Chodesh means Month & NOT Moon
By Samuel Thompson, Teaching Overseer & Shaliach to the Nations

The Hebrew Word “Chodesh” As Defined In Torah

The first time the Hebrew word “Chodesh” is in Genesis 7:11 and the second time the word is used is in Genesis 8:4. In both occasions the text is clearly dealing with the 17th day of the month. (At this time if one uses the sighting or conjunction of the new moon, then the moon is would in fact waning and thus it is physically unable to be associated with any “new” moon translation)

The first time the Word Chodesh is used in Torah is inGenesis 7:11 In the six hundredth year of Noah's life, in the second month, (H#2320) the seventeenth day of the month, (H#2320) the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

The Second time the word Chodesh is used in Torah is in Genesis 8:4

And the ark rested in the seventh month, (H#2320) on the seventeenth day of the month, (H#2320) upon the mountains of Ararat.

The word Chodesh (H#2320) is found some 200+ times in the Torah, each time it is translated as Month. In the Torah this is the word used to mean “month” and, significantly, NOT “moon”

There are three instances, where in the translation to the KJV the word “month” has been added into the English translation where it does not actually exist in the Hebrew text of the Torah (Genesis 8:5; 8:13) but has been inferred.

There are no instances where the word “Chodesh” is translated as “new moon” in all the books of Torah.

In the Torah the moon is only mentioned four times. Once in connection with the prophetic sign of Joseph’s dream (Genesis 37:9), once in Deuteronomy 33:14 concerning the growth of fruits and vegetables and twice in Deuteronomy 4:18 and 17:3 concerning forbidden worship practices of the pagan nations.

Mashah ((Moses) does not teach anything at all concerning the moon and being in association with the calendar! At this point we must stop and consider Yahuah’s warnings through Mashah’s (Moses’s) of curses that will be placed on the practice of adding to or taking away from His instructions. (Deuteronomy 4:2)

In the Torah the word “Yerach” (H#3391) occurs but twice and is first translated in Deuteronomy 33:14 as “moon”, but in the second instance in Deuteronomy 21:13 as “month”.

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The context of Deuteronomy 21:13 is quite significant to the translation since contextually it refers to the period that a Hebrew male is required to wait until he can marry a captive slave woman of the nations.

In Numbers 10:10 it is written that first day of the month offerings were heralded by the blowing of the twin sliver trumpets by the priests.

Given that as all the surrounding religions of the pagan nations, in accord with the Egyptians observed lunar months for their religious festivals and worshipped the moon.

Here the word “Yerach” being translated as “month” appears appropriate to denote the time given to the pagan captive woman for her period of grieving before her marriage to an Israelite as well as pointing to her leaving behind pagan moon worship religion of her ancestors and becoming part of Israel.

If we read Sefer Yashar Chapter 9:8-10 we can see that even Abraham’s father Terach worshipped elohim for every month of the year.

8 And Terach had twelve elohim of large size, made of wood and stone, after the twelve months of the year, and he served each one monthly, and every month Terach would bring his meat offering and drink offering to his elohim; this did Terach all the days.

9 And all that generation were wicked in the sight of Yahweh, and they made every man his elohim, but they forsook Yahweh who had created them.

10 And there was not a man found in those days in the whole earth, who knew Yahweh (for they served each man his own elohim) except Noach and his household, and all those who were under his counsel knew Yahweh in those days.

From the above verses we are given evidence that:

1. The Pagan Nations worshipped pagan elohim each month.
2. That each of the months started on a day where offerings were made to these elohim.
3. That the Scriptural Months observed at that time were 12.
4. That Noach and Abraham did not do what Terach did, in other words they would not have celebrated a so called “New Moon Day” each and every month as it simply is not commanded or instructed by Yahuah.

The word “Yareach” (H#3394) (a derivative of H#3391 ‘Yerach”) is translated as “moon” and is found only three times in the Torah, and twice in the Book Of Joshua.

In Joshua “Chodesh” (H#2320) is translated as “month” and is found twice Joshua 4:19 and 5:19.

Book of Judges: Neither the word moon or month is found.
Samuel: The word “Chodesh” (H#2320) is translated as “month” (1 Samuel 20:27; 20:37) but in 1Samuel 20:5, 18 and 20 it is translated as “New Moon”, in the conversation between David and Jonathan saying "tomorrow is the New Moon". The word should be translated for the word “Month” in each case without altering the context and thereby making it compliant with Torah.

The actual reading should be: "tomorrow is the Rosh (Head or First) Chodesh (Month)".

There are also two other words used within Torah for the English word “Moon” they are:

1. “Yareach” (H#3394)
2. “Ibanah” (H#3842)

Job: The English translation “moon” is found twice; both times the word is Yareach (H#3394) Chodesh (H#2320) is not found.

Psalms: The English translation “moon” is found 9 times only. In Psalms 81 the word Chodesh (H#2320) is translated as “new moon” which would make more sense if it were translated into English as Month and it would be more compliant with Torah. The other 8 times of the occurrence of “moon” it is translated from the word “Yareach”.

Psalms 81: Nowhere in the Torah is it commanded as a statute for Israel to blow the trumpet on the new moon. This was not a statute for Israel. So either there is a mistranslation here or the psalmist is adding to the Torah which Yahuah forbids. In verse 3 the translation “new moon” the Hebrew word is Chodesh and should be translated as “month” and it becomes compliant with Torah and in so doing also clearly indicates that the verse can ONLY be referring to the Feast of Trumpets on the scriptural calendar!

Let’s have a look at these verses:

**Psalms 81:3** Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day.

<table>
<thead>
<tr>
<th>H2320</th>
<th>chôdesh</th>
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<tbody>
<tr>
<td>From H2318; the new moon; by implication a month: - month (-ly), new moon.</td>
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<th>châdash</th>
<th>khaw-dash’</th>
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<tbody>
<tr>
<td>A primitive root; to be new; causatively to rebuild: - renew, repair.</td>
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So the correct translation should be:

**Psalms 81:3** Blow up the trumpet in the month, in the time appointed, on our solemn feast day.
That month we know to be the seventh month.

- **Song of Solomon**: The word “Ibanah” (H#3842) is used once for “moon”, The word “month” is not used.

- **Ezra**: The word “Chodesh” is used as month 12 times, and on one occasion the word “Yerach” is used as month (6:15). Ezra does not use the word moon.

- **Nehemiah**: The word “Chodesh” is translated as month 6 times, and once it is added into the text by the translator (It does not exist in the Hebrew text). The translation of “new month” is not used.

- **Esther**: The word “Chodesh” is used as month 21 times with one occasion where “Month” is added by the translator. Moon is not used.

- **Isaiah**: The word “Moon” is found 7 times, once without a number, because it was added by the translator in Isaiah 3:18. The two different forms of “Yareach” (H#3394) and (H#3391) are used three times, and “Ibanah” (H#3842) is found twice translated as moon.

In Isaiah 66:23 the word “Chodesh” is translated as “new moon” but to be compliant with Torah and particularly with Numbers 10:10, it must be translated “from one month to another.”

Isaiah 66:23 And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith Yahuah.

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Numbers 10:10 Also in the day of your gladness, and in your solemn days, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your Eloah.

As we can see in Numbers 10:10 the word Chodesh (H#2320) has been translated correctly as “New Month” and NOT NEW MOON.

- **Jeremiah**: uses the word Yareach twice as “moon”, Chodesh (H#2320) 18 times as month.

- **Ezekiel**: the word Chodesh (H#2320) is translated 19 times as “month” but the word month appears added by the Translators many more times.
In Ezekiel the word “Chodesh” (H#2320) is translated twice as “new moon” which again should be properly translated as month without changing the context. In both of these occasions the Hebrew text is not “Rosh Chodesh”, but “Yom Chodesh”, (Ezekiel 46:1 & 6) which should be translated as the first day of the month to be Torah compliant rather than “the day of the new moon”.

Incorrect Translation Ezekiel 46:1 Thus H3541 saith H559 Yahuah H136 Eloah; H3069 the gate H8179 of the inner H6442 court H2691 that looketh H6437 toward the east H6921 shall be shut H5462 the six H8337 working H4639 days; H3117 but on the Sabbath Day H3117 H7676 it shall be opened, H6605 in the day H3117 of the new month H2320 it shall be opened.

Incorrect Translation Ezekiel 46:3 Likewise the people H5971 of the land H776 shall worship H7812 at the door H6607 of this H1931 gate H8179 before H6440 the LORD H3068 in the sabbaths H7676 and in the new moons.

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- **Joel**: The Moon occurs three times and each time it is “Yareach”, the word month is found once in translation but not in the Hebrew Text.

- **Hosea**: uses the word Chodesh (H#2320) as Month once, and does not use the word moon at all.

- **Amos 8:5** uses the word Chodesh (H#2320) as "Moon" once.

- **Habakkuk**: uses the word “Yareach" as moon once.

- **Haggai**: uses the word Chodesh (H#2320) four times as month.

- **Zechariah**: uses the word Chodesh (H#2320) 5 times as month and once the word “Yareach” is translated as “month” (Zechariah 11:8). Twice the word “month” was added by translators.

- **1st Kings**: Chodesh (H#2320) is translated as “Month” eleven times with three times the word month is Yareach.
2nd Kings: Chodesh (H#2320) translated as “Month” 8 times with “Yareach” being translated as month one time. Chodesh is translated as “Moon” one time and “Yareach” as moon one time.

1st Chronicles: Chodesh (H#2320) is translated sixteen times as “Month” and the word “Moon” is not found in the book 2nd Chronicles: Chodesh (H#2320) is translated fourteen times as “Month” and the word “Moon” is not found.

Below is all the scriptures you can look up to see the weight of evidence that uses the Hebrew word #2320 as “Month” and NOT “Moon”.

Month, 218

Months, 37

New, 20

Moons, 11
The Hebrew word for Month \( \text{H#2320} \) is used 256 times for “Month” it is only used 20 times for the word “Moon” which in my opinion is just a mistranslation of that word.

The weight of evidence however points to the Hebrew word \( \text{H#2320} \) to mean “Month” and NOT Moon.

However in all other instances of the Tanach (“First Covenant”) the translation of “moon” is not “Chodesh” but either “Yareach” or “Ibanah”.

**To conclude this section, we have identified the following precepts:**

1. From Torah (meaning “the instructions”) the” Word “Chodesh” ONLY means “Month” and never “moon”.

2. In the Torah, Mashah (Moses) does not give any instructions that associate a new moon or the moon in any of its phases with the scriptural calendar. *(However, from archaeological evidence of the practices of the ancient Egyptian and Babylonian civilisations it is readily seen that all dominant ancient Middle East pagan nations kept their religious festivals in association with lunar month calendars.)*

3. Except for a few specific instances, the word “Chodesh” in the Hebrew text of the Tanach (Books of the “First Covenant”) it is translated as “Month”.

4. On the few occasions where "Chodesh" is translated as “New Moon”, it can readily be replaced by the translation “Month” to be compliant with the Torah of Yahuah without changing the contextual meaning of the scripture.

At this point it is important to consider an obvious question, which will be answered in the next few teachings, and that is, why does one keep a Rosh Chodesh day every month when there is NO Torah commandment to do so?

And why do people reset their calendar months every month when there is NO commandment to do so?