: - a, alike, alone, altogether, and, any (-thing), apiece, a certain [daily, each (one), + eleven, every, few, first, + highway, a man, once, one, only, other, some, together.

The first time Yahuwah uses the term in **Exodus 40:2**, He uses the word "Rishon" from "Rosh" (**Strong's H#7223 and H#7218 respectively**).

H7223 ראשון ראשן ri'shon ri'shon *ree-shone', ree-shone'*

From **H7221**; **first**, in place, time or rank (as adjective or noun): - ancestor, (that were) before (-time), beginning, eldest, first, fore [-father] (-most), former (thing), of old time, past.

H7221 ראשה ri'shah *ree-shaw'*

From the same as **H7218**; a **beginning**: - beginning.

H7218 ראש ro'sh *roshe*

From an unused root apparently meaning to **shake**; the **head** (as most easily **shaken**), whether literally or figuratively (in many applications, of place, time, rank, etc.): - band, beginning, captain, chapter, chief (-est place, man, things), company, end, X every [man], excellent, first, forefront, ([be-]) head, height, (on) high (-est part, [priest]), X lead, X poor, principal, ruler, sum, top.

The remaining four times that Yahuwah uses the term within the first 5 books, He uses "**rosh**" twice and "**echad**" twice. Rosh is also the word Yahuwah uses to define the "beginning of months" (head of the year) in **Exodus 12:2**.

Therefore, **rosh seems to be Yahuwah's preferred word to define the head/beginning of the month.**

The words echad and rosh signify a **whole** and present a picture of **fullness**. In addition to the cardinal number, echad means united, i.e. one.

"Hear O Israel: Yahuwah is our Elohim, Yahuwah is Echad."

Echad is from achad (**H258**), which Strong's describes as: "Perhaps a primitive root; to unify, i.e. (figuratively) collect (one's thoughts) -- go one way or other."

Some scholars also see a connection between echad and yachad (**H3161**) which means **"to be united"** as in **Psalm 86:11**:

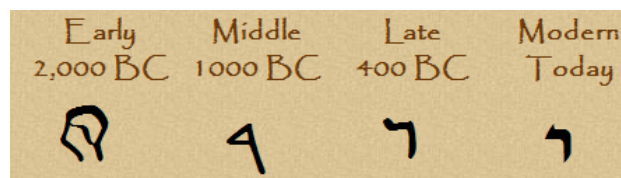
Psalm 86:11 Teach^{H3384} me thy way,^{H1870} O Yahuwah;^{H3068} I will walk^{H1980} in thy truth:^{H571} **unite^{H3161}** my heart^{H3824} to fear^{H3372} thy Name.^{H8034}

Rosh means “Head” as the top of a man’s body.

The ancient pictograph of the letter **r', resh,** is the picture of a man’s head and the word rosh has the exact same spelling and meaning. As we would expect, rosh/head means authority, leader, chief, captain, first, foremost, summit, top, etc. Rosh is an exalted word for exalted things. The form of rosh used in the first verse of Scripture, **ray-sheeth,** is described by one author as “anything that is pre-eminent and that is worthy of the paramount task of testifying to the greatness of its Creator.” Yahuwah Himself is rosh/”head above all.” The sum/rosh of His word is truth.

Resh

By Jeff A. Benner



Characteristics




	Ancient	Modern
Image	Head of a man	
Meaning	First, Top, Beginning	
Name	Resh	Resh
Sound	r	r

History & Reconstruction

The Ancient picture for this letter is , **the head of a man.**

This letter has the meanings of head or man as well as **chief, top, beginning or first.**

The modern Hebrew name for this letter is resh, a Hebrew word meaning **head.** Hebrew, Aramaic and Greek agree that the sound for this letter is an "r".

The early pictograph  evolved into  in the Middle Semitic script and continued to evolve into  in the Late Semitic Script. From the middle Semitic script comes the Modern Hebrew ר. The Middle Semitic script is also the origin of the Greek letter R and the Latin R.

These two words, echad and rosh, are the qualifiers that Yahuwah has given to the word Chodesh/month to designate the first day of the cycle. To ignore or reject these words is to take away from His Word¹.

I don't know about you however when we refer to the word head this means it is the top of the body the head of the body, it's what controls the body.

The head is the first thing that we see, it is not invisible or unable to be seen.

From Head of the month to 'new moon'

From the perspective of Scripture and original usage, the Hebrew word for month, chodesh (H#2320), **has changed in meaning over time.** As pointed out earlier, according to the KJV, every time chodesh is translated in the first 5 books, the translated word is "month".

The translation of chodesh to "new moon" does not occur until **1 Samuel 20:5** in the KJV, and in all translations the word chodesh is translated as month typically 90% of the time.

As one fellow student explains, "If you cannot use a particular word to translate every verse the Hebrew word is used in, even if it is a bit awkward, then that word cannot be used."

The translation of chodesh to "New Moon"

- was not originally used in Scripture,
- does not consistently fit in Scripture and
- is translated as such only 10% of the time in Scripture.

Although Strong's explains chodesh as: "New Moon, a month", a concordance is not a dictionary.

The Etymological Dictionary of Biblical Hebrew gives this definition of the word chodesh:

1: being new **2:** renewing **3:** month; renewal of the moon **4:** thirty days

The cognate meaning: expand strongly

Note that the term "New Moon" is not listed as a definition.

¹ Deuteronomy 4:2

There is a vast difference between our modern understanding of “New Moon” (dark or crescent) and “renewal of the moon” (Full Moon). The renewal of the moon is its lunation- its full cycle-as defined in this encyclopaedic reference:

LUNATION, the period of return of the **moon (luna)** to the same position relative to the sun; for example, from full moon to full moon. Its duration is 2 9.530588 4 days.

There is no **“New Moon”** in Scripture. There is no **“Yareach Chadash”** in Scripture. The closest thing in Scripture to a crescent moon is the Hebrew word “Saharon”² used only three times and never used in relationship to chodesh.

The modern concept of “New Moon” as dark or crescent is not supported in scripture.

Renewal is a follow-on process. Regarding the covenant relationship with Yahuwah, renewal **follows** repentance and forgiveness. Renewal begins **after** the darkness of sin is confessed, repented of and forgiven – then begins the process of renewal and return.

Yahuwah does not change³ nor is He an Elohim of disorder⁴.

It is entirely consistent with Him that as is true with the man is true with the moon, as is true with the covenant is true with the chodesh. **Renewal is a follow-on process.**

Rebuilding of the Moon, or the observable days of renewing, cannot begin until **after** its conjunction midpoint with the Sun. Chodesh (rebuilding) begins at conjunction, **but it is not the New Moon**, rather it is the beginning of a process toward a New Moon. Renewing, by definition, implies that it is a follow on process, but follow on to what? The Moon must renew because the waning Moon phases returned the observable Moon to a dark Moon at conjunction, making renewal (Chodesh/Chadash) necessary.

In the above quote, the author uses the term “new moon” to define the new month, the correct terminology should be in my opinion renewed moon.

Through ignoring or rejecting the words “Echad” and “Rosh” as the qualifiers for chodesh/month, we have strayed from the true head of the month. Or rather, rejecting the true head of the month, we have been given over to deception.

² Judges 8:26, 8:21; Isaiah 3:18

³ Numbers 23:19; 1 Samuel 15:29; James 1:17

⁴ 1 Corinthians 14:33

The Doctrine of Lunar Sympathy and the Exodus

Most teachers including myself use to teach that the full moon could not be the new moon as Yisrael left Mitzrayim (Egypt) on the 15th Night of Abib under a bright full moon.

However nowhere in scripture can we find any evidence that the children of Yisrael left on the night of a full moon.

The assumption is because man has taught that the full moon is seen on the 15th Night of a Solar-Lunar month, this in fact is incorrect because as you will see as we go along that there was darkness all throughout that land in both first covenant and renewed covenant accounts.

So the question is did the Exodus happen on the full moon as traditionally taught?

The ["doctrine of lunar sympathy"](#) is a term used by one scholar to define the superstition to which most, if not all, ancient peoples adhered.

"... the doctrine of lunar sympathy applied also to the affairs of man ... The natural fact on which all the customs in question seem to rest is the apparent monthly increase and decrease of the moon. From this observation **men have inferred that all things simultaneously wax or wane in sympathy with it.** ... In this respect the Greeks were on a level with the Negroes of the Sudan, among who, if a march has been decided upon during the last quarter of the moon, the departure is always deferred until the first day of the new moon. **No chief would dare to undertake an expedition and lead out his warriors before the appearance of the crescent.**"

If the Exodus was on the full moon, the Egyptians would have gone after the Israelites during the waning moon phase, which was considered a period of declining fortune.

"The increase and full growth and wane of that satellite are the emblems of a rising, flourishing and declining fortune. No business of importance is begun during the moon's wane"⁵

Some scholars suggest it was only a three day journey to the Red Sea.

If the Exodus occurred on the full moon, Egypt would have been tempting disaster by immediately pursuing the Israelites because of the portentous waning moon.

Based on **"Lunar Sympathy"** is far more likely that the Exodus occurred on the dark moon, when Yahuwah executed judgment against Egypt's idols.

⁵ **Moon Lore, by Timothy Harley**

As previously stated, judgment is associated with darkness in Scripture. Two thousand years after the Exodus, at the time of the Messiah's death, the Ruach proclaimed judgment against the ruler of this world⁶. And when the Saviour was being arrested after His betrayal by Judas, He reasoned with His captors:

*Every day I was with you in the temple courts, and you did not lay a hand on me. But this is your hour--**when darkness reigns.***⁷

There is no doubt that the Egyptians worshipped the sun, moon and stars⁸ – the host of heaven. This is what all nations apart from Israel were given over to do. But because of rejecting Yahuwah as rosh/head, Israel was eventually given over to worship the host of heaven too.⁹

As with all things, Yisrael as a whole has played the harlot worshipping on Saturday instead of on Yahuwah's correct scriptural Shabbat, starting their days at sundown when clearly a day throughout scripture starts at sunrise.

The list could go on if we allowed however due to the sake of time we will keep to the more specific subject at hand.

The Golden Calf and the Crescent Moon



During the time Moshe received the first tablets of instruction; the Israelites quickly turned aside from Yahuwah's way¹⁰ and made an idol in the form of a golden calf.

Scholars believe this idol was a symbol of the Egyptian moon deity, whose horns represented the crescent moon¹¹.

Through this idol, were the people accrediting the moon deity *and the crescent moon* with their deliverance from Egypt? This is the opinion of one scholar of archaeology:

⁶ John 16:11

⁷ Luke 22:53

⁸ Deuteronomy 4:19

⁹ Tzephanyah 1

¹⁰ Deuteronomy 9:12

¹¹ [http://en.wikipedia.org/wiki/Bull_\(mythology\)](http://en.wikipedia.org/wiki/Bull_(mythology))

“It has more than once been suggested that the name Sinai is derived from that of the Babylonian moon-god Sin. So it appears natural enough that in the Bible narrative Mount Sinai, from which the Law was delivered, is closely connected with events concerning the Golden Calf. It was at this mountain, for instance, that the image was cast from gifts of gold contributed by the people. “And Aaron said unto them, Break off the golden earrings which are in the ears of your wives, of your sons and of your daughters and bring them unto me. And all the people brake off the golden earrings which were in the ears and brought them unto Aaron. And he received them at their hand and fashioned it with a graving tool after he had made it a molten calf. And they said, these be thy gods, O Israel, which brought thee up out of the land of Egypt” (Exodus 32.)

In other words, **the new light of the Crescent had guided the Israelites out of Egypt.**¹²

Rejecting Yahuwah as Rosh, Replacing Him with Idolatry, Resulting in Deception

Scripture clearly teaches a pattern of rejection, replacement and deception. This process began in the Garden of Eden¹³ and is repeated throughout history to this day.

This is what Israel did through rejecting Yahuwah as rosh/head,¹⁴ “whoring” after false elohim¹⁵ and being deceived through and into idolatry¹⁶.

When a marriage relationship is severed due to unfaithfulness, the character of the covenant relationship, the unity and fullness, the echad and the rosh, are lost. When Yahuwah is rejected as Rosh, the relationship with Truth is severed and religion (idolatry) replaces both the relationship and the Truth. The emptiness of religion replaces the oneness and fullness of the relationship.

The spectrum of man’s religion runs the gamut from syncretism at best, to Satanism at worst.

The religions of Judaism and Christianity are the most illusory because they are a subtle blend of true and false teaching, whereas Satanism is recognizable as blatant witchcraft.

Through religious traditions Yahuwah’s Name has been replaced with titles and names of idols, and Yahuwah’ Word has been added to, taken away and ignored.

¹² ***The Crescent and the Bull*, by Erich Zehren**

¹³ **Genesis 3:13**

¹⁴ **1 Samuel 8:7; Isaiah 1:4; Jeremiah 15:6**

¹⁵ **Hosea 9:1**

¹⁶ **Hosea 7:11**

Our rejection of Yahuwah as Rosh and replacement of Truth with syncretism and lies, leads to deception and darkness – emptiness and death.

Yahuwah's feasts of covenant relationship renewal point to Yahushua HaMoshiach and Yahushua HaMoshiach points back to the feasts to explain the covenant relationship.

Judaism has the feasts but not the Messiah, Christianity has the Messiah but not the feasts.

Neither understands the full covenant relationship because Yahuwah, the Rosh of the relationship, has been replaced by religion/idolatry and both Judaism and Christianity are deceived.

Judaism denies the perfection of Yahuwah's Word through dependence on the Oral Torah, yet most look to Judaism for the feast calendar and Shabbats Judaism states that:

“Only through knowledge of the Oral Law is it possible to determine and proclaim the New Moon, which, in turn, makes possible the determination of the festivals.”¹⁷

The truth about the covenant relationship that Yahuwah desires with us and has provided for us through Yahushua HaMoshiach has been obscured through the deceptive, modern “New Moon” teaching. The process of renewal can only be seen in the head of the month, full moon chodesh.

The cycle that begins with full light, descends to darkness, and then is renewed to full light is the cycle that displays the spiritual reality of relationship renewal.

This is the pattern that has been set before us.

Acts 26:18 To open their eyes, **and to turn them from darkness to light, and from the power of Satan unto Yahuwah,** that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

Ephesians 5:8 For ye were sometimes darkness, **but now are ye in the light of Yahuwah: walk as children of light:**

1John 2:8 Again, a new commandment I write unto you, which thing is true in him and in you: **because the darkness is past, and the true light now shineth.**

1Peter 2:9 But ye are a chosen generation, a royal priesthood, an set-apart nation, a peculiar people; **that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:**

¹⁷ *The Wisdom of the Hebrew Alphabet*, Rabbi Michael L. Munk

1 Thessalonians 5: 4-10

4 **But ye, brethren, are not in darkness,** that that day should overtake you as a thief.

5 **Ye are all the children of light, and the children of the day:** we are not of the night, nor of darkness.

6 Therefore let us not sleep, as do others; but let us watch and be sober.

7 For they that sleep sleep in the night; and they that be drunken are drunken in the night.

8 **But let us, who are of the day,** be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.

9 For Yahuwah hath not appointed us to wrath, but to obtain salvation by our Master Yahushua the Messiah,

10 Who died for us, that, whether we wake or sleep, we should live together with him.

- In the beginning there was light it came to be dark and at the end it will be and remain in light for all eternity.
- Our Months Start in the Light of the full/renewed Moon, the moon becomes Darker and darker until it's completely dark at the middle of the month, then the Moon grows light more and more with the end result being a bright full renewed moon at the end of the month.
- Our Days start in light, we have night and then we have the next day.
- Man was created perfect in the image of Elohim, when man sinned they violated Torah, darkness entered, death entered, Yahushua came gave us that hope of eternal life, for those who trust live and believe in Yahushua will be able to bear that light which is of Him.¹⁸
- In **Hosea 1:9-10**, Yahuwah states Yisrael were His Children of light or Ami He is the Father/Abba of Lights¹⁹ they turned away to darkness and became Lo-Ami (not my people, children of darkness) and then through Yahuwah's Mercy they became His people again (Children of Light) or Ami, this is the pattern that Yahuwah has set in place for all mankind and creation.
- Even in the Renewed Covenant, Rav Shaul tells us we are the children of light and not of darkness.

¹⁸ John 1:1-14

¹⁹ James 1:17-18