

## New Moon vs Full Moon

Coming into a messianic walk can be a major adjustment. From diet, names, day of worship, and biblical holidays. As you can tell from the title of this article we will tackle one of these adjustments that centers around the biblical feast days. If you are reading this, you may be aware of the seven feast days mentioned in Leviticus 23 and our two memorial feast days (Hannukah and Purim). Each year the ARK provides a calendar that predicts the upcoming feasts. A major factor and controversy surrounding the calendar, however, is the new and full moon. If you have ever wondered how we determine when each feast will be, which moon phase we follow, or have wondered why different groups keep the feast on different days please continue to this article.

The intentions of this article is to first offer those who follow our ministry a biblical understanding of how to follow the biblical calendar; second encourage other fellowships and ministries who may not have the same access to biblical studies as our team; and lastly hope that Torah keepers become united in our keeping of the feasts for the glory of Yah and the unifying of His assembly.

Although, The ARK does not teach Greek, we do share insight on how to use biblical text that we only have (allegedly) in Greek to trace back to Hebrew. This article will be lengthy in hopes to bring clarity and answer any possible questions you may have. Along with Greek, we will also be using the Hebrew language to properly define words within their pictographic meaning.

Let's start with defining the Hebrew word for "new moon" and "full moon" seen in Psalm 81:3...

New Moon - חדש

ח - is the Hebrew picture for a tent wall. It means group, fence, outside, divide, separation, or tent wall.

ד - is the Hebrew picture for a tent door. It means entrance, door, pathway, dimension, or hang.

ש - is the Hebrew picture for two front teeth. It means sharp, press, eat, consume, destroy, fire, or two dangles (breast).

- The parent root of חדש is חד, which means "wall door". According to Jeff A. Benner's The Ancient Hebrew Language and Alphabet, a wall separated the inside from the outside. Only through the door can one enter or exit uniting the inside with the outside. Together all three letters mean "new" or "new moon". This same Hebrew word is how we get the English word "month".

Full Moon - כסה/כסא

כ - is the Hebrew picture for a palm hand. It means to bend, open, allow, tame, cup, blessing, palm, or receive.

ס - is the Hebrew picture for a throne. It means to hold, protect, prop, or support.

א - is the Hebrew picture for an ox head. It means strong, power, leader, or source.

OR (with the letter hey)

ה - is the Hebrew picture for a man with his hand raised. It means a window, the, look, reveal, breath, or sigh.

- The parent root of כסא/כסה is כס, which means "cover, cup". According to Jeff A. Benner's The Ancient Hebrew Language and Alphabet, when this Hebrew word ends with an aleph "א" it means to appoint or seat. The seat is usually a throne of authority that is like a cup that holds or conceals a person. When ending with a hey "ה", it means to cover.

Now that we have defined these two words Hebraically; next we must explore the book of Sirach that is found in the Apocrypha (as you may already know). This means that it is not found in the original Hebrew text (allegedly). We are not saying that it is not originally written by a Hebrew person, but we are saying the oldest translation we have access to it is in Greek. It was later translated into Latin, German, and then English.

Therefore, we will attempt to break down Sirach 43:6-8 from the Greek translation itself. Because we do not know your history in translating an ancient text, we will make it as simple as possible for you to understand.

After, we will take our Greek translation and put it into the best English. This will give us a closer understanding of the verse and allow us to examine if it matches any verses in the Hebrew Scriptures.

Let's get started...

### English Translation

Sirach 43:6-10 (KJVA)

**6** He made the moon also to serve in her season for a declaration of times, and a sign of the world.

**7** From the moon is the sign of feasts, a light that decreaseth in her perfection.

**8** The month is called after her name, increasing wonderfully in her changing, being an instrument of the armies above, shining in the firmament of heaven;

**9** the beauty of heaven, the glory of the stars, an ornament giving light in the highest places of the Lord.

**10** At the commandment of the Holy One, they will stand in their order, and never faint in their watches.

Now let's view it from the oldest language we have this text in (allegedly)...

### Greek Septuagint

**6** καὶ ἡ σελήνη ἐν πᾶσιν εἰς καιρὸν αὐτῆς ἀνάδειξιν χρόνων καὶ σημεῖον αἰῶνος

**7** ἀπὸ σελήνης σημεῖον ἐορτῆς φωστῆρ μειούμενος ἐπὶ συντελείας

**8** μὴν κατὰ τὸ ὄνομα αὐτῆς ἐστὶν αὐξανόμενος θαυμαστῶς ἐν ἀλλοιώσει σκεῦος παρεμβολῶν ἐν ὕψει ἐν στερεώματι οὐρανοῦ ἐκλάμπων

**9** κάλλος οὐρανοῦ δόξα ἄστρον κόσμος φωτίζων ἐν ὑψίστοις κυρίου

**10** ἐν λόγοις ἁγίου στήσονται κατὰ κρίμα καὶ οὐ μὴ ἐκλυθῶσιν ἐν φυλακαῖς αὐτῶν

Next, we will give word for word translation to defined the Greek into English...

### Literal Translation of Each Word

6 and was moon in whole to season this one, showing time and mark/note forever;  
7 away/from moon mark/note feast, luminary decreasing over/towards entire completion.  
8 month \_\_\_ the name this one it grows/increases wonderful in altered/different, vessel  
throwing beside/ interfering in elevation, in established sky/heaven resplendent/shine  
9 beautiful sky/heaven glory star, decoration/world shine in highest master  
10 in word holy stand down decision and also not release in guard that;

Lastly, we will offer a smoother English translation while remaining as faithful as we can to the original (allegedly) language this text is seen in...

#### Best English/ Interpretation

6 And [the] moon was into its whole season, showing time and mark forever;  
7 from [the] moon [is the] mark [of] feast, a luminary decreasing towards [its] completion.  
8 The month is named after it, growing wonderfully in altered, a vessel interfering in elevated [things], shining in the established sky.  
9 Beautiful heavenly glory [of the] starts, a decoration shining in [the] highest [place of the] Master;  
10 [they] stand after [the] decision in [the] holy word and also [will] not release [their] guard in that;

Resources that were used:

- to find Sirach 43 in the Greek click [here](#). This was found by simply typing "Sirach 43 greek Septuagint" in google
- to define each Greek word you can use a Strong's Dictionary. We have a book format, you can order your own [here](#) or you can google "strong's concordance pdf" and download it.
- to get the best English we simply took the word we got from the Greek dictionary and put it together to make sense in English

In summary of this verse, Sirach 43:6-10 does not inform us to follow a full moon as the new moon (start of the month). However, it does inform us that on the feast day the moon is full and decreases toward its completion. Therefore, the first day of the month can not begin on the full moon, because when the feast comes the moon will be dark instead of full of light as the text tells us it should be. Here at the ARK we believe that all extra-biblical books should be supported by the Torah. So the question now is, does the Torah support that the new moon is the first sight of light, and is the moon full during the feast?

Let's take a look at Psalm 81:3...

#### English Translation (KJV)

3 Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day.

Hebrew (read from right to left)

ד (3) תקעו בחדש שופר; בכסה, ליום חגנו

#### Literal Translation of Each Word (right to left)

feast for day full moon trumpet/horn in/at new moon Blow 3

#### Best English/ Interpretation

3 Blow the trumpet at the new moon, at the full moon for the day [of] the feast.

Resources that we used:

- to find this verse you can type "verse about the new moon and full moon" find any verse that supports Sirach to see if it is true.
- to find the Hebrew and English you can click [here](#)
- for best English you can put each Hebrew word together to make the best sense

These two verses, we see through both texts (Sirach and Psalm) that during the feast the moon is full, not dark. Therefore we can not start the month off with a full moon, because if we do, when the feast comes it will be dark and not full. As you may know, the trumpet is to be blown at both the first day of the month and during the feast. Let's take Passover for example, if you start the count on the first sight of light, which is the new moon, and then count 14 days later, you will have a full moon on the 14th of Abib. As the moon is full, during the feast, the moon will begin to decrease its light toward completion (end of the month), until we start a new month. This can also be tested out for Tabernacles (Sukkot). We will notice if we celebrate the feast on a full moon the moon will give enough light for us to see while camping, however, if we celebrate the feast when we can not see the moon's light we will not be able to see at night. At we the ARK we encourage all to not only accept our advise or research, but also to test these things to see if they be true by observation.

Lastly in Luke 23:44-45, there is an assumption that these verses mean the sun turning dark during the crucifixion of the Messiah, during the feast of Passover, is a sign that there was a possible solar eclipse and that the moon was also dark. Therefore, this assumption would lead one to believe that during the feast days of Passover the moon was dark and increasing it's light; instead of full of light and decreasing it's light as we saw in Sirach and Psalm.

Let's take a look at Luke 23:44-45...

#### English Translation (KJV)

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

45 And the sun was darkened, and the veil of the temple was rent in the midst.

#### Greek New Testament

44 Καὶ ἦν ἡδὴ ὥσθι ὥρα ἕκτη καὶ σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως ὥρας ἐνάτης,

45 τοῦ ἡλίου ἐκλείποντος δὲ τὸ καταπέτασμα τοῦ ναοῦ μέσον·

#### Literal Translation of Each Word

44 and it was now about hour sixth and darkness came over all the land until hour ninth

45 the sun became darken slipt then the curtain the temple middle.

#### Best English/ Interpretation

44 And it was now about the sixth hour, and darkness came over all the land until the ninth hour

45 the sun became darken, then the curtain slipt in the middle of the temple.

Resources that we used:

- to find this verse in Greek you can type "greek new testament"
- to find the Greek and English you can click [here](#)
- for best English you can put each Greek word together to make the best sense

As we can see, the KJV version here is very close to the Greek. Translating this verse has more to do with making sure we get an understanding of what the verse says. Now that we have first understood the verse, now we can move forward to ask proper questions, which hopefully leads to proper research.

The possible assumption that a solar eclipse happens during the time of the crucifixion can not be substantial. Not only due to the verses we have thoroughly proven that during the feast the moon is full, but also because for those who follow the idea that the new moon is full, is indeed met with a "dark" moon each year during their "dark moon" feast no matter if an eclipse is present or not. Also, it is important to note that solar eclipse has a maximum duration of 7.32 minutes and an annual 12.9.17 minutes in history. In Luke 23:44, and other supporting texts of the crucifixion states that the sun became darken from the sixth to the ninth hour, three (3) hours. Therefore, we can better conclude the sun becoming dark in Luke 23:45, was not what we consider a solar eclipse today, but rather an act of the Creator during this major event in history.

Lastly, a solar eclipse does not happen each year. This will present an issue for those keeping the biblical feasts on a yearly base as Deuteronomy 16:16 suggests. Why? In the 21st century, there has, so far, only been 3 solar eclipses during the month of Abib, all of which could not be seen in the geographical area of the USA, therefore making it a challenging observation for those who hold to this theory.. unless the internet never fails them, of course. A solar eclipse can also occur during January and/or December, which is 2-4 months before the biblical month of Abib begins. It's important to, again, state that the duration of any solar eclipse is less than 8 minutes, and less than 13 minutes for an annual solar eclipse.

The new moon according to the scriptures, the Hebrew word for new moon, and visible observation to back up the scriptures informs us that the moon is full during the feast, therefore a new moon is the first sighting of light and not a full moon. Though this topic for many can be tasking, we must be encouraged to keep it simple that even a child can understand. Again,

throughout this article and over five years of observing the moon, we encourage others to test all things with the word of Yah, and possibly in the original Hebrew language.

We hope this information is helpful and encouraging. The ARK is aware that this topic has caused different times of celebration and worship as One nation and hope that as we all continue to study we can one day all be on One accord. Furthermore, we are aware of the concern of man altering history. Our advice is to remember no matter what man has attempt to do to change the time, man can not change the signs in the sky. Therefore, be inspired to look up and be watchful.