

What & When is Rosh Chodesh? (Renewed Moon/Month)



Part 3 The Psalms 81 Controversy

By Rabbi Apostle Samuel Thompson

As with all restoration truths that Yahuwah restores there will always be questions to answer in people's minds.

One question that I believe needs answering is that of Psalms 81, the verse in particular is that of verse three which reads *"Blow the shofar in the moon, at the full moon for the day of our chag"*.

Please note that the statements are made in blue and my answers and response in black.

The assumption is as follows:

There are several reasons that the word keseh must mean full and not concealed moon. First is the fact that the shofar is blown in the moon of the exodus, (not on the New Moon/Rosh Chodesh as many have mistranslated, for ba-chodesh means in the moon, not necessarily on the new moon day, or new moon) from Egypt according to Psalm 81 verse 5.

I agree that keseh means full moon and not concealed or dark moon, as stated above bar chodesh means in the month not necessarily on any particular day.

So this verse can be rendered as according to the statement above, *"Blow the Shofar in the Month of our Chag at the Full/Renewed Moon"*

Or in other words there is a Chag in the first month so let's blow the Shofar on the Full/Renewed Moon day as with any other month, however the significance being Abib as this is when Yahuwah led Yisrael out of Egypt.

This was not just any month this was the first month of the year as Yahuwah gave to Moshe in Exodus 12, this month set the pattern for all Shabbats and Annual feasts of Yahuwah.

It's a possibility that the many thousands of Shofars would have been blown along with the twin silver trumpets.

One example is that of King David when Yisrael brought the ark in, there was allot of dancing and worship and blowing of the Shofars, it was a time of rejoicing and praising Yahuwah.

2Samuel 6:15 So David^{H1732} and all^{H3605} the house^{H1004} of Israel^{H3478} brought up^{H5927 (H853)} the ark^{H727} of Yahuwah^{H3068} with shouting,^{H8643} and with the sound^{H6963} **of the trumpet.**^{H7782}

H7782 שופר שפר shôphâr shôphâr sho-far', sho-far'

From **H8231** in the original sense of *incising*; a *cornet* (as giving a *clear* sound) or curved horn: - cornet, trumpet.

The blowing is correlated to Yisrael leaving Egypt, which we know took place on the 15th, or the full moon Shabbat in the moon of Aviv. Moreover, and perhaps more compelling is that the word “chag” is the root word of chaganu, or “our chag,” which only applies to Unleavened Bread, Feast of Weeks, or Tabernacles.

There are several good reasons why I do not agree with this statement above

- 1) There is no scriptural proof that Yisrael left out of Egypt under a Bright Full Moon, I have searched and cannot find such.

What I have found is that there was thick darkness over all the land even to the point that it was felt, IF there was a full moon it is not mentioned, therefore the only conclusion would be that the cycle of the Moon was at the dark moon phase.

Please read Exodus 10:21-29: The Ninth Plague: The Darkness

21 Yahuwah then said to Moshe, Stretch out your hand toward heaven, **and let darkness, darkness so thick that it can be felt,** cover Egypt. **22** So Moshe stretched out his hand towards heaven, **and for three days there was thick darkness over the whole of Egypt.** **23** No one could see anyone else or move about for three days, but all the Israelites did have light where they were living. **24** Pharaoh summoned Moshe and said, Go and worship Yahuwah, but your flocks and herds are to stay here. Your wives and children can go with you too. **25** Moshe said, But now you must give us sacrifices and burnt offerings to offer to Yahuwah our Elohim. **26** And our livestock will go with us too; not a hoof will be left behind; for we

*may need animals from these to worship Yahuwah our Elohim; for until we get there we ourselves cannot tell how we are to worship Yahuwah.***27 But Yahuwah made Pharaoh stubborn [hardened the heart of Pharaoh], and he refused to let them go. 28 Pharaoh said to Moshe, Out of my sight! Be sure you never see my face again, for the next time you see my face you die! 29 Moshe then said, you yourself have said it. I shall never see your face again.'**[..] = literal translation (**Interlineal Bible: Hebrew-English, vol. I, page 168**).

The ninth plague was delivered without warning and there was an ominous connection between the duration of the plague and Moshe's repeated request for Israel to be allowed to go into the wilderness to worship Yahuwah.

Question: How long did the darkness last? How many times is this repeated? What is the connection to Yahuwah's instructions to Moshe in **Exodus 3:18** and the requests Moshe made to the Pharaoh in **Exodus 5:3** and **8:23/27**?

Answer: The darkness lasted three days, which is repeated twice in **10:22** and **23**. Moshe's original request to Pharaoh, repeated twice, was that he let the Israelites make a three-day journey into the wilderness to worship Yahuwah.

What was the purpose of the fiery pillar?

Exodus 13:21 And Yahuwah went before them by day in a pillar of a cloud, to lead them in the way; **and by night in a pillar of fire, to give them light;** to go with them by day and night:

- 1) The purpose of the fiery pillar by night was to give light to the Israelites, now if there was a bright full moon to me it would have been noted, however it's in my opinion that the Moon was in the middle of its phase the dark phase of the month.

The only reason why many think that the Full Moon is on the 15th Day of the Month is because that is what man has taught, please note that it is these same men that teach the Full Moon is the 15th of the month that also teach that we come from monkeys, are we going to believe that just because that's what they say? or are we going to believe Yahuwah's Word that state that Yahuwah created man from the dust of the earth?

Yahuwah gave the Israelites the fiery pillar (Not the Bright Full Moon) to lead Yisrael out.

- 2) If there was darkness which there was, this would be because the Sun was not shining; if the sun is not shining we cannot see the Moon period, so to me this rules out the theory of leaving Egypt under a bright full moon.

Now back to the Chag/Chaganu issue

The word "**Chag**" or "**Chaganu**" is not just applied to the three feasts of Unleavened Bread, Shavuot and Sukkoth; it is also used in reference to sacrifice.

1Kings 12:32 And Jeroboam^{H3379} ordained^{H6213} **a feast^{H2282}** in the eighth^{H8066} month,^{H2320} on the fifteenth^{H2568 H6240} day^{H3117} of the month,^{H2320} like unto the feast^{H2282} that^{H834} is in Judah,^{H3063} and he offered^{H5927} upon^{H5921} the altar.^{H4196} So^{H3651} did^{H6213} he in Bethel,^{H1008} sacrificing^{H2076} unto the calves^{H5695} that^{H834} he had made:^{H6213} and he placed^{H5975} in Bethel^{H1008 (H853)} the priests^{H3548} of the high places^{H1116} which^{H834} he had made.^{H6213}

1Kings 12:33 So he offered^{H5927} upon^{H5921} the altar^{H4196} which^{H834} he had made^{H6213} in Bethel^{H1008} the fifteenth^{H2568 H6240} day^{H3117} of the eighth^{H8066} month,^{H2320} even in the month^{H2320} which^{H834} he had devised^{H908} of his own heart;^{H4480 H3820} and ordained^{H6213} **a feast^{H2282}** unto the children^{H1121} of Israel:^{H3478} and he offered^{H5927} upon^{H5921} the altar,^{H4196} and burnt incense.^{H6999}

Here we have Jeroboam adding a feast which is not commanded by Yahuwah, nor are they the three Annual pilgrimage feasts of Matzah, Shavuot or Sukkoth secondly we have idolatry taking place.

The same word Chag is used in these passages does this mean that these are one of the three pilgrimage feasts?

Psalms 118:27 El^{H410} is Yahuwah,^{H3068} which hath shewed us light:^{H215} bind^{H631} **the sacrifice^{H2282}** with cords,^{H5688} even unto^{H5704} the horns^{H7161} of the altar.^{H4196}

Here the word Chag is rendered as sacrifice, not the three Annual pilgrimage feasts of Matzah, Shavuot or Sukkoth.

Isaiah 30:26 **Moreover the light^{H216} of the moon^{H3842} shall be^{H1961} as the light^{H216} of the sun,^{H2535}** and the light^{H216} of the sun^{H2535} shall be^{H1961} sevenfold,^{H7659} as the light^{H216} of seven^{H7651} days,^{H3117} in the day^{H3117} that Yahuwah^{H3068} bindeth up^{H2280 (H853)} the breach^{H7667} of his people,^{H5971} and healeth^{H7495} the stroke^{H4273} of their wound.^{H4347}

Isaiah 30:27 Behold,^{H2009} the Name^{H8034} of Yahuwah^{H3068} cometh^{H935} from far,^{H4480 H4801} burning^{H1197} with his anger,^{H639} and the burden^{H4858} thereof is heavy:^{H3514} his lips^{H8193} are full^{H4390} of indignation,^{H2195} and his tongue^{H3956} as a devouring^{H398} fire:^{H784}

Isaiah 30:28 And his breath,^{H7307} as an overflowing^{H7857} stream,^{H5158} shall reach to the midst^{H2673} of^{H5704} the neck,^{H6677} to sift^{H5130} the nations^{H1471} with the sieve^{H5299} of vanity:^{H7723} and there shall be a bridle^{H7448} in^{H5921} the jaws^{H3895} of the people,^{H5971} causing them to err.^{H8582}

Isaiah 30:29 Ye shall have^{H1961} a song,^{H7892} as in the night^{H3915} **when a holy solemnity is kept;**^{H6942 H2282} and gladness^{H8057} of heart,^{H3824} as when one goeth^{H1980} with a pipe^{H2485} to come^{H935} into the mountain^{H2022} of Yahuwah,^{H3068} to^{H413} the mighty One^{H6697} of Israel.^{H3478}

Now from the above passage of scriptures it could be said that the Full Moon Day is a Chag why?

- 1) The Moon will be as bright as the Sun (Symbolising a Full Moon)
- 2) When a Set apart Chag is, this could mean that the Full Moon day is a Chag not necessarily the three Annual pilgrimage feasts of Matzah, Shavuot or Sukkoth, after all allot of sacrifices take place on Rosh Chodesh more than any other Set-Apart day.

Please note this is my opinion and I am not stating this is what these verses say, however it seems to indicate that.

Exodus 23:18 Thou shalt not^{H3808} offer^{H2076} the blood^{H1818} of my sacrifice^{H2077} with^{H5921} leavened bread;^{H2557} neither^{H3808} shall the fat^{H2459} **of my sacrifice**^{H2282} remain^{H3885} until^{H5704} the morning.^{H1242}

Now from the above verse again the word Chag is rendered sacrifice.

Isaiah 29:1 Woe^{H1945} to Ariel,^{H740} to Ariel,^{H740} the city^{H7151} where David^{H1732} dwelt!^{H2583} add^{H5595} ye year^{H8141} to^{H5921} year;^{H8141} let them kill^{H5362} **sacrifices.**^{H2282}

Now again we can see from the above verse again the word Chag is rendered sacrifice.

Yom Teruah, or the Feast of Trumpets, is never called a chag.

Though it may not directly be called a Chag there are other verses as noted above that are called Chagim, yet have no connection to the three pilgrimage feasts of **Exodus 23:14 & 17.**

It is in my opinion that the word Chag is referenced to a sacrifice, not necessarily the three Annual pilgrimage feasts of Matzah, Shavuot or Sukkoth.

However there is a word in the Hebrew that is used for a pilgrimage feast which is the Hebrew word **Chagag H#2287.**

I agree that the Hebrew word, H2282, *chag*, is used in Psalms 81:3 and that its common use is in relation to a "feast" of Yahuwah, BUT that is not it's only use. **1 Kings 12:32** use it also in relation to a feast that Jeroboam ordained. So there are at least two witnesses that indicate *chag* is not exclusively used in relation to the three Annual pilgrimage feasts of Matzah, Shavuot or Sukkoth.

It certainly is not only used in relation to the three pilgrimage feasts. The Hebrew word specifically associated with them is, **chagag, H2287**, meaning I believe, "pilgrimage" feasts, that is, feasts where travel of some kind was required.

H2287 חָגַג chagag khaw-gag'

A primitive root (compare **H2283**, **H2328**); properly to move in a **circle**, that is, (specifically) to **march** in a sacred procession, to **observe** a festival; by implication to **be giddy**: - celebrate, dance, (keep, hold) a (solemn) feast (holiday), reel to and fro.

H2283 חָגַא chaga'khaw-gaw'

From an unused root meaning to **revolve** (compare **H2287**); properly **vertigo**, that is, (figuratively) **fear**: - terror.

H2328 חָגַג chug khoog

A primitive root (compare **H2287**); to describe a **circle**: - compassive

Also in Psalm 81 verse 5 it states that this event is a testimony to Joseph that he will again be delivered from the nations, as he once was delivered in the historical Egyptian redemption.

This statement I will not disagree with as we as Yisrael will be delivered from out of the nation's once again.

The testimony of deliverance dates back to the full moon Shabbat of Aviv 15 and not the dark moon of Trumpets. For Joseph and the rest of his brethren were not delivered at Trumpets, but at Chag Matzoth/Unleavened Bread under the cover of a bright full moon.

Again I have not found any scripture that supports this statement of this feast being under a full moon, until scripture has been presented that supports this statement we cannot accept this as Torah but man's opinion.

Also, Yisrael is never commanded to blow the shofar on a Rosh Chodesh, or Feast of Trumpets, as amazing as that may sound, but is ordered to blow the twin silver trumpets (chatsrot) at that time (Numbers 10:10). The fact that the word used in verse 3 is shofar and not chatsrot is further proof that shofar blowing did take place on Aviv 15, but never on the Feast of Trumpets in ancient times.

The blowing of the Shofar in **Psalms 81:3** is never a commandment to be blown, nowhere does Yahuwah command that the Shofar is to be blown on these days or any other day for that matter as it states in **Numbers 10:10**, it also states in **Numbers 10:10** that Yisrael are to blow the trumpets on the Moadim which by the way includes the three Annual pilgrimage feasts of Matzah, Shavuot or Sukkoth, as per **Leviticus 23**.

Also there is no record that the Israelites blew shofars or trumpets when they left Egypt at all, so until we have some scriptural evidence that they blew the Shofars or trumpets upon leaving Egypt we really cannot use this argument.

The Feast of Teruah/Trumpets had the requirement of sounding trumpets not shofars, as seen in Leviticus 23:24 and Numbers 29:1. The word shofar does not appear in those verses, as it does in verse 3 of this Psalm.

I think the previous statement I made answers this one.

Finally in Psalm 81 verse 4, we see that the full moon Shabbat exodus recorded as a judgment upon Egypt, stands as a reminder forever to all Yisrael in the Torah.

Again I have not found any scripture that supports this statement of this feast being under a full moon, until scripture has been presented that supports this statement we cannot accept this as Torah but opinion.

I do note and as I pointed out earlier that Darkness was the sign of Judgment in the Exodus and Darkness is in almost most cases associated with judgement.

When considering key verses, such as Psalm 81 verses 4, 5, 6, 7, 8, 9 and 10, all referring to the historical Egyptian exodus under a full moon (Aviv 15); there can be little doubt left that kesh in verse 3, must also fit that same full moon Shabbat exodus context.

Again I have not found any scripture that supports this statement of this feast being under a full moon, until scripture has been presented that supports this statement we cannot accept this as Torah but opinion.

Total Solar Eclipse may give evidence that Yahushua was hanging on the tree on a Dark Moon not a full Moon.

Matthew 27:45 Now from the sixth hour there was darkness over all the land unto the ninth hour.

Mark 15:33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

Luke 23:44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

One the most compelling pieces of evidence is that of the death of Yahushua HaMoshiach which the scriptures tell us that the whole earth was in darkness from the sixth hour until the ninth hour.

As we are well aware Yahuwah appointed His witnesses in Genesis chapter one to be for signs, and for seasons, and for days, and years.

One of these signs I believe and it is commonly believed was that of a Solar Eclipse a solar eclipse can only occur when the Moon is at its dark stage and not at a full moon.

I believe Yahuwah withdrew any light that He had appointed to shine as a sign of judgment and also one of the meanings of the Hebrew word OTH which is H#226 is that of the word OMEN.

H226 אות 'oth oth

Probably from [H225](#) (in the sense of *appearing*); a *signal* (literally or figuratively), as a *flag, beacon, monument, **omen**, prodigy, evidence*, etc.: - mark, miracle, (en-) sign, token.

o-men

noun

1. Anything perceived or happening that is believed to portend a good or evil event or circumstance in the future; portent.
2. A prognostic.
3. Prophetic significance; presage: *a bird of ill omen*.

Solar eclipse

From Wikipedia, the free encyclopedia

Jump to: [navigation](#), [search](#)

Not to be confused with [Lunar eclipse](#).



As seen from the [Earth](#), a **Solar eclipse** occurs when the [Moon](#) passes between the [Sun](#) and Earth, and the Moon fully or partially blocks the Sun. **This can happen only at new moon, when the Sun and the Moon are in conjunction as seen from Earth. In a total eclipse, the disk of the Sun is fully obscured by the Moon.** In [partial and annular eclipses](#) only part of the Sun is obscured.

If the Moon were in a circular orbit close enough to the Earth and in the same [orbital plane](#), there would be total solar eclipses every single month. However, the Moon's orbit is inclined or tilted at more than 5 degrees to Earth's orbit around the Sun (see [ecliptic](#)) so its shadow at new moon usually misses Earth.

Earth's orbit is called the ecliptic plane as the Moon's orbit must cross this plane in order for an eclipse (both solar as well as [lunar](#)) to occur. In addition, the Moon's actual orbit is elliptical, often taking it far enough away from Earth that its [apparent size](#) is not large enough to block the Sun totally.

The orbital planes cross each year at a [line of nodes](#) resulting in at least two, and up to five, solar eclipses occurring each year; no more than two of which can be total eclipses.^{[1][2]} Total solar eclipses are nevertheless rare at any particular location because totality exists only along a narrow path on Earth's surface traced by the Moon's shadow or [umbra](#).

An eclipse is a [natural phenomenon](#). Nevertheless, in some ancient and modern cultures, **solar eclipses have been attributed to supernatural causes or regarded as bad omens.** A total solar eclipse can be frightening to people who are unaware of its [astronomical](#) explanation, **as the Sun seems to disappear during the day and the sky darkens in a matter of minutes.**

Because it is dangerous to look directly at the Sun, observers should use special eye protection or indirect viewing techniques when viewing a partial eclipse, or the partial phases of a total eclipse. It is safe to view the total phase of a total solar eclipse with the unaided eye and without protection, however. People referred to as *eclipse chasers* or *umbraphiles* will travel to remote locations to observe or witness predicted central solar eclipses.^{[3][4]}

So it is in my opinion that IF a Solar Eclipse did occur at Yahushua's death that it was at the dark moon phase and not at the Full Moon phase this also would be the same scenario for the first Passover, and thus giving more evidence that the Full Moon would be the Renewed Moon and the Dark Moon being that of the middle of the month as seen in both the first Passover and the Death of Yahushua HaMoshiach.

The first reference found outside of the bible mentioning this darkness which fell over the land during the crucifixion of Yahushua, comes from a Samaritan historian named Thallus, who wrote around 52 A.D. His work was quoted by another early historian by the name of Julius Africanus who researched the topic of this darkness and wrote the following:

"Upon the whole world there came a most fearful darkness. Many rocks were split in two by an earthquake, and many places in Judea and other districts were thrown down. It seems very unreasonable to me that Thallus, in the third book of his histories, would try to explain away this darkness as an eclipse of the sun. For the Jews celebrate their Passover on the 14th day according to the moon, and the death of our Saviour falls on the day before the Passover. But an eclipse of the sun can only take place when the moon comes under the sun, how then could an eclipse have occurred when the moon is directly opposite the sun? (Scientifically it is impossible to have a full moon on the same day that there is an eclipse of the sun.)"

Dear brothers and sisters, whos report are you going to believe? Scripture? Tradition? Or are you going to let the Word of Yahuwah confirm what is correct and what is tov?