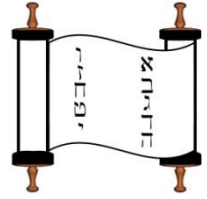




ROSH CHODESH

A WEEKDAY?
A SHABBAT?
OR A DAY OF ITS OWN?



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10th month of 5991
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WHAT IS ROSH CHODESH / NEW MOON?

MELECHIM BET 4:23 And he said, Why will you go to him today? It is **neither Rosh Chodesh/New Moon, nor Shabbat**. And she said, All shall be well.

YESHAYAHU 66:23 And it shall come to pass, that from **one Rosh Chodesh/New Moon to another**, and from **one Shabbat to another**, all flesh shall come to worship before Me, says YHWH.

YECHEZKEL 45:17 And it shall be the Nasi's part to give burnt offerings, and grain offerings, and drink offerings, in the moadim, and in the **Rosh Chodashim**, and in the **Shabbats**, in all appointed times of Beit Yisrael: He shall prepare the sin offering, and the grain offering, and the burnt offering, and the shalom offerings, to make reconciliation for Beit Yisrael.

YECHEZKEL 46:1 This says the Master YHWH; The gate of the inner courtyard that looks toward the east shall be **shut the six working days**; but **on the Shabbat** it shall be opened, and **in the day of the Rosh Chodesh/New Moon** it shall be opened.

YECHEZKEL 46:4 And the burnt offering that the Nasi shall offer to YHWH on the **Shabbat day** shall be six lambs without blemish, and a ram without blemish **6** And in the day of the **Rosh Chodesh** it shall be a young bull without blemish, and six lambs, and a ram: they shall be without blemish.

QOLESAYAH 2:16 Let no individual man therefore judge you in meat, or in drink, or in respect **of a moed**, or in the **Rosh Chodesh**, or in the **Shabbat days**

AHMOS 8:5 Saying, When will the **Rosh Chodesh be gone**, that we may sell our corn? **And the Shabbat**, that we may set forth wheat, making the ephah small, and the shekel large, and falsifying the balances by deceit?

In all the above verses, the Rosh Chodesh is always referred to as a separate day, just as is Shabbat and the moadim. Rosh Chodesh (New Moon or New Month) **is a day of its own**. It is not a Shabbat, but is similar to a Shabbat, as it is always referred to as a similar day as we just read. “...but **on the Shabbat** it shall be opened, and **in the day of the Rosh Chodesh** it shall be opened...” “...It is **neither Rosh Chodesh, nor Shabbat...**”

Rosh Chodesh is not one of the high moadim, a feast day only occurs one time a year. (i.e. Yom HaKippurim only happens one time a year)

Rosh Chodesh, on the other hand, occurs **1 time every month**. Just like the **Shabbat occurs 1 time every week**.

Why is Rosh Chodesh to be kept? Rosh Chodesh is the **1st Day of the month**, it is set-apart from the rest of the month, as the **1st day of a new month, it is YHWHs**. The ‘**first**’ things being YHWHs is taught throughout His Word. Here are just a couple examples:

SHEMOTH 22:29 You shall not delay to offer the **first of your ripe fruits**, and of your liquors: the **bachor of your sons** shall you give to Me.

DEVARIM 15:19 All the **bachor males** that come from your herd and from your flock you **shall set it apart to YHWH your Elohim**: you shall do no work with the **bachor** of your herd, nor shear the **bachor** of your sheep.

YAHOSHUA 6:16 And it came to pass at the seventh time, when the Kohanim blew with the shofars, Yahoshua said to the people, Shout; for YHWH has given you the city. 17 **And the city shall be cursed, and all that is in it belongs to YHWH**: Only Rachav the harlot shall live, she and all that are with her in her bayit, because she hid the messengers that we sent.

Why did I include the verse here in Yahoshua? Well... Why did everything in Yericho belong to YHWH? **Why did it have to be burned**? **Why was Achan stoned for taking a little gold, silver, and a few garments**? Look at the **city of Ai**, it was the **next city** on the list, and when they destroyed it **all of Yisrael was allowed to take of the spoil**.

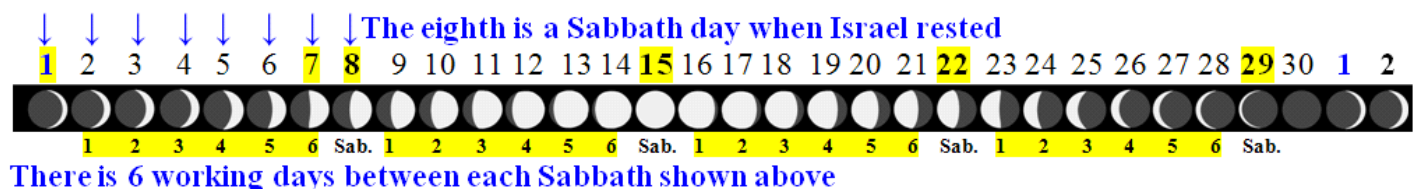
Yericho was the **1st City that was Destroyed** since they had come into the land that YHWH had promised Yisrael. **It was a burnt sacrifice unto YHWH. The 1st of everything belongs to YHWH, such is also the case of Rosh Chodesh.** It is the first of the month, and the first of every month is YHWHs.

This is why that Yisrael is Commanded to open the eastern gate of court for the Bayit of YHWH in both the Rosh Chodesh and also on the Shabbat. It is a day, that is set-apart, in which we are to gather for teaching, praise, worship, and service unto YHWH.

Speaking of Yahoshua and Yericho: **Sefer Yahshar/Book of Jasher 88:10** And the people went up from Yarden on the **tenth day of the first month**, and they encamped in Gilgal at the eastern corner of Yericho. 11 And the children of **Yisrael kept the Pesach** in Gilgal, in the plains of Yericho, on the **fourteenth day at the month**, as it is written in the Torah of Moshe. 12 And the manna ceased **at that time on the next day after the Pesach**, and there was no more manna for the children of Yisrael, and they ate of the produce of the land of Kanaan. 13 And Yericho was entirely closed against the children of Yisrael, no one came out or went in. 14 And it was in the **second month, on the first day of the month**, that YHWH said to Yahoshua, Rise up, behold I have given Yericho into your hand with all the people of it; and all your fighting men shall go around the city, once each day, **this shall you do for six days**. 15 And the kohanim shall blow upon shofars, and when you shall hear the sound of the shofar, all the people shall give a great shouting that the walls of the city shall fall down; all the people shall go up every man against his opponent. 16 And Yahoshua did so according to all that YHWH had commanded him. 17 And on the **seventh day** they went around the city seven times, and the kohanim blew upon the shofars.

Here we see YHWH Commanded Yahoshua and Yisrael began to walk around Yericho 1 time a day for six Days, and then on the 7th day, they walked 7 times. They began to walk on the 1st day of the 2nd month. So they walked 1 time a day on the 1st, 2nd, 3rd, 4th, 5th, & 6th. Then on the 7th day of the month, they walked around Yericho 7 times, the walls fell and Yericho was delivered into their hand. So at the end of the 7th day, they rested! It began the 8th day of the month a Shabbat.

Figure # 8



ROSH CHODESH: COUNTED WITH THE 7 DAY WEEK?

If Rosh Chodesh is to be counted as a day of the week, then how can we explain this verse:

YECHAZKEL 46:1 This says the Master YHWH; The gate of the inner courtyard that looks toward the east **shall be shut the six working days**; but **on the Shabbat** it shall be opened, and **in the day of the Rosh Chodesh** it shall be opened.

Yes I know that this speaks of the 7th day Millennial reign, but YHWH's Word never changes. This would have also been the practice during the 1st and 2nd temples.

If Rosh Chodesh were **also counted as a day of the week**, and **If** the weekly cycle is six working days, Shabbat, six working days Shabbat, etc etc etc.

Then there is either one of two views for this verse:

#1. This verse contradicts itself.....

OR

#2. When Rosh Chodesh falls upon one of the six working days: One would have to break part of this Scripture. Either the six day work week is broken. And the eastern gate is opened on one of the six working days anyway because Rosh Chodesh fell upon that workday. **OR** the gate is kept closed on Rosh Chodesh because it is one of the six work days of the week.

Now we all know that the Scriptures don't contradict each other, let alone a single verse contradicting itself. And YHWH didn't make a Command here that He knew one part would have to be broken, for another part to be observed. So that must mean that there is another solution, which means that we must change our perspective of this verse.

The Solar-Lunar Calendar on the other hand, fits this verse perfectly. Rosh Chodesh isn't counted, and does not fall upon, one of the six work days of the week. There are always six work day in the week, with the Shabbat always making the 7th Day of the week.

Shalom Alchem Yahushua Ha Moshiach Baruch Beshem!

(May Peace and Blessings be upon you in Yahushua the Moshiachs Blessed Name!)

Yahushua ben Moshe Elyahu

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"No Scripture Ever Contradicts another Scripture, if it seems to we just need to adjust our perspective until we can see them clearly. Unless you can use All the Scriptures without throwing any out, you can't Teach that subject Fully or Correctly."