

# The First Day of the Month

## Teaching Notes by Stephen Pidgeon

There is *no* scripture in the whole of the Bible that tells us that we need to “see” the first sliver of the moon to determine the day of the new moon. Keeping this vital point in mind, together with the way in which the word “shamar” is translated and used in the above verses, none should assume that we must *see* the first sliver of the moon to determine a new moon day!

Notice further! Deut. 16:1 states:

“Observe the month<sup>H2320</sup> of Abib...”.

The word “month” is translated from the Hebrew word “chodesh” (Strong’s 2320). Strong’s gives the following definition for this word:

Strong’s 2320

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

The Hebrew word “chodesh” comes from Strong’s 2318 which means:

“...to be new; *causatively to rebuild: renew, repair*”.

Let us understand! “Conjunction” of the moon and the sun is when these two heavenly bodies are in line with each other, which means the moon is covered by the sun from the earth’s position, and therefore cannot be seen from the earth. This marks the end of the moon’s rotational cycle. *Immediately after conjunction, the moon begins to rebuild* even though it cannot be seen at that particular time. In other words, as soon as the moon crosses the path of the sun, the moon begins to renew and rebuild itself. We will state this again: the new moon begins to rebuild immediately after conjunction. The new moon begins as soon as the old moon ends. This means that by the time the first sliver of the moon is visible from the earth, the moon is already a day or two old! By the time the sliver of the moon can be seen, it would have already rebuilt itself to the size of the first sliver.

Since the moon begins to rebuild immediately after conjunction, the new moon day falls on the first morning following conjunction. *Therefore the first morning after conjunction marks the first day of the month!* Significantly, the first morning following conjunction is the *only* day when the moon rises within minutes of sunrise.

Another important point to note, which gives further evidence that the moment after conjunction the new moon begins to rebuild, is that the moon becomes “full” half way through the lunar cycle. In fact when a Feast falls on the 15<sup>th</sup> of the month on God’s calendar, (i.e. first day of the Feast of Unleavened Bread [Lev. 23:6] and the first day of the Feast of Tabernacles [Lev. 23:39]), the moon is *always* full.

Notice the following scripture:

“Blow up the trumpet in the new moon, *in the time appointed*<sup>H3677</sup>, on our solemn feast day” (Ps. 81:3).

**Tehilliyim (Psalms) 81:3** Blow up תִּקַּע the trumpet שׁוֹפָר in the new moon הַחֹדֶשׁ, **in the time appointed** כִּסֵּס, on our solemn feast יוֹם day יְהִי. (appears twice in all of scripture)

Compare with כִּסֵּס **kicce' kis-say'** (Strong's H3678) or kicceh {kis-say'}; from 3680; properly, covered, i.e. a throne (as canopied):--seat, stool, throne. Appears 124 times in scripture.

The phrase “in the time appointed” is translated from the Hebrew word “kesekeseh” and could also be translated as “the full moon; that is the festival” (Strong's 3677).<sup>1</sup> This confirms that on the 15<sup>th</sup> day of the month, the moon is full. Not only is this biblically accurate, but it is also scientifically accurate because the amount of time for the moon to wax to its fullness takes the same amount of time as it takes to wane from its fullness to conjunction. In other words, *during the lunation period of 29.5 days, there is an equal time either side of the full moon.* Those who wait to *see* the first sliver of the moon do not keep the first day of Unleavened Bread and the first day of the Feast of Tabernacles (both on the 15<sup>th</sup> of the month) on a day when there is a full moon as discussed in scripture. This in itself should be enough proof that you should not wait to *see* the first sliver of the moon to mark the first day of the month.

## OVADYAHU (Obadiah) 1

**15** For the day of YAHUAH *is* near upon all the heathen: as you have done, it shall be done unto you: your reward shall return upon your own head. **16** For as ye have drunk upon my holy mountain, so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been.

**17** But upon Mount Tsyion shall be deliverance, and there shall be holiness; and the house of Ya`aqov shall possess their possessions. **18** And the house of Ya`aqov shall be a fire, and the house of Yoceph a flame, and the house of Esav for stubble, and they shall kindle in them, and devour them; and there shall not be *any* remaining of the house of Esav; for YAHUAH has spoken *it*. **19** And *they of* the south shall possess the mount of Esav; and *they of* the plain the Pelishtim: and they shall possess the fields of Ephraim, and the fields of Samaria: and Benjamin *shall possess* Gilead. **20** And the captivity of this host of the children of Yisra'el *shall possess* that of the Canaanites, *even* unto Zarephath; and the captivity of Yerushalayim, which *is* in Cephadar shall possess the cities of the Negev. **21** And saviours

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<sup>1</sup> כִּסֵּס **kece' keh'-seh** or keceh {keh'-seh}; apparently from 3680; properly, fulness or the full moon, i.e. its festival:--(time) appointed.

shall come up on Mount Tsyion to judge the mount of Esav; and the kingdom shall be YAHUAH'S.

## Yoel (Joel) 2

**31** The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of YAHUAH come. **32** And it shall come to pass, *that* whosoever shall call on the name of YAHUAH shall be delivered: for in Mount Tsyon and in Yerushalayim shall be deliverance, as YAHUAH has said, and in the remnant whom YAHUAH shall call.

## Tsephanyahu (Zephaniah) 1

THE word of YAHUAH which came unto Tsephanyahu the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hezekiah, in the days of Jo'siah the son of Amon, king of Yahudah. **2** I will utterly consume all *things* from off the land, says YAHUAH. **3** I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumbling blocks with the wicked; and I will cut off man from off the land, says YAHUAH. **4** I will also stretch out mine hand upon Yahudah, and upon all the inhabitants of Yerushalayim; and I will cut off the remnant of Ba'al from this place, *and* the name of the Chemarims with the priests; **5** And them that worship the host of heaven upon the housetops; and them that worship *and* that swear by YAHUAH, and that swear by Malkam; **6** And them that are turned back from YAHUAH; and *those* that have not sought YAHUAH, nor inquired for him. **7** Hold your peace at the presence of ADONAI YAHUAH: for the day of YAHUAH *is* at hand: for YAHUAH has prepared a sacrifice, he has bid his guests. **8** And it shall come to pass in the day of YAHUAH'S sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel. **9** In the same day also will I punish all those that leap on the threshold, which fill their masters' houses with violence and deceit.

## Zakaryahu (Zechariah) 1

**12** Then the angel of YAHUAH answered and said, O YAHUAH TSAVUOT, how long will you not have mercy on Yerushalayim and on the cities of Yahudah, against which you have had indignation these threescore and ten years? **13** And YAHUAH answered the angel that talked with me *with* good words *and* comfortable words. **14** So the angel that communed with me said unto me, Cry you, saying, Thus says YAHUAH TSAVUOT; I am jealous for Yerushalayim and for Tsyion with a great jealousy. **15** And I am very sore displeased with the heathen *that are* at ease: for I was but a little displeased, and they helped forward the affliction. **16** Therefore thus says YAHUAH; I am returned to Yerushalayim with mercies: my house shall be built in it, says YAHUAH TSAVUOT, and a line shall be stretched forth upon Yerushalayim. **17** Cry yet, saying, Thus says YAHUAH TSAVUOT; My cities through

prosperity shall yet be spread abroad; and YAHUAH shall yet comfort Tsyion, and shall yet choose Yerushalayim.

**18** Then lifted I up mine eyes, and saw, and behold four horns. **19** And I said unto the angel that talked with me, What *be* these? And he answered me, These *are* the horns which have scattered Yahudah, Yisra'el, and Yerushalayim. **20** And YAHUAH showed me four carpenters. **21** Then said I, What come these to do? And he spoke, saying, These *are* the horns which have scattered Yahudah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the other people, which lifted up *their* horn over the land of Yahudah to scatter it.

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