

The Full Moon is New Moon Theory

By Sha'ul bayn Yahukhenun ha Yahudah

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The Way of the Most High

“Exalting belief Our Father, the Most High יהוה (YaHUAH), through His TaNaK (falsely called the ‘Old Testament’).”

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As usual, with regards to the Messianic movement, Karaite movement, or the true calendar movement, there are a number of misunderstandings we need to work through. Some of these take more time than others. The issue of the full moon being the New Moon festival is one that shouldn't require more than a passing thought. But, strangely enough, I have received an email from time to time on this issue. Therefore, it seems to me that there are a number of people who are falling into this theory and we should address this.

There are not a large number of websites or groups that promote the full moon as the New Moon festival of Scripture. Nor am I going to mention them here, since I don't want them to receive any readership. But one thing is certain. I have not seen a TaNaK-only website promoting this theory. In other words, mostly everyone I have seen promoting this idea comes from a "Messianic Jewish" way of life. In the past, being a Messianic, I never had a problem with this. But having come out of the "New Testament," I can say that most Messianic scholarship is questionable, as it is not truly based on the TaNaK. Most only have a vague amount of learning when it comes to the TaNaK and a fluent awareness of the original language of Scripture... Aibreit (Hebrew script). I also take issue with Jewish sites, but at least they are not deceived by "New Testament" statements.

Next, I want to make it clear that while these "full moon is the New Moon" theorists claim to be based on a whole message of Scripture, they really base their theory on a single text, Psalm 81:4 (vs. 3 in Bibles). Surprisingly, these websites usually quote all or part of the original words, which are "taqai-oo b'khdash shupayr b'kasah," meaning "blow the ram's horn on the New Moon, at the appointed time (kasah)." The word "kasah" does not mean "full," and in the past we supposed it meant "hidden." New Moon occurs when the moon is hidden, or completely black, dark. We rest on that day, even as the moon is considered dark and resting. Thus, Psalm 81:3 refers to the time of the New Moon festival, and we should translate "kasah" literally as "hidden." That is how the creation account in B'rasheet (Gen.) 1 begins as well, with a dark planet, waiting for the first day of the creation week to begin with the appearance of light. With the first occurrence of light, the crescent, our first work day of the first week of the month begins, even as in the creation account statement of "let there be light." But Psalm 81:3 refers to two separate times. We are to blow the ram's horn at the time of the New Moon, and also at the "appointed time" (kasah). To see that "kasah" does mean "hidden," see B'rasheet (Gen.) 7:19, where the waters of the flood "covered" or "hid" the mountains. The exact word in this case is "wa'y'kasu," meaning "and then covered." While Masoretic vowel-pointing may vowel-point this word differently as "keseh" in some places of the TaNaK, that is inappropriate. It is the same word and same spelling.

Some of these full moon New Moon observing websites will also refer to the exact reference of "kasah" in Proverbs 7:20 as well, although they might not quote it verbatim. The reason they probably don't quote it verbatim is because it doesn't help their theory. Proverbs 7:20 has no reference to "full" moon or even "full." It is a Scriptural text which speaks about a person returning home with a bag of money at a time that is "kasah," meaning "hidden" or "appointed." **In ancient times, people didn't know when they were going to be back exactly, due to travel, weather or other circumstances.** Or if they were being exact, then they could make an appointment of course. Thus, "kasah" refers to an appointed time when the journeying worker would return home, or a

hidden time. Psalm 81:3 refers to an appointed time, but it is the time of the full moon, the 15th of the month, the second Sh'bayt. The rest of the context of Psalm 81 shows what time period of the month this is referring to, the same time period as Passover. Verse 7 explains that YaH answered them at Meribayh. This refers to Sh'moot, the Exodus. Full moon theorists have combined the full moon period, the theme of this chapter, and mistaken it for the two separate festivals mentioned in verse 3. There is a distinction there between the New Moon festival and the "time appointed" (kasah).

The best and most explicit way to understand Psalm 81:3 is that it is referring to the New Moon festival as an "appointed time" (Kasah), and that the rest of Psalm 81 is simply a Psalm about their Passover deliverance, and is only related to New Moon festival because it was a law given to Yusap (Joseph) when he went through the land of M'tsrayim (Egypt). Verses four and five are proof of this. Thus, Psalm 81 begins with talking about New Moon festival, and then it describes when the law of celebrating with the ram's horn came to pass.

Full moon observant websites may also refer to Ayub (Job) 26:9. Again, this is unrelated and has reference to the "throne" (kasah) of YaH, not some "full moon" New Moon festival. The throne or hidden part of the moon's beginning and reign begins in its dark phase.

Another problem with the full moon theory is that the moon is full of light for at least two nights. It is never full for only one night. According to Scripture, New Moon festival is a one OR two day festival, but NOT ALWAYS a two day festival. How do "full moon" New moon festival believers explain that the moon is always full for at least two nights?

I believe this should be enough to show that the "full moon" is not the New Moon festival that we see in Scripture. But, I must speak to the issue of the apocryphal writings. Since many people believe in the apocryphal writing of Khenuk (Enoch), the full moon advocates refer to his writings in this regard. I am not going to quote it, because all I want to say on this issue is that we do not believe that writings like Khenuk (Enoch), Y'shir (Jasher) and others are in accordance with the TaNaK. Having painstakingly read through these and other writings in the past, it should be easily noted that they contradict the TaNaK time after time. This is the reason why they are not in today's versions of the TaNaK. The Most High warned not to add to the words of His Scriptures, but the writers of these apocryphal writings certainly did. They change the original accounts of Abraham (Abraham), M'shih (Moses) and others.

YaH Khey (YaH lives),
Sha'ul and Alish'bai