

## **Is the Full Moon a part of God's Biblical Calendar??**

Many Churches of God teach and believe that the Full Moon has a role in God's Calendar. They claim that the 15th of Abib and 15th of Tishri must always fall on the full moon. They also claim that the Judaic Rabbinical calendar of Hillel has been designed to ensure that this will always occur and is thus the correct Holy Day calendar.

These claims need to be examined critically to see what basis they have and if the claimed "perfection" of the Rabbinical calendar in this respect is true. This paper will examine these claims and show that the full moon has no role in God's Calendar and that the Rabbinical calendar does not consistently place the above Holy Days on the full moon.

### **The Meaning of *Keceh***

When I first heard of the claim that the full moon must occur on 15<sup>th</sup> of Abib and Tishri, I searched the King James translation of the Bible, using both the Online Bible software and Strong's Concordance and was not able to find one single reference to the full moon, let alone a reference which says that the two dates above must occur on the full moon. Eventually I discovered the claim is based on a different translation of Psalm 81:3. The KJV translated this verse as (from the Online Bible):

Ps 81:3 Blow up <08628> (8 798) the trumpet <07782> in the new moon <02320>, in the time appointed <03677>, on our solemn feast <02282> day <03117>.

The Strong's numbers are in brackets. Those favouring the full moon theory change "time appointed" to read "full moon", claiming that this is the correct translation of *keceh* כֶּעֶחַ (Strong's 3677). Some support is given to this idea by the NKJV, which translates it as "full moon" in this verse.

## 2

### Full Moon and the Biblical Calendar

*Keceh* is only used twice in the Bible, here and at Proverbs 7:20 where it is translated this way in the KJV:

Pro 7:20 He hath taken <03947> (8804) a bag <06872> of money <03701> with him <03027>, and will come <0935> (8799) home <01004> at the day <03117> appointed <03677>.

This time the NKJV agrees with the KJV. The translation problem here is two differing proposed derivations of *kece* (or *keceh*). The “full mooners” like the one which claims *kece* means fullness and comes from *kacah* (Strong’s 3680) which means “to cover or conceal” (Online Bible). The implication is that the moon is covered (or “concealed”??) with light. This dubious suggestion is further weakened by the simple fact that the moon (*yareach* Strong’s 3394) is never mentioned.

Wilson (Old Testament Word Studies, pg 18) says this: “The most probable derivation is from *kacac*: to number, to reckon (*Strong’s 3699*); and so it refers to specially appointed feasts, as of the Passover, of the Feast of Tabernacles.”

Wilson’s derivation matches with the KJV and fits well with the use of “appointed”, meaning “at the correctly determined date”. This translation, in the case of Psalms 81:3 particularly, is confirmed by Numbers 10:10 which specifies that “in the day <03117> of your gladness <08057>, and in your solemn days <04150>, and in the beginnings <07218> of your months <02320>, ye shall blow <08628> (8804) with the trumpets <02689>”. That it, all the times Psalms 81:3 says to blow the trumpets agree with Numbers 10:10.

So we see that *keceh* in Psalms 81:3 need not, and almost certainly does not, mean fullness and most definitely does not say “fullness of the moon”.

The Full-mooners are careful not to mention that the full moon is

important in many pagan religions. The night of the full moon is frequently the time of their most immoral rituals.

### **Full Moons and the Rabbinical Calendar**

Fred Coulter, a pastor of the CBCG and a “full-mooner”, states that in the 30 years he has been keeping the Holy Days, he has never known the Jewish calculated calendar to be wrong about these days occurring on the full moon. Out of curiosity I compared these dates on the Rabbinical calendar he uses with the time of the full moon. The full moon is correctly defined and used astronomically as the time at which the moon is as close to opposite the sun in reference to the earth on each orbit of the moon. The results for twenty years are shown in Tables 1 and 2. Note that the full moon times are given for Jerusalem’s time zone, which Fred agrees is the correct location for applying the results of the calendar. As the table shows, the Jewish calendar is wrong for half of these dates.

One must wonder how Fred “determined” that all of these dates were on the full moon. Was it by observation of the moon’s shape or its rising time? The moon often appears to be fully illuminated for two nights of each cycle. It’s rising time also only provides a rough estimate of the moon’s fullness. These observations are thus too vague to be useful for determining the dates of God’s calendar. They are also useless for visually determining the start of the month as the full moon does not occur until about halfway through the month.

The dates and times in my table can be checked in any astronomical almanac and with our calendric software on our website. The astronomical calculations in ‘our’ programs are really the end result of the calculations of many generations of astronomers, who have steadily refined and improved their calculations. In contrast, the Jewish cabalists responsible for the Rabbinical calendar stopped refining their calculations many centuries ago, when their traditions became more important to them than accuracy. If you are honest, you

#### 4

### Full Moon and the Biblical Calendar

must admit that the Rabbinical calendar is woefully inaccurate in this matter. The conflict between the visible new moons and full moons as to the start of the months is no better when using direct observation of the new moons either. The visible new moon and full moon times quite simply are conflicting and non-compatible systems. And that is why the full moons are not, and cannot be, part of God's Calendar.

The good news here is that the full moons are not critical to the calendar. The visible new moons are. Think again on this: *And God said, Let there be lights in the expanse of the heavens to divide between the day and the night; and let them be for signs, and for appointed times, and for days, and years:* Genesis 1:14

The Hebrew word מועד *mow'ed*, translated as appointed times here, is used to refer to God's Holy Days in such passages as Exodus 23:15 and 34:18, 2 Chronicles 8:13, etc. So God **says** He gave us His sun and moon to determine the times of his Holy Days. He does **not say**, anywhere, that He has given the Jews the authority to replace His 'lights' with their calculations to determine His appointed times.

The article ***God's Calendar and the Sign of Jonah*** and our calendric programs clearly show that the Rabbinical calendar is even worse at calculating the visibility of the New Moon than it is at coordinating the 15<sup>th</sup> of the month with the full moons. In fact it gets 75% of the Abib 1 dates wrong and 95% of the Tishri 1 dates wrong. In 1989 and 2008 the Rabbinical calendar even claims the Abib new moon will be seen on evenings when the moon has set about half an hour before the sun, which is utterly impossible. What shall we trust, the inaccurate calculations of some long-dead Talmudic scholars or the visible new moon which God gave us to determine His Holy Days?

<b>Fifteenth Day of Abib</b>				
<b>Year</b>	<b>Judaic Calc.</b>	<b>Full moon Date</b>	<b>Time</b>	<b>Difference (Days)</b>
1980	1/4	31/3	17:13	+1
1981	19/4	19/4	9:58	✓
1982	8/4	8/4	12:17	✓
1983	29/3	28/3	21:26	✓
1984	17/4	15/4	21:09	+1
1985	6/4	5/4	13:32	+1
1986	24/4	24/4	14:46	✓
1987	14/4	14/4	4:31	✓
1988	2/4	2/4	11:21	✓
1989	20/4	21/4	5:13	-1
1990	10/4	10/4	8:17	✓
1991	30/3	30/3	9:16	✓
1992	18/4	17/4	6:41	+1
1993	6/4	6/4	20:42	-1
1994	27/3	27/3	13:09	✓
1995	15/4	15/4	14:08	✓
1996	4/4	4/4	2:07	✓
1997	22/4	22/4	22:34	-1
1998	11/4	12/4	0:22	-1
1999	1/4	1/4	0:48	✓

**Table 1: Comparison of Rabbinical Calculated Calendar with Actual Full Moons for Abib.**

Differences show that only 12 of the 20 Abib 15 dates occur on a full moon when allowance is made for dusk to dusk days. (A dusk at 18:30 hours and the Jerusalem time zone is assumed.)

## Full Moon and the Biblical Calendar

<b>Fifteenth Day of Tishri</b>				
<b>Year</b>	<b>Judaic Calc.</b>	<b>Full moon</b>		<b>Difference (Days)</b>
		<b>Date</b>	<b>Time</b>	
1980	25/9	24/9	14:08	+1
1981	13/10	13/10	14:50	✓
1982	2/10	3/10	3:09	-1
1983	22/9	22/9	8:37	✓
1984	11/10	10/10	1:59	+1
1985	30/9	29/9	2:07	+1
1986	18/10	17/10	21:20	✓
1987	8/10	7/10	6:10	+1
1988	26/9	25/9	21:06	✓
1989	14/10	14/10	22:31	+1
1990	4/10	4/10	14:01	✓
1991	23/9	24/9	0:39	-1
1992	12/10	11/10	20:03	✓
1993	30/9	30/9	20:53	-1
1994	20/9	19/9	21:58	✓
1995	9/10	8/10	17:50	+1
1996	28/9	27/9	4:49	+1
1997	16/10	16/10	5:45	✓
1998	5/10	5/10	22:11	-1
1999	25/9	25/9	12:51	✓

**Table 2: Comparison of Rabbinical Calculated Calendar with Actual Full Moons for Tishri.**

Differences show that only 9 of the 20 Tishri 15 dates occur on the full moon when allowance is made for dusk to dusk days. (A dusk at 18:30 hours and the Jerusalem time zone is assumed.)

It puzzles me that those who use Judaism's Hillel calendar are so eager to believe Maimonides' claim that their calendar goes all the way back to Abraham when there are dates more recent than the

Jewish Talmud, written well after Christ walked the earth, which clearly contradict the Rabbinical calculations (See [\*God's Calendar and the Sign of Jonah\*](#)). And why does the Bible not record Jesus' rejection of the Rabbinical calendar? Jesus did not need to reject it because it was not being used to determine the dates of God's Holy Days then.

The dates of God's Calendar are simply and easily established by anyone living in Jerusalem with normal eyesight. It does not require the complex, arcane calculations of the Judaic Rabbis. Our need for any calculation arises only for (1) convenience in predicting beforehand when the Holy Days will be, (2) establishing the visibility of the New Moon on evenings when the western horizon is obscured by cloud, (3) use by people living in locations distant from Jerusalem and (4) establishing the dates of the Holy Days in bygone years. Obviously the calculations are only of value if they accurately predict the visible new moons. The basics of our calendar software have been tested for many decades in Jerusalem against the actual visible new moon and have proven to be reliable.

The Bible does not spell out in one neat little passage every nuance of God's Calendar. Nor does it set out the Christian meaning and details of God's Plan of Salvation in one neat little passage. Does that mean we should refuse to accept God's Plan of Salvation as revealed by His weekly and Annual Sabbaths? Of course not! The same principle applies to God's Calendar. The Bible provides all the information needed to establish His calendar if one is willing to do a little work. This claim is verified by the fact that many Christians (and the Karaite Jews) have independently gone into the Scriptures and have come out with the same calendar system.

The conclusions are inescapable: *Kece* means "fullness of time" and the Rabbinical calendar does not consistently place the 15<sup>th</sup> of Abib and Tishri on the day of the full moon. The full moon and the Rabbinical Calendar are not parts of God's Calendar.

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