
How Does the Scriptures Describe a Month?

As we have just mentioned, beginning at day one of the creation-story G-d establishes a strong thread of understanding throughout all the scriptures that He is Light, and His Light or life brings order where darkness and chaos once reigned.

In the beginning G-d created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of G-d moved upon the face of the waters. And G-d said, let there be light: and there was light. And G-d saw the light, that it was good: and G-d divided the light from the darkness. Genesis 1:1-4

This is the order set (seder) by G-d as being the only G-d that brings light and order to darkness and chaos. It remains a pattern in the New Testament as we are called sons of Light. Whether the redemption happened in creation story when chaos and darkness ruled on the face of the earth until the appearing of the 'good light' in Genesis 1:3-5 or it happened in the Gospel stories in the New Testament; the sign of G-d is light.

You are all sons of light and sons of the day. We are not of the night nor of darkness. 1 Thessalonians 5:5

As long as I am in the world, I am the light of the world. John 9:5

For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: (For the fruit of the Spirit is in all goodness, righteousness, and truth;) Proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret. But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light. Ephesians 5:8-13

We read that 'lights' in the sky would, among other things, mark the appointed times of worship to G-d. G-d is further enforcing the idea of His light shining on earth, causing 'darkness' to be divided from the 'light' as it was in the opening verses in Genesis chapter one:

*And G-d said, let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons (**mo'edim: appointed times of worship**), and for days, and years. And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. Genesis 1:14-15*

Scripture shows us that the new moon was an appointed feast. *"Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day," Psalms 81:3*

We know His sign is one that divides what was previously darkness with the appearance of light. G-d, who is the G-d that brings order and light into darkness and chaos. Any sign that did not include 'light' would not be a sign from G-d. G-d, who is the G-d that brings order and light into darkness and chaos. Many Believers struggle with understanding how to observe a biblical month or year with the signs we have been given in Genesis. The answer lies not only in words but also in the simple pattern we have also been given. A dark sky or conjunction is void of light and would not represent the G-d of Light. An equinox which

gives equal to night and day, or darkness and light is not His sign. These signs would be contrary to His character that He displayed to us in creation; against the pattern of His words; and that He is a G-d of light. I know we are touching a little on the biblical new year here, but we will explore it in depth later. It is now easy to now understand by His patterns the presence of a new crescent moon after an average of two days without a moon in the night, or the dark sky would be the 'sign' of G-d.

[Note: Conjunction in astronomy is an apparent meeting or passing of two or more celestial bodies. The moon is in 'conjunction' with the sun at the end of and the beginning of a moon cycle. When the moon moves between the earth and sun, they are in 'conjunction.' At this phase, the side of the moon that is facing toward the earth is dark. Equinox is the time when the sun crosses the plane of the earth's equator, making night and day of approximately equal length all over the planet. It happens twice a year at vernal equinox or spring equinox and autumnal or autumn equinox.]

Using either the conjunction or the equinoxes as a mandatory sign would be contrary to His character that He displayed to us in creation. They would be against the pattern of His words, and that He is a G-d of light that separates and conquers darkness and chaos. I am not saying the conjunction, and the equinoxes do not happen. I am stating they are not His signs to us.

And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, that G-d is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth. 1 John 1:4-6

There are two Hebrew words for moon; yareach (יָרֵאֵךְ) and chodesh (חֹדֶשׁ). Yareach is the proper name of the object; it is the actual orb we look at in the sky. Today in Israel, when I am looking for the new moon to determine a new month, and I am asked by a passerby what I am looking at, I do not use the word chodesh, I use yareach. Chodesh is the name of the moon as it relates to the biblical calendar, biblical months, and timings of G-d. It is used many times as in scripture, an indicator of the first day of the month. The word chodesh constructed from the Hebrew root word (ח.ד.שׁ), which means to renew, repair, or restore.

When a moon is seen anew after two nights of a moonless sky, the moon appears at low illumination, generally from a little over 1% to around 3% on the first night that it can be seen with an unaided eye. It will look like a silver sliver in the night sky. But as it begins to repair or restore itself, the orb will fill in day by day for two weeks until the moon is filled in, or full.



The new moon sliver is also known as the “sickle moon.” From Wikipedia: “A crescent shape is a symbol or emblem used to represent the lunar phase in the first quarter (the “sickle moon”), or by extension a symbol representing the Moon itself.” The first quarter is the first week of the moon phase. In this period, the new crescent moon (sickle moon), is at its closest point to the earth when it reappears in the night sky.

The new crescent moon in the first quarter has the appearance of a sickle for harvesting grains. It is from the sickle moon that we count the days to the harvest of the barley in the week of Unleavened, an appointed time of offering thanks to G-d. From the sickle moon, we count the days to Passover. From the sickle moon, we recognize the Feast of Trumpets. From the sickle moon, we count the days to Yom Kippur (the Day of Atonement) and Sukkot (the Feast of Tabernacles) in the seventh month, evening counting the 8th and final day at the end of Sukkot. From a prophetic perspective, many think of Sukkot as the last harvest or ingathering.

There is an entry on page 263 of Gesenius’ *Hebrew-Chaldee Lexicon to the Old Testament* that shows that the word for “new” which is $\Psi\eta\eta$ comes from a Chaldean root that refers to “a sharp polished splendid sword.”

חדש unused in Kal, TO BE NEW. Arab. حدث
to be new, recent. IV, to produce something new;
but Conj. III. IV. also to polish a sword. Etymolo-
gists have well observed that its primary sense is
that of cutting or polishing, see Dissertt. Lugd. p. 926.

It is of the same family as חָרַר, חָרַק, and the signifi-
cation of *newness* appears to proceed from that of a
sharp polished splendid sword; comp. 2 Sa. 21:16;
Aram. חָרַח.

PIEL to renew, 1 Sam. 11:14; Job 10:17; Psal.
51:12, especially to repair or restore buildings or
towns, Isa. 61:4; 2 Ch. 15:8; 24:4.

HITHPAEL, to renew oneself, Ps. 103:5. Hence—

חָרַשׁ f. חָרַשָּׁה adj. new, e.g. used of a cart, a thresh-
ing wain. 1 Sam. 6:7; Isa. 41:15; of a house, Deut.
20:5; 22:8; of a wife, Deut. 24:5; a king, Ex. 1:8; a
song, Psal. 33:3; 40:4; a name, Isa. 62:2. It often
means *fresh of this year*; of grain (opposed to חָרִישׁ),
Levit. 26:10; *unheard of*, Eccles. 1:9, 10; "new
gods," i.e. such as had not been previously worshipped,
Deut. 32:17. חָרִישׁ "something new," Isa. 43:19,
plur. Isa. 42:9. As to חָרַשׁ חָרַשָּׁה 2 Sa. 21:16, see
חָרַח.

חָרִישׁ m. [suff. חָרִישׁוֹ, plur. חָרִישִׁים] the new moon,
the day of the new moon, the calends of a lunar
month which was a festival of the ancient Hebrews,
Num. 29:6; 1 Sam. 20:5, 18, 24; Ex. 19:1, בְּחָרִישׁ
חָרִישִׁישׁ "on the third calends" (the third new moon),
i.e. the first of the third lunar month. Hos. 5:7,
עַתָּה יֵאָכְלֶם חָרִישׁ "now shall a new moon devour
them," i.e. they shall be destroyed at the time of the
new moon.

(2) a lunar month, beginning at the new moon.
Gen. 8:5; Ex. 13:5, etc. חָרִישׁ יָמִים the period of
a month (see יָמִים). Gen. 29:14; Nu. 11:20, 21.

(3) [Hodesh], pr. n. f., 1 Ch. 8:9.

חָרַשׁ metron. n. of the preceding No. 2 [Gesenius

The next photo is our connection to 'a sharp polished splendid sword.'

Sickle sword
ca. 1307–1275 B.C.
Assyrian



As early as c 2500–2400 BCE, we have reliefs of Eannatum, the grandson of Ur-Nanshe who was a king of Lagash from the Mesopotamia region where Abraham came from, and the Garden of Eden is thought to have been located there.



Eannatum, King of Lagash (lower area of the picture) leads charging troops; he holds a long spear in his left hand and a sickle sword in his right.

And finally, an Egyptian Khopesh sword from circa 1500 BCE found in Jerusalem, Israel.



Does this type of sword relate to the story of King David buying the threshing floor of Ornan the Jebusite? Our answer is “yes.” Historians say David lived circa 1035-970 BCE. It is poignant that Hebrew-Chaldean Lexicon ties ‘chadash’ to ‘sword’ and the lexicon give the reference of 2 Samuel 21:16, which is about David.

Ishbibenob, who was one of the sons of the giant, the weight of whose spear weighed three hundred shekels of brass in weight, he is being girded with a new (chadash) sword (sword is an added word to the text), thought to have slain David.

Ishbibenob was girded with a chadash and was thought to have slain David with it. Now we are going to follow David to the Book of 1 Chronicles, where we find David had counted the people because Satan had provoked David. (1 Chronicles 21:1). G-d sent Gad to speak with David.

And the LORD spake unto Gad, David's seer, saying, Go and tell David, saying, Thus saith the LORD, I offer thee three things: choose thee one of them, that I may do it unto thee. So Gad came to David, and said unto him, Thus saith the LORD, Choose thee Either three years' famine; or three months to be destroyed before thy foes, while that the sword of thine enemies overtaketh thee; or else three days the sword of the LORD, even the pestilence, in the land, and the angel of the LORD destroying throughout all the coasts of Israel. Now therefore advise thyself what word I shall bring again to him that sent me. 1 Chronicles 21:9

David threw himself on the mercy of G-d:

And David said unto Gad, I am in a great strait: let me fall now into the hand of the LORD; for very great are his mercies: but let me not fall into the hand of man. So, the LORD sent pestilence upon Israel: and there fell of Israel seventy thousand men. And G-d sent an angel unto Jerusalem to destroy it: and as he was destroying, the LORD beheld, and he repented him of the evil, and said to the angel that destroyed, it is enough, stay now thine hand. And the angel of the LORD stood by the threshing floor of Ornan the Jebusite. And David lifted his eyes and saw the angel of the LORD stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders of Israel, who were clothed in sackcloth, fell upon their faces. 1 Chronicles 21:13-16

David purchases the threshing-floor then builds an altar to G-d.

And the LORD commanded the angel; and he put up his sword again into the sheath thereof. :28 At that time when David saw that the LORD had answered him in the threshing floor of Ornan the Jebusite, then he sacrificed there. 1 Chronicles 21:27

Mount Tzion, where the Temples of G-d once stood, was a double-peaked crescent-shaped ridge; it is still sickle-shaped. It is where the city of David was located. These two photos are of Mount Tzion; one with the sliver or sickle outlined and one without the outline.



Tzion or in Hebrew צִיּוֹן according to Strong's means a monument or guiding pillar, sign, title, waymark. Jeremiah 31:21 *Set thee up waymarks (צִיּוֹן), make thee high heaps: set thine heart toward the highway, even the way which thou wentest; turn again, O Virgin of Israel, turn again to these thy cities.*

Is it possible that the sickle sword and the sickle moon are related? Yes, it is probable and just like G-d who is a G-d of patterns. Especially when we understand a chadash sword and a chodesh moon share the same Hebrew root (.ש.ד.ח). A sickle moon or a new moon sliver can represent not only a sickle sword but as a harvesting sickle. Tzion's shape remembers the disobedience of King David and the mercy of G-d when G-d stopped the angel from destroying the nation of Israel. Tzion and its sickle-shape stands as a monument to the three-day plague of G-d. The chodesh moon sliver also represents the first day of the month. Both are remembrances are preserved in Jerusalem on Mount Tzion. In the first month of the year at the appearance of the sickle moon, we count towards the barley harvest which is the first harvest of the year. From this perspective, we can see the new moon sliver as a cutting apparatus as it is shaped like a sickle with a polished splendid appearance in the night sky.

And Ornan turned back and saw the angel; and his four sons with him hid themselves. Now Ornan was threshing wheat. 1 Chronicles 21:20

Throughout the Torah, G-d made it clear if the nation of Israel were firmly and faithfully covered with His Torah (Ketubah), they would have prosperity AND peace in their land. Think back on the stories of Israel when they were in the process of possessing the land. Israel took the ark of the covenant and the high priest into battle with them. As long as Israel was in right standing with G-d, they won; if they were not, they lost. The Book of 1 Samuel, chapter 4 described a battle when Israel was defeated and lost possession of the ark of the covenant. When the Israelites won a battle, it was a sign that G-d truly was fighting for them. If they were not firmly and faithfully covered with His Torah, then they were dealing with the sword of their enemy and lost the battle. This pattern was visible when Israel went into possession of the land of Canaan. It was evident when Israel failed to evict the inhabitants of the land of Canaan as Israel was forced to defend their position in their G-d given property. In reality it was G-d who fought for them or G-d who fought against them.

If ye forsake the LORD, and serve strange G-ds, then he will turn and do you hurt, and consume you, after that he hath done you good. Joshua 24:20

Isn't this just what we read about with David when G-d set His angel on the people with a sword?

The temple in Jerusalem was the footstool of G-d.

...This is the place of My throne and the place for the soles of My feet, where I will dwell in the midst of the people Israel forever.... Ezekiel 43:7

Exalt YHWH our G-d and bow down to His footstool; He is holy! Psalms 99:5

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*If ye forsake the LORD, and serve strange G-ds, then he will turn and do you hurt, and consume you, after that he hath done you good." Isn't this just what we read about with David when G-d set His angel on the people with a sword?
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I want to bring out another aspect of understanding of the new moon on its first night in the sky. At this moment, when the sickle moon appears it is at its closest location to the earth. After the first night of the first week of the moon cycle, the moon will be high in the night sky. The Book of Revelation is giving us another clue that the new moon is a harvesting sickle and that it is an indicator of the harvests for the calendar of G-d.

And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. Revelations 14:15



G-d is right-handed.



The right hand is the hand of blessing as we see when Jacob blesses Ephraim

And Joseph said unto his father, Not so, my father: for this is the firstborn; put thy right hand upon his head. Genesis 48:18

The right hand is seen as the strength of G-d. After being delivered in the Red Sea crossing Miriam sings a song. Here is a verse from the song;

Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy. Exodus 15:6

For they got not the land in possession by their own sword, neither did their own arm save them: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them. Psalms 44:3

Shew thy marvellous lovingkindness, O thou that savest by thy right hand them which put their trust in thee from those that rise up against them. Psalms 17:7

And the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself. Psalms 80:15



There are many more examples of G-d's strong right arm and hand, but these are enough to show you that His right hand is the one we seek.

We have another biblical Hebrew word with patterns to look at it. In English, it is the word sickle; in Hebrew, it is מגל maggal. I bought a maggal last year (2019). Maggal is a word we use in modern Hebrew. Maggal comes from the parent root. ל.ג.ל. This root forms the Hebrew words which mean wheel or circle, galgal, and skull, gogoleth. Strong's tells us that gogoleth is a reduplication from galal; a skull (as round); by implication, a head. In fact, we read about the gogoleth in the

B'rit Hadasha or the New Testament.

And when they were come unto a place called Golgotha a place of a skull.
Matthew 27:33

The full circle or full moon also shares symbolism with the Hebrew word for skull. Yeshua offered himself on Passover the 14th day of the first month at a full or nearly full moon at the place of the gogoleth; Golgotha or the skull.

When counting G-d's dates that represent times of worship by the moon phases, you cannot arrive at the nearest position to a full moon by counting from the dark of the moon or the

absence of light. To be able to number fourteen days and rest against the galgal or the gugolet (circle or skull), you must begin the count on the night the new crescent moon appears, which is the sickle moon. From the Book of Genesis to the Book of Revelation, we are given more than just words. Those words are demonstrated on the land of Israel and in the Life of our Messiah Yeshua. They are brought to life with the patterns and cycle of the biblical calendar.

The tips of the new crescent moon are called horns. The horns of the new crescent moon or the points of the new crescent moon face eastward. In Israel, the sun sets on the right side of the moon causing the right side of the moon to be lit, which is according to science. The horns or points of the new moon sliver face in a generally eastward direction towards Syria or Jordan, where the sun will rise in the following morning. Here is the science: *"Since the moon reflects the sun's light, Its bright side will be 'pointing' to the direction of the sun, i.e., approximately to the east (waxing, increasing) or to the west (waning, diminishing). The line that joins the horns of a crescent moon together is at right-angles to this east/west line, and any line that is perpendicular to an east/west line must be a south/north line."* The horns or the points of the crescent ridge of Mount Tzion also point eastward. These two situations are not coincidental; these are the patterns of G-d. His words are displayed on the land of Israel.

I want to show you one final pattern we have on the earth in Israel. We will start with another story from King David. David wanted to build a house of cedar for the ark of covenant to rest in; a house that would later be remembered as Solomon's temple. Nathan the Prophet delivered David a message from G-d about David's desire. There were two verses that always struck me as special in G-d's message to David.

6 Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle. 7 In all the places wherein I have walked with all the children of Israel spake I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me an house of cedar? 2 Samuel 7:6- 8

G-d said He walked with the children of Israel. I have always pictured this as the nation of Israel moving across the wilderness in processional with the tabernacle, ark, and the furnishings being carried by the priests. Walking leaves footprints. One day not long ago, I stumbled across the footprints. Archaeologist Professor Adam Zertal, who discovered these footprint structures, said they were the first thing that the Israelites built when they come across the Jordan River.

Here is a quote from the University of Haifa concerning the footprints. "The Hebrew word "Gilgal" (a camp or stone-structure), is mentioned thirty-nine times in the Bible. The stone enclosures (the camps) were located in the Jordan valley and the hill country west of it. To this day, no archaeological site has been proposed to be identified with the Gilgal."

There are six footprints in the shape of a sandal print scattered across Judah and Samaria.

These are large structures made by the nation of Israel after they had crossed over the Jordan River to possess the land of Canaan that would become known as Israel.”¹ Again we are dealing with the parent root. ל.ג.ג. To remind you, this root forms the Hebrew words which mean wheel or circle, galgal, and skull, gugoleth!

Here is an additional quote for the university article. “paved circuits, some two meters wide, were found around the structures. These were probably used to encircle the sites (galgal) in a ceremony. "Ceremonial encirclement of an area in procession is an important element in the ancient Near East," Professor Zertal says, adding that the origins of the Hebrew term "chag" (festival) in Semitic languages is from the verb "hoog", which means "encircle". Thus, this discovery can also shed new light on the religious processions and the meaning of the Hebrew word for festival, "chag".

What is interesting about the processional path is that the three feasts that were to be observed in Jerusalem and required journeying to arrive at the temple are still called Shalosh Regalim which in English translates to “three feet”, meaning we travel by foot to Jerusalem three times a year; the Week of Unleavened, Shavuot, and Sukkot. This is not a tradition rather we find the same term mentioned in the scripture:

Shalosh regalim t'chagli b'shannah

שלוש רגלים תחג לי בשנה

Three times thou shalt keep a feast unto me in the year Exodus 23:14

Already if we are noticing, we see G-d instructing His people in patterns. They were to circle the mishkan (tabernacle) that had courtyards shaped as a footprint.

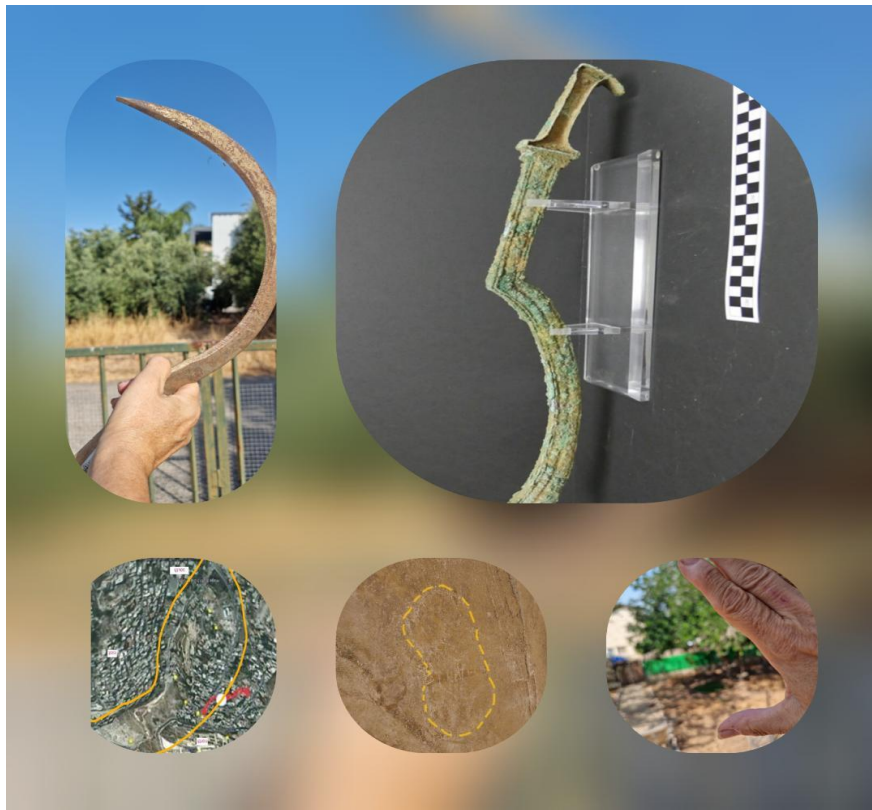
Archaeologist and tour guide Aaron Lipkin point out that footprint and Jacob (Yaaqov in Hebrew) share the same root (aqev, א.ק.ב. in Hebrew) and that Ya-aqov literally translate into ‘will make a footprint.’ These Israelites that built these footprints were sons of Jacob. (א.ק.ב.) builds the Hebrew words for deceiving; being crooked and uneven, as a result of, heel of a foot, footsteps, reward; consequence and utmost).

Here is a spoiler alert, as we go along, we will see that many of our patterns are inner woven with various Hebrew words that enrich the subject matter. Just as you are seeing here. i.e., Galgal, which is the root for מגל maggal (sickle) and for gugoleth (circle or skull) or in Greek Golgotha and now we see that it also means a circuit and encampment. Hebrew words and sentences are about painting a picture in the human mind. Whereas in English we would use a lot of words that describe, Hebrew requires us to understand the word family and apply it to situations, which many times these situations only exist in Israel’s rich history preserved on the earth in the form of ruins.

So, let us add the footprint to the pattern pieces of the Biblical month.

¹ <https://www.newswise.com/articles/exceptional-archaeological-foot-discovery-in-jordan-valley>

Each of the six sandal footprints are of the 'right' foot. Only the right foot. In the below photos you will see that the sandal footprint, Mount Tzion, and the New moon share a huge similarity. If the Israelites had chosen a left footprint there would be no similarity.



However, each of these are correctly oriented. We know that the moon will always have eastwardly facing horns. We know that Mount Tzion has eastwardly facing horns. When I am standing and looking at the new moon, as I observe it on the first night, my right foot's instep matches Mount Tzion and the New Crescent Moon. In fact, I would venture to say that Mount Tzion is the seventh footprint and the ultimate footprint. It lead the nation of Isreal to the location the built the temple to G-d was to be built.

While it might appear doubtful and you may be thinking that there is no connection between Mount Tzion to the right sandal footprints in Judea and Samaria, there are two more patterns that will tie these two more firmly together.

In this photo we see what Aaron Lipkin points out to be the paved main entrance into the courtyard for the Tabernacle at the center of the edge of the shoeprint. The hills of the country of Jordan are in the background of the same photo. This means that the principle entrance for the Tabernacle and the relic of the location where the Tabernacle rested at Gilgal faced eastwardly. While in Jerusalem, on the middle of the eastward edge of the crescent shaped Mount Tzion the Gihon Springs bubble up from the earth; the same waters that serviced the Temples. Archeologist Eli Shukron has been overseeing excavations in this area of Mount Tzion for years and is responsible for the discovery of what he calls Melchizedek temple right beside the spring of water called Gihon.



While your head may be spinning a bit from all the patterns that we have just to create all these interlinking patterns. The answer is quite simple. We live in a day where we have the entire Bible at our fingertips. Many households have multiple copies of the Bible in multiple translations. This has not always been the situation for the people of G-d. In fact, we read in book of Leviticus that the Levite's were dispersed among the people and in their cities as judges and determiners for the people. So, G-d in his simplicity and in his grandness inscribed His patterns and structured His words into families which are inner connected on the land of Israel for people who did not carry Bibles or smartphones with Bible apps. His patterns and symbols of the start of the month paints a picture of the land belonging to G-d alone. Of Him being the one that planted the garden in Genesis, that planted the grapevine on the Temple Mount and is it any wonder that we see the Son of His Right Hand Yeshua, seated on His right side?

Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of G-d, who also maketh intercession for us. Romans 8:34

We are told in twelve verses in the New Testament that Yeshua's place is a place of strength and favor.

To recap what I have written to you about so far. A biblical day begins in the evening. A biblical month begins with a new moon sliver or a sickle moon. As we will see the biblical year begins with the sign of the barley.