



Messianic Christian Fellowship

with Ken Jenkerson

"New Moon"

Rosh Chodesh literally means, "beginning renewal" and idiomatically means the "**beginning of the month**" or "**new moon**".

7218 **ro'sh**, roshe; **the head** (in many applications, of place, time, rank, etc.) **beginning**,

2320 **chodesh**, kho'-desh; from 2318; **the new moon; implying a month**

2318 chadash, khaw-dash'; a prim. root; **to be new; cause to rebuild:-renew, repair.**

The moon is a reflection of the sun; it has no light of it's own. So also we are a reflection of Messiah and we have no light of our own. The sun, like God, is constant and unchanging. The moon, like us, is constantly changing; growing, shrinking back, disappearing, showing up again. We can see some similarities between us and the moon.

Our American Calendar called the Gregorian Calendar is based on the Sun which has one unchanging cycle. However, the biblical calendar is a Lunar Calendar based upon the Moon cycle.

Gen.1:14-16 - God ordains moon for signs, seasons, days, and years.

Ex.12:2 – God ordains new moon as beginning of year; The Month is Abib Ex.13:4; later referred to as Nisan in Esther 3:7

I. Is Rosh Chodesh a festival or an Appointed Time of God?

The Torah places Rosh Chodesh on a par with the other [festivals](#). In Numbers chapter 28, and 29 services for Rosh Chodesh are listed along with the other festivals or Appointed Times of God.

Numb.28:1-2 & 11-15- An appointed Time of God it is, a monthly appointed time.

2 Chron.2:4 an ordinance forever

II. What to do on New Moon:

Ps.81:3,4;

Vs.4 – a statute or **appointed time**; and a law or **commandment**

Psalm 81:3,4 Blow the trumpets also at full moon; it is a statute

Full moon? Greens Interlinear bible and NASB translates it full moon; King James translates it the **time appointed** which I think is correct. The strong's concordance leans towards time appointed; it says full moon but it's in italics. The AHLB doesn't have full moon at all only time appointed. *note- could be a reference to Sukkot or Tabernacles which is at the full moon, the 15th of the 7th month.

So here we see not only that it's an appointed time, but also instruction on what to do. This is why we blow the Shofars on Rosh Chodesh!

Numbers 10:10 Blow the trumpets; a memorial to God on our behalf; **a day of gladness, or time of rejoicing**

Ezekiel 46:1-3 – Worship the Lord

I Sam.20:26,27 – family gathering and festive meal

Here we also see Rosh Chodesh as a two day festival. It is apparent from the above passage that in the days of David and Saul, [Israel](#) was

celebrating Rosh Chodesh, the New Moon, for [two](#) days. Even as a holy convocation which I don't see apart from this example in scripture.

The new moon needed to be spotted by two reliable witnesses, before it could be official. So a Hebrew idiom is that no man knew the exact hour or day the new moon would occur. This is where we confuse the saying of Yeshua in:

Math.24:36 – I believe Yeshua is talking about His return for the millennial reign lining up with the new moon, or better yet the feast of trumpets, Yom Teruah, which lands on the new moon of the 7th month which no one knows the exact hour or day; because of how the sighting of the New Moon works.

Also with a **Traditional Hebrew Wedding** the groom can't go get his bride until the Father of the groom says ok the place you built is ready so go get her. **Jn.14:2**

Isaiah 66:23 – Worship and bow down to the Lord

Now the context of this passage is after the millennial reign. This is after the new heaven and new earth this scripture is in the time frame of eternity!

So it is possible and very likely that we will be celebrating Rosh Chodesh in eternity. Does God change?

III.What not to do on New Moon:

Amos 8:5 – It would appear as though there was no buying or selling on the new moon; maybe they treated it like a Sabbath day including rest and no work.

Rosh Chodesh (New Moon) is alluded to here as a day of no buying and selling.

IV. God tired of their new moon festivals; (implying no longer His); but did He do away with them?

Hosea 2:11-13 – God is causing the mirth, gaiety, or joy to cease but not the festivals.

He isn't even referring to the festivals as His, God is referring to the festivals as theirs because they departed from the true worship of God; yet they kept the festivals not to honor God but to have a good time partying. They gave lip service to God, but their heart was far from Him. They had the appearance of godliness, yet they had denied the power of God.

God was bringing correction; He was not putting an end to the festivals though.

Isaiah 1:14 – again God isn't putting an end to the festivals, but He is bringing correction

V. Lets look at another scripture that can be controversial:

Colossians 2:16,17 – Paul is talking to new believers in the Messiah who were formerly gentiles. These new believers are now partaking in the festivals and being Torah – obedient. They are probably taking some flak for it from their old non-believing friends. Paul says don't worry about that God will judge them and you accordingly.

This scripture is not saying I won't let anyone judge me because I don't keep the festivals or the rest of the Torah. This scripture isn't saying it's ok to not be Torah-obedient.

Conclusion:

We see the psalmist refer to the new moon as an appointed time and a commandment from God. And we see Solomon refer to the new moon as an ordinance forever.

Rosh Chodesh is a monthly festival, or an [appointed](#) time, as is of course witnessed in the [cycle](#) of the moon.

Renewal can be seen as starting over after a series of failings. [Renewal](#) can also be seen as a beginning at a new stage after the completion of a prior stage.

Rosh Chodesh was celebrated in the past, and will be celebrated in the future, we should be celebrating it today? Obviously the offerings can't be brought because we have no [Temple](#), but, we can celebrate the parts that are permissible.