

# *Chodesh means Month & NOT Moon*

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## **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 in Genesis 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”.

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 silver 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 אֱלֹהִים, and they made every man his elohim, but they forsook אֱלֹהִים who had created them.

**10** And there was not a man found in those days in the whole earth, who knew אֱלֹהִים (for they served each man his own elohim) except Noach and his household, and all those who were under his counsel knew אֱלֹהִים 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 1 Samuel 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<sup>H8628</sup> the trumpet<sup>H7782</sup> **in the new moon,**<sup>H2320</sup> in the time appointed,<sup>H3677</sup> on our solemn feast<sup>H2282</sup> day.<sup>H3117</sup>

<p><b>H2320</b> חדש chôdesh kho'-desh          From <b>H2318</b>; the <b>new</b> moon; by implication a <b>month</b>: - month (-ly), new moon.</p>
<p><b>H2318</b> חדש châdash khaw-dash'          A primitive root; to <b>be new</b>; causatively to <b>rebuild</b>: - renew, repair.</p>

So the correct translation should be:

**Psalms 81:3** Blow up<sup>H8628</sup> the trumpet<sup>H7782</sup> **in the month,**<sup>H2320</sup> in the time appointed,<sup>H3677</sup> on our solemn feast<sup>H2282</sup> day.<sup>H3117</sup>

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 moon” 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, <sup>H1961</sup> that from <sup>H4480 H1767</sup> **one new moon** <sup>H2320</sup> to **another**, <sup>H2320</sup> and from <sup>H4480 H1767</sup> one sabbath <sup>H7676</sup> to another, <sup>H7676</sup> shall all <sup>H3605</sup> flesh <sup>H1320</sup> come <sup>H935</sup> to worship <sup>H7812</sup> before <sup>H6440</sup> me, saith <sup>H559</sup> Yahuah. <sup>H3068</sup>

**H2320** חֹדֶשׁ chôdesh *kho'-desh*

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

**Isaiah 66:23** And it shall come to pass, <sup>H1961</sup> that from <sup>H4480 H1767</sup> **one new month** <sup>H2320</sup> to **another new month**, <sup>H2320</sup> and from <sup>H4480 H1767</sup> one sabbath <sup>H7676</sup> to another sabbath, <sup>H7676</sup> shall all <sup>H3605</sup> flesh <sup>H1320</sup> come <sup>H935</sup> to worship <sup>H7812</sup> before <sup>H6440</sup> me, saith <sup>H559</sup> Yahuah. <sup>H3068</sup>

**Numbers 10:10** Also in the day <sup>H3117</sup> of your gladness, <sup>H8057</sup> and in your solemn days, <sup>H4150</sup> **and in the beginnings** <sup>H7218</sup> **of your months**, <sup>H2320</sup> ye shall blow <sup>H8628</sup> with the trumpets <sup>H2689</sup> over <sup>H5921</sup> your burnt offerings, <sup>H5930</sup> and over <sup>H5921</sup> the sacrifices <sup>H2077</sup> of your peace offerings; <sup>H8002</sup> that they may be <sup>H1961</sup> to you for a memorial <sup>H2146</sup> before <sup>H6440</sup> your Eloah: <sup>H430</sup> I <sup>H589</sup> am Yahuah <sup>H3068</sup> your Eloah. <sup>H430</sup>

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<sup>H3541</sup> saith<sup>H559</sup> Yahuah<sup>H136</sup> Eloah,<sup>H3069</sup> The gate<sup>H8179</sup> of the inner<sup>H6442</sup> court<sup>H2691</sup> that looketh<sup>H6437</sup> toward the east<sup>H6921</sup> shall be<sup>H1961</sup> shut<sup>H5462</sup> the six<sup>H8337</sup> working<sup>H4639</sup> days,<sup>H3117</sup> **but on the sabbath<sup>H3117 H7676</sup>** it shall be opened,<sup>H6605</sup> **and in the day<sup>H3117</sup> of the new moon<sup>H2320</sup>** it shall be opened.<sup>H6605</sup>

**Incorrect Translation Ezekiel 46:3** Likewise the people<sup>H5971</sup> of the land<sup>H776</sup> shall worship<sup>H7812</sup> at the door<sup>H6607</sup> of this<sup>H1931</sup> gate<sup>H8179</sup> before<sup>H6440</sup> the LORD<sup>H3068</sup> in the sabbaths<sup>H7676</sup> **and in the new moons.<sup>H2320</sup>**

**H2320** **חדש** chôdesh *kho'-desh*

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

**Correct Translation Ezekiel 46:1** Thus<sup>H3541</sup> saith<sup>H559</sup> Yahuah<sup>H136</sup> Eloah,<sup>H3069</sup> The gate<sup>H8179</sup> of the inner<sup>H6442</sup> court<sup>H2691</sup> that looketh<sup>H6437</sup> toward the east<sup>H6921</sup> shall be<sup>H1961</sup> shut<sup>H5462</sup> the six<sup>H8337</sup> working<sup>H4639</sup> days,<sup>H3117</sup> **but on the Sabbath Day<sup>H3117 H7676</sup>** it shall be opened,<sup>H6605</sup> **and in the day<sup>H3117</sup> of the new month<sup>H2320</sup>** it shall be opened.<sup>H6605</sup>

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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

[Gen 7:11](#) (2), [Gen 8:4-5](#) (4), [Gen 29:13-14](#) (4), [Exo 12:2-3](#) (3), [Exo 12:6](#), [Exo 12:18](#) (2), [Exo 13:4-5](#) (2), [Exo 19:1](#) (2), [Exo 23:15](#), [Exo 34:18](#) (2), [Exo 40:2](#), [Exo 40:17](#) (2), [Lev 16:29](#) (2), [Lev 23:5-6](#) (2), [Lev 23:24](#) (2), [Lev 23:27](#), [Lev 23:32](#), [Lev 23:34](#), [Lev 23:39](#), [Lev 23:41](#), [Lev 25:9](#), [Lev 27:6](#), [Num 1:1](#), [Num 1:18](#), [Num 3:15](#), [Num 3:22](#), [Num 3:28](#), [Num 3:34](#), [Num 3:39-40](#) (2), [Num 3:43](#), [Num 9:1](#), [Num 9:3](#), [Num 9:5](#), [Num 9:11](#), [Num 9:22](#), [Num 10:11](#), [Num 11:20-21](#) (2), [Num 18:16](#), [Num 20:1](#), [Num 26:62](#), [Num 28:14](#), [Num 28:16-17](#) (2), [Num 29:1](#) (2), [Num 29:6-7](#) (2), [Num 29:12](#), [Num 33:3](#) (2), [Num 33:38](#), [Deu 1:3](#) (2), [Deu 16:1](#) (2), [Jos 4:19](#), [Jos 5:10](#), [1Sa 20:27](#), [1Sa 20:34](#), [1Ki 4:7](#), [1Ki 4:27](#), [1Ki 5:14](#) (2), [1Ki 6:1](#) (2), [1Ki 6:38](#), [1Ki 8:2](#), [1Ki 12:32-33](#) (4), [2Ki 25:1](#) (2), [2Ki 25:3](#), [2Ki 25:8](#) (2), [2Ki 25:25](#), [2Ki 25:27](#) (2), [1Ch 12:15](#), [1 Chr 27](#) (15), [1 Chr 27](#) (15), [2Ch 5:2-3](#) (2), [2Ch 15:10](#) (2), [2Ch 29:3](#), [2Ch 29:17](#) (3), [2Ch 30:2](#), [2Ch 30:13](#), [2Ch 30:15](#), [2Ch 31:7](#) (2), [2Ch 35:1](#), [Ezr 3:1](#), [Ezr 3:6](#), [Ezr 3:8](#), [Ezr 6:19](#), [Ezr 7:8-9](#) (3), [Ezr 8:31](#), [Ezr 10:9](#) (2), [Ezr 10:16-17](#) (2), [Neh 2:1](#) (2), [Neh 7:73](#), [Neh 8:2](#), [Neh 8:14](#), [Neh 9:1](#), [Est 2:16](#) (2), [Est 3:7](#) (5), [Est 3:12-13](#) (3), [Est 8:9](#) (2), [Est 8:12](#) (2), [Est 9:1](#) (2), [Est 9:15](#), [Est 9:17](#), [Est 9:19](#), [Est 9:21-22](#) (2), [Jer 1:3](#), [Jer 2:24](#), [Jer 28:1](#), [Jer 28:17](#), [Jer 36:9](#), [Jer 36:22](#), [Jer 39:1-2](#) (3), [Jer 41:1](#), [Jer 52:4](#) (2), [Jer 52:6](#) (2), [Jer 52:12](#) (2), [Jer 52:31](#) (2), [Eze 1:1-2](#) (2), [Eze 29:1](#) (6), [Eze 29:17](#), [Eze 30:20](#) (2), [Eze 32:1](#) (3), [Eze 32:17](#), [Eze 33:21](#), [Eze 40:1](#), [Eze 45:18](#), [Eze 45:20-21](#) (2), [Eze 45:25](#), [Dan 10:4](#), [Hos 5:7](#), [Hag 1:1](#) (2), [Hag 1:15](#), [Hag 2:1](#), [Hag 2:20](#), [Zec 1:1](#), [Zec 1:7](#) (2), [Zec 7:3](#)

### Months, 37

[Gen 38:24](#), [Exo 12:2](#), [Num 28:10-11](#) (2), [Num 28:14](#), [Jdg 11:37-39](#) (3), [Jdg 19:2](#), [Jdg 20:47](#), [1Sa 6:1](#), [1Sa 27:7](#), [2Sa 2:11](#), [2Sa 5:5](#), [2Sa 6:11](#), [2Sa 24:8](#), [2Sa 24:13](#), [1Ki 5:14](#), [1Ki 11:16](#), [2Ki 15:8](#), [2Ki 23:31](#), [2Ki 24:8](#), [1Ch 3:4](#), [1Ch 13:14](#), [1Ch 21:12](#), [1Ch 27:1](#), [2Ch 36:2](#), [2Ch 36:9](#), [Est 2:12](#) (3), [Job 14:5](#), [Job 21:21](#), [Eze 39:12](#), [Eze 39:14](#), [Eze 47:12](#), [Amo 4:7](#)

### New, 20

[1Sa 20:5](#), [1Sa 20:18](#), [1Sa 20:24](#), [2Ki 4:23](#), [1Ch 23:31](#), [2Ch 2:4](#), [2Ch 8:13](#), [2Ch 31:3](#), [Ezr 3:5](#), [Neh 10:33](#), [Psa 81:3](#), [Isa 1:13-14](#) (2), [Isa 66:23](#), [Eze 45:17](#), [Eze 46:1](#), [Eze 46:3](#), [Eze 46:6](#), [Hos 2:11](#), [Amo 8:5](#)

### Moons, 11

[1Ch 23:31](#), [2Ch 2:4](#), [2Ch 8:13](#), [2Ch 31:3](#), [Ezr 3:5](#), [Neh 10:33](#), [Isa 1:13-14](#) (2), [Eze 45:17](#), [Eze 46:3](#), [Hos 2:11](#)

## **Moon, 9**

[1Sa 20:5](#), [1Sa 20:18](#), [1Sa 20:24](#), [2Ki 4:23](#), [Psa 81:3](#), [Isa 66:23](#), [Eze 46:1](#), [Eze 46:6](#),  
[Amo 8:5](#)

## **Monthly, 1**

[Isa 47:13](#)

The Hebrew word for Month **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 #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?