

## When is the New Moon?

*A paper that looks at and refutes the theory that the first day of a lunar month is the day that the conjunction of the moon and the sun happens in.*

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We must remember that the words "new moon" are taken from the Hebrew word CHODESH, which is in turn taken from the Hebrew word CHADASH meaning "to rebuild." A quick glance at Strong's concordance or a Hebrew lexicon will show this. Both words are identical, except for the Masoretic vowel pointing.

With this in mind we must ask ourselves, "When does the first rebuilding day begin?" Does it begin BEFORE conjunction or AFTER conjunction. Conjunction is the point in which the sun and the moon "cross paths" so to speak. Just before conjunction the moon is waning. Just after conjunction the moon is waxing or building. Conjunction takes place at any given point inside of the evening-to-evening day. **We cannot begin a day at 11:57 p.m. or 3:13 a.m. or 4:22 p.m.** These are all times conjunction *could* happen. We must either choose the evening BEFORE or the evening AFTER as beginning day #1 in each month. I believe that the proper method is to take the evening *after* conjunction. This is the first evening-to-evening that belongs to the rebuilding moon. The evening that comes before conjunction does not belong to the rebuilding moon. It belongs to the 29 day old, waning moon.

I have heard it said that this is an open and shut case in favor of the day that the conjunction happens in, **but I do not believe such to be true.** I could say that the enemy/demonic activity is making a strong attempt to get Yahweh's people off of the true new moon day that many of us have been keeping accurately, *and that might be the case.* I would like to rather believe that there are times when honest and serious students of Scripture fall into error, not because of Satan, and not because they want error, but because we are all frail human beings and are prone to make mistakes (sometimes no matter how hard we try not to).

I believe that the people I know personally in my life that attempt to honor the new moon are all keeping the new moon in the best way that they currently know how. If any of these people knew beyond a shadow of a doubt that they were in error, I believe they would change (as I myself would). I respect anyone who diligently studies the issue of the "when" of the new moon, but comes to a different conclusion to me. I also believe Yahweh honors their effort, just like he did those Israelites who kept the Passover incorrectly during the days of King Hezekiah (2 Chr. 30:1-20 [specifically vss. 17-20]).

Let me proceed.

It has been presented that Ezekiel 46:1 teaches that the new moon is the day the conjunction happens in. No matter how many times you read this text it will never say this. Yahweh never explicitly says the new moon is "the day that the conjunction happens in." He also never says the new moon is "the evening before conjunction." To be fair, He also never says the new moon is "the evening after conjunction." We are required to interpret the text in Ezekiel to the best of our ability.

Some are centering in on the phrase "day *of* the new moon" in the English translations of Ezekiel 46:1. They are then interpreting "new moon" as meaning "conjunction." They focus on the English word "of" showing that it means "belonging to."

A problem with this is that the words "new moon" do not mean conjunction. As I stated at the start of this paper: new moon means "rebuild." The rebuilding of the moon happens immediately after conjunction, and the moon continues to rebuild all the way up until it is full.

The second problem is that the English word "of" is an addition by the English translators. I don't really have a problem with putting the word "of" into the English translation, but to make it the focal point of establishing a doctrine is not proper, simply because it is not in the Hebrew text of Ezekiel. The Hebrew reads "Yom Chodesh" which is literally in English "day new moon" or "new moon day" or "rebuilding day."

We thus roll back around to our initial question of either taking the evening before conjunction or the evening after conjunction as rebuilding day. I argue that the first evening-to-evening that belongs to the rebuilding moon begins the evening after conjunction. **Think about it carefully. The evening that comes BEFORE conjunction, does not belong to the rebuilding moon.**

The only days existing here are evening-to-evening days, and they are all LUNAR days, that make up LUNAR weeks, which in turn produce LUNAR Sabbaths, which in turn produce LUNAR months. The sun (by its setting) signals for us when these LUNAR days end and begin. There are no solar days here, it is only the sun working in harmony with the moon to establish time (Gen. 1:14-18). We cannot know what day we are in by looking at the sun. The sun only shows us when days end and begin. The only way to know what day we are in is by looking at the moon.

I bring this up because it is impossible for us to begin a "day" in the middle of (or anywhere inside of for that matter) an evening-to-evening day. So when the conjunction of the sun and the moon takes place inside of an evening-to-evening day you have to make the decision of keeping "rebuilding day" (new moon day) the evening BEFORE conjunction or the evening AFTER conjunction.

I believe that the evening AFTER is the better choice of the two. The more that I study on this, I believe it is really the only choice of the two options.

## **POINT #1**

For starters, this is because the new moon does not happen, UNTIL IT HAPPENS. It would be wonderful if the rebuilding of the moon took place each month simultaneously with evening, but such is RARELY the case. What happens 99+% of the time is that evening takes place and then somewhere else inside of the evening-to-evening LUNAR day the conjunction takes place. When this new day begins at evening, BEFORE conjunction, the moon is still WANING. It is not rebuilding, it is rather DECREASING.

It is either 29 or 30 days OLD. There is nothing new about it. How can we announce this day as rebuilding day at its beginning? You can say "Well, we know that sometime later in this 24 hour day the moon will begin to rebuild," but the fact remains that this day will ALWAYS, WITHOUT EXCEPTION, begin in an OLD, DECREASING moon. It will NEVER begin with a BUILDING moon.

I contend that this cannot be day 1 of the rebuilding moon because the day began before the moon ever started to rebuild. This day must run its course and then the evening after conjunction will be the first evening-to-evening day inside of the rebuilding moon.

Of course, there will always be extremes. I have heard it asked, "Well, what if the day begins at evening and then 1 hour later the conjunction happens? Are you going to wait 23 hours before keeping your new moon?" My answer is YES. This day you speak of still would have begun while the moon was DECREASING, and not rebuilding.

On the flip side, there will be times when evening happens, and then the conjunction of the moon and sun doesn't take place until 23 hours AFTER evening. In this case there are 23 hours of a decreasing moon in this day and 1 hour of a rebuilding moon. Arguments like this get nowhere. They are futile. **The key is this: the day the conjunction happens in will ALWAYS, WITHOUT EXCEPTION, begin in an old waning, decreasing moon. It will never begin in a rebuilding moon. The evening BEFORE conjunction does not belong to the rebuilding moon.**

## POINT #2

My next point will be centered around the 2 day new moon festival. I just found out the other day that some who once professed to believe in 2 days of feasting at the new moon, have now denounced this understanding. This saddens me, but sometimes we forget things and throw them away when we are seeking to make something else fit. We do not stir up our minds by way of reminder (2 Peter 3:1-2). When we do not bring great truths to our remembrance ever so often, we will let these truths slip (Hebrews 2:1) from our minds and attempt to try to grab hold of something that is new to us.

I always keep my first rebuilding day beginning with the evening after conjunction. That is the first evening-to-evening that belongs to the rebuilding moon. Anytime I have a 30 day month I will keep my last Sabbath on the 29th and then on the 30th day the conjunction of the moon and the sun will take place. This means I keep a Sabbath and then a 2-day new moon festival on day 30 and day 1. The new moon *festival* begins on the day conjunction takes place, but I keep another day of the new moon festival so that I have an evening-to-evening day entirely belonging to the rebuilding moon.

If I were to back everything up a day and keep the day that the conjunction happens in as day 1, this would mean that anytime I had a 30 day month, the 30th day would be ENTIRELY in the old moon. None of that day would be rebuilding. So, what have I seen some people who take this position do? They have decided that there is no such thing as a

2-day new moon festival. I can see WHY they decided this so quickly, because this point goes against their position.

The *Encyclopedia Biblica* says this about the 2 day new moon festival:

At a New Moon the clans also were accustomed to hold their yearly family sacrifices; so for example the Bethlemite clan to which David belonged (1 Sam. 20:6). **The second day of the New Moon seems also to have been solemnly observed (1 Sam. 20:27).** The story related in 1 Samuel 20 shows us clearly what importance was attached to the feast; it was permissible for no one to absent himself from court on this occasion without adequate reason.<sup>1</sup>

A few paragraphs down in this same encyclopedia we read the following:

There seems to be in 1 Sam. 20:27 compared with verses 18, 24 that **in old times the feast of the New Moon lasted two days...**<sup>2</sup>

We find yet another reference to what may be a vestige left of this ancient observance mentioned in the book, *A Treasury of Jewish Holidays*, which states:

The Jewish month, which is in accordance with the lunar and not the solar calendar, consists either of twenty-nine or thirty days. When the previous month has twenty-nine days, only one day of Rosh Hodesh [New Moon] is observed. **When the preceding month has thirty days, two days of Rosh Hodesh [New Moon] are observed, the first day of which is the thirtieth day of the preceding month.**<sup>3</sup>

Yet another reference to this is found in the popular *Eerdmans Bible Dictionary*.

The festive nature of the New Moon is suggested by the **two days of feasting hosted by Saul** (1 Sam. 20:5, 18, 24-27).<sup>4</sup>

Zvi Cahn writes this concerning the two-day festival of the new moon:

According to Nahawendi, the new moon is to be proclaimed "by sight" in the months of Nissan and Iyar only, because the holidays occur in these months, while other months are to be computed in such wise that **when the month has 30 days, that month's New Moon is celebrated on two successive days, and not on one day.** He quotes as evidence the passage of... (Samuel 20, 27) interpreting this to mean the second day of [Rosh Chodesh].<sup>5</sup>

Solomon Gandz quotes translates (quotes) the ancient Rabbi Maimonides in his work saying:

According to this method of procedure (of the fixed calendar) based on calculation, **the 30th day is always observed as the new moon day** (but the difference between the

<sup>1</sup> *The Encyclopedia Biblica*, p. 3402.

<sup>2</sup> *Ibid.*

<sup>3</sup> *A Treasury of Jewish Holidays*, by Hyman E. Goldin, p. 17

<sup>4</sup> *The Eerdmans Bible Dictionary*, 1987, p. 761

<sup>5</sup> *The Rise of the Karaite Sect* (A New Light on the Halakah and Origin of the Karaites) by Dr. Zvi Cahn, M. Tausner Publishing Company, New York, NY 1937, pp. 84-85

defective and the full month is as follows): **If the past month was defective, the 30th day is the first day of the new month; if the past month was full, the 30th day is still observed as the new moon day, inasmuch as part of it belongs to the new month, but it is counted as the completion, i.e. as the last day, of the past full month, whereas the 31st day is counted as the first day of the new month.** The latter is the day of the establishment of the new month and with it the count of the new month begins. According to this method of procedure, therefore, we observe alternately one day only in one month and two days in the next month as the new moon's festival.<sup>6</sup>

Gandz goes on elsewhere to describe the keeping of two days at the new moon as what he believes to be the ancient practice:

From the story of David and Jonathan, as related in I Sam. 20, **it appears clearly that according to the author of this chapter King Saul, prior to 1,000 B.C.E., was in the habit of observing two new moon days.** When he sat down on the first day to his festive meal he missed David but said nothing about it for he thought that David was absent on account of ritual uncleanness. But when David's seat remained unoccupied on the second new moon day Saul became suspicious and asked Jonathan for the reason of David's absence... And then we read further (in verse 34 *ibid.*) that Jonathan arose from the table in fierce anger and ate no food on the second day of the new moon festival... **There can be no doubt that [this Hebrew phrase] has the same meaning as [the Hebrew phrase in vs. 27] and that both phrases refer to the second day of the new moon festival,** on which a festive meal was given at the King's table and in which David was supposed to take part.<sup>7</sup>

It is also interesting to note that in the works of the 1st century Israelite author Flavius Josephus, he gives an account of the story of David, Jonathan, and Saul in 1 Samuel 20 (*Antiquities of the Jews*, Book 6, Chapter 11, Section 9[235-236]). In this section Josephus states:

But when he [Saul] saw that he [David] was not there **the second day of the new moon either**, he inquired of his son Jonathan why the son of Jesse did not come to the supper and the feast, neither the day before nor that day.

Josephus uses the Greek word *noumenia* (transliterated) here, a word used throughout the Septuagint and one time in the Greek New Testament to describe the special first day of the month on the Hebrew calendar.<sup>8</sup> This is important because the Hebrew language only uses one word (*chodesh*) to describe month new moon and month, **but the Greek language has two different words. Josephus uses the Greek word that means "new moon festival" and not just merely "month."** This shows that Josephus did not believe Saul and Jonathan were eating on the day 2 of the lunar month, but rather on the second day of the new moon festival (which was day 1 of the lunar month).

Author Harold Hemenway made reference to this observance in a booklet he wrote saying, "...Saul held a two day festival (1 Sam. 20:27-34). David and Jonathan knew in advance that there would be a New Moon festival the next day (1 Sam. 20:5, 18), and the

<sup>6</sup> Studies in the Hebrew Calendar II, *The Origin of the Two New Moon Days*, by Solomon Gandz, *The Jewish Quarterly Review*, New Series, Vol. 40, No. 2 (Oct., 1949), p. 158

<sup>7</sup> *Ibid.* p. 161, the bracketed words have been inserted by me as an explanation of what the author (Gandz) wrote in Hebrew. I have purchased the article if anyone would like to look at the original.

<sup>8</sup> Numbers 10:10; 1 Samuel 20:5, 18; 4 Kings 4:23; Ezekiel 45:17; 46:1, 3 (all LXX), and Colossians 2:16.

day after that, because of their mentioning waiting until the third day (1 Sam. 20:5, 12, 19)."<sup>9</sup>

The Scriptural reference puts it in this manner:

*1 Samuel 20:5* - And David said to Jonathan, "Indeed **tomorrow is the New Moon**, and I should not fail to sit with the king to eat. But let me go, that I may hide in the field **until the third day** at evening.

*1 Samuel 20:24-25* - Then David hid in the field. And **when the New Moon had come, the king sat down to eat the feast**. Now the king sat on his seat, as at other times, on a seat by the wall. And Jonathan arose, and Abner sat by Saul's side, **but David's place was empty**.

*1 Samuel 20:26-27* - Nevertheless Saul did not say anything that day, for he thought, "Something has happened to him; he *is* unclean, surely he *is* unclean." **And it happened the next day, the second day of the month, that David's place was empty**. And Saul said to Jonathan his son, "**Why has the son of Jesse not come to eat, either yesterday or today?**"

In the New King James Version above, we find the English phrase, "the second *day* of the month." The first thing to point out is the italicized word "day," showing that this word is not found in the Hebrew text, causing the more literal reading in English to be, "the second of the month." The literal reading of the Hebrew text is - *ha chodesh ha sheniy* - translated most literally as "the New Moon the second." Thus, verse 27 is translated in the Young's Literal Translation as:

And it cometh to pass on the **second morrow of the New Moon**, that David's place is looked after... [1 Samuel 20:27 YLT]

Verse 34 of this same translation also states,

And Jonathan riseth from the table in the heat of anger, and hath not eaten food on **the second day of the New Moon**, for he hath been grieved for David, for his father put him to shame.<sup>10</sup>

<sup>9</sup> *What's Wrong With the Calendar?* Harold Hemenway, 1993, p. 20. Hemenway, among other authors, believe that the reason there were 2 days celebrated at the time of the new moon is because the ancient Israelites could not predict when the waxing crescent in the western sky at sunset would be visible to the naked eye. They claim that there would be no reason for the Israelites to celebrate two days at the new moon unless the new moon was based upon the visual crescent. I believe this is a faulty understanding when one recognizes that with a lunar based Sabbath, you will inevitably have either 1 or 2 days "left over" at the end of each month of counting Sabbaths. Thus a 1 or 2 day festival at the new moon would always be in order.

<sup>10</sup> 1 Samuel 20:27 NASB reads: "And it came about the next day, the second day of the new moon, that David's place was empty; so Saul said to Jonathan his son, Why has the son of Jesse not come to the meal, either yesterday or today?" Verse 34 in the NASB reads: "Then Jonathan arose from the table in fierce anger, and did not eat food on the second day of the new moon, for he was grieved over David because his father had dishonored him." Likewise the New English Translation (bible.org) translates both phrases in verse 27 and 34 as "the second day of the new moon."

Author Herb Solinsky comments on the Hebrew syntax of these verses in 1 Samuel 20:27, 34 by saying:

The Hebrew syntax in verses 27 and 34 is the same for one phrase **that is not like any place in the Hebrew Scriptures where a numbered day of the month is mentioned**. The Hebrew word order is "the chodesh the second", which occurs that way four times in the Hebrew Bible: 1 Sam 20:27, 34; 2 Ki 6:1; 1 Chr 27:4. In the latter two places it means "the second month". This expression "the chodesh the second" does not have the Hebrew word yom for "day", does not have a preposition attached to the beginning of the number, and has the number after the word chodesh. **These three factors do not occur in any place where a numbered day of the month is mentioned in the Tanak... There is no example in Scripture with the syntax as in 1 Sam 20:27,34 to indicate that [it] could mean a numbered day of the month.**<sup>11</sup>

Furthermore (as has been alluded to), the *context* of the passage in 1 Samuel, considering the mentioning of the New Moon, the two-day feasting, and the hiding in the field unto the third day, lends credence to the belief that a two-day festival was held at this place in Scripture.

The Israelite historian Philo must have also believed in the 2 day new moon festival, because in his work titled *On the Creation* (pp. 81, 83 Colson-Whitaker Translation) he states:

...the circuits of the moon... begin at 1 and add each number up to 7 and it produces 28. This is a perfect number and equal to the sum of its own factors. And the number produced is the number which brings the moon back to her original form, as she retraces her course by lessening till she reaches the shape from which she began to make perceptible increase; for she increases from her first shining as a crescent till she becomes a half-moon in seven days, then in as many more she becomes full-moon, and again returns the same way like a runner in the double race-course, from the full to the half-moon in seven days as before, then from the half to the crescent in an equal number of days: these four sets of days complete the aforesaid number.

Notice here that Philo speaks of the number 28 being produced, but he leaves out the period of time known as the new moon. Elsewhere in his work titled *The Special Laws 1* (p. 201 Colson Translation) he writes:

"In the first seven from the conjunction we have the half moon, in the second the full moon, and when she is reversing her course she passes first into the half moon and then dies away into the conjunction."

Here, Philo includes the period FROM the conjunction, and does not speak of the number 28 because of his inclusion of the period of the new moon, a period having the sum of either 1 or 2 days (making months either 29 or 30 days in length).

In conclusion to this section, it is best to see the day that the conjunction happens in working as a "bridge" from Sabbath to new moon. When the day the conjunction happens in lands on day 30, it is kept as the first day of the new moon festival. There are times

<sup>11</sup> *The Treatise on the Biblical Calendar*, Herb Solinsky, April 8, 2009, p. 105

when the day the conjunction happens in lands on day 29. This is not problematic because remember, **the day began at evening while the moon was still DECREASING.** The day the conjunction happens in always works as a bridge from Sabbath to new moon. This makes sense because the FIRST part of this day is always in a decreasing moon, and LAST part of this day is always in a rebuilding moon.

### POINT #3

My next point considers the full moon in relation to the new moon, centering in on Psalm 81 and a few texts in Philo. Psalm 81:3 tells us to blow the trumpet at the CHODESH in the KESEH. I have written and spoken on this text extensively, and you can find it on my website in an article called "Is the Full Moon the New Moon?" as well as in sermon 88.0 from 10.3.2012 titled "The Full Moon isn't the New Moon." Here is how several translations render Psalm 81:3.

Ps 81:3 Blow the trumpet at the New Moon, At the full moon, on our feast day. WEB  
 Ps 81:3 Blow the trumpet at the new moon, At the full moon, on our feast-day. ASV  
 Ps 81:3 Blow the trumpet at the new moon, at the full moon, on our feast day. ESV  
 Ps 81:3 On the new moon, blow the horn; on the full moon, for the day of our festival. NWT  
 Ps 81:3 Blow the trumpet in the new moon, at the full moon, on our feast day. GREEN  
 Ps 81:3 Blow the trumpet at the time of the New Moon, At the full moon, on our solemn feast day. NKJV  
 Ps 81:3 Blow the horn during the new moon and during the full moon on the day of our feast. HCSB  
 Ps 81:3 Blow the trumpet for the festival, when the moon is new and when the moon is full. TEV  
 Ps 81:3 Blow the ram's horn at the time of the New Moon, at the full moon, on our festival day. SCRIP  
 Ps 81:3 Blow the trumpet at the new moon, at the full moon, on our feast day. NASB  
 Ps 81:3 Sound the New Moon trumpet, at the full moon, on our feast day! JERUSALEM

The KJV and a few others do not say full moon, but rather "time appointed." The Septuagint uses "the glorious day of our feast." The Hebrew text uses the word "keceh" which means "full moon."

3677

**כֶּעֶחַ kece' keh'-seh**

or keceh {keh'-seh}; apparently from 3680; properly, fulness or the full moon, i.e. its festival:—(time) appointed.

We can know that Psalm 81:3 is speaking of the full moon on the day of the two greatest (longest) feasts of Yahweh, by looking at some of the writings of Philo.

Psalm 81:1-6 is a commandment to blow the shofar (trumpet) at the CHAG (pilgrim feast) on the full moon (time appointed). The context is speaking of leaving Egypt which happened in the middle of the month (Numbers 33:3). Philo confirms this concerning the CHAG in SPECIAL LAWS 2 (210) [page 437-439 in Colson] when he says:

"Again, the beginning of this feast comes **on the 15th day of the month** for the same reason as was given when we were speaking of the season of spring, namely that the glorious light which nature gives should fill the universe not only by day but also by night, because on that day the sun and moon rise in succession to each other with no interval between their shining..."

Philo clearly links the full moon to the 15th day of the month here. He speaks in similar language in SPECIAL LAWS 2 (155) [page 401 in Colson] when he writes:

"The feast begins at the middle of the month, on the 15th day, when the moon is full, a day purposely chosen because then there is no darkness, but everything is continuously lighted up as the sun shines from morning to evening and the moon from evening to morning..."

Philo also says in SPECIAL LAWS 1 (189) [page 207 in Colson] that:

"On the 15th day of this month at the full moon is held the feast of tabernacles..."

We also see Philo talk about the full moon at the height of its increase at the END of the second week (Preliminary Studies 19.106), and he mentions the Passover as the 14th day of the month when the moon is ABOUT TO become full (Moses II.41.224).

Comparing all of these texts in Philo with Psalm 81 we see a harmony that the 2 major feasts (CHAG) that begin on the 15th day of the month are kept at the full moon. I spent a whole day calculating the percentages myself. Using the method I propose (evening after conjunction) there were 12 out of 16 months that the moon would be full on the 15th. That's 75% of the time, but there is more.

There is a great possibility that Philo, when speaking of the full moon, is NOT talking about the precise scientific full moon. Philo could be referring to the shape of the moon. He even speaks of the full moon on the 14th in one of his works (QA on Exodus, p. 17, Marcus translation). Anyone who watches the moon regularly knows that the moon LOOKS full two nights in a row, and sometimes (although rare) three nights in a row.

**If we use the evening after conjunction as rebuilding day, we will 100% of the time have a moon that LOOKS full on the 15th day of the month.**

I also calculated how often you would have a moon that *looked* full on the 15th if you took the day that the conjunction happens is as new moon day. The calculations were about 30% of the time. **This means that about 70% of the time you would look up in the sky as your 14th was ending and your 15th was beginning and it would be OBVIOUS that the moon WAS NOT FULL.** This method does not align with Psalm 81:3 and the writings of Philo.

#### POINT #4

Lastly I will deal with one of the writings of Philo which cannot be intelligently argued against. This one is in Special Laws 2.41 (Colsons) where he states:

"The third [festival] is the new moon which follows the conjunction of the moon with the sun."

This is self explanatory, but let me focus in on a few things. If the new moon feast FOLLOWS the conjunction, there is no way possible that it can happen BEFORE conjunction. The first rebuilding day (new moon day) FOLLOWS conjunction. Philo is talking about the evening AFTER conjunction, because the evening AFTER conjunction, FOLLOWS conjunction.

Think about this carefully. We celebrate the special days of Yahweh from evening-to-evening. So rebuilding day must begin at evening. If rebuilding day begins at evening (which it does) and the new moon FOLLOWS the conjunction of the moon with the sun (and Philo says it does), then the only option is that rebuilding day (new moon) begins the evening FOLLOWING conjunction. **This by itself should end the entire debate.**

Yonge's translation translates the same passage like this:

"The third [festival] is that which comes after the conjunction, which happens on the day of the new moon in each month."

Philo is saying that the third festival happens on the day of the new moon each month. He describes this day as coming AFTER conjunction, not BEFORE. He is not saying that "conjunction happens on the day of the conjunction," that is absurd. He is saying the third festival happens on the day of the new moon, and this festival comes AFTER the conjunction. **It really could not be any plainer.**

Let me now deal with one place in Philo that some have attempted to use as a defense for keeping the day that the conjunction happens in. This is taken from Special Laws 2 (142) in the Colson Translation.

The fourth reason is, that the moon traverses the zodiac in a shorter fixed period than any other heavenly body. For it accomplishes that revolution in the span of a single month, and therefore the conclusion of its circuit, when the moon ends its course at the starting point at which it began, is honored by the law, which declares that day a feast, again to teach us an admirable lesson, that in the conduct of life we should make the ends correspond with the beginnings.

Here, Philo has been listing they reasons why he believes the new moon is honored among the feasts of Yahweh. He lists his fourth reason here. It is argued by those taking the day that the conjunction happens in, that when Philo says "THAT DAY" in this text he is speaking of the day that the conjunction happens in. But, they are incorrect.

This is how we know they are incorrect. Philo has already explained that the new moon FOLLOWS the conjunction of the moon with the sun in Special Laws 2.41, and we also know that Scripture and Philo teaches that days end and begin at evening. So when Philo speaks of declaring THAT DAY a feast, he has to be talking about the new moon day that FOLLOWS conjunction, and not the day that comes BEFORE conjunction.

Philo is centering in on the moon ending its course and then beginning its course after conjunction. This (conjunction) take place somewhere inside of a 24 hour, lunar,

evening-to-evening day. The next evening is the first evening that begins inside of the rebuilding moon. This is the day Philo speaks of here.

The entire new moon or month period is technically from immediately after conjunction up to immediately before the next conjunction. But you must remember that you cannot START COUNTING a day in the middle of a day. You must pick the evening BEFORE conjunction, or the evening AFTER conjunction as your first rebuilding day.

The better choice of the two I've dealt with in this paper is the evening AFTER conjunction. This day...

1. Has no old moon in it.
2. Allows for months with 30 days to have day 30 partially in the new moon period.
3. Aligns 100% of the time with the moon looking full on the 15th.
4. Aligns with Philo saying the new moon day FOLLOWS conjunction.

If anyone has any comments or questions feel free to call me at:

678.347.6240

May Yahweh bless you in Yeshua Messiah,  
*Matthew Janzen*