

~MOON (792)

[Hebrew, *ya-re'ach*, Greek, *se-le'ne*]

.. New Moon Observance

.. Moon Worship

.. In The Common Era

- The lesser luminary for dominating the night, provided by God as a means for marking, appointed times.
- And God proceeded to make the two great luminaries, the greater luminary for dominating the day and the lesser luminary for dominating the night, and also the stars. (**Genesis 1:16**)
- He has made the **moon** for appointed times, the sun itself knows well where it sets. (**Psalms 104:19**)
- This is what Yehowah, the Giver of the sun for light by day, the statutes of the **moon** and the stars for light by night, the One stirring up the sea that its waves may become boisterous, the One whose name is Yehowah of armies, has said. (**Jeremiah 31:35**)
- The glory of the sun is one sort, and the glory of the **moon** is another, and the glory of the stars is another, in fact, star differs from star in glory. (**1 Corinthians 15:41**)
- The **Hebrew** word for **moon** *ya-re'ach* is closely related to the Hebrew word *ye'rach*, meaning lunar month. Since the lunar month always began with the appearing of the new moon, **Hebrew**, *cho'dhesh*, the term, **new moon** also came to mean **month**.
- In the six hundredth year of Noah's life, in the second **month**, on the seventeenth day of the **month**, on this day all the springs of the vast watery deep were broken open and the floodgates of the heavens were opened. (**Genesis 7:11**)
- This **month** will be the start of the **months** for you. It will be the first of the months of the year for you. (**Exodus 12:2**)
- And it will certainly occur that from **new moon** to new moon and from Sabbath to Sabbath all flesh will come in to bow down before me, Yehowah has said. (**Isaiah 66:23**)

- The Greek word *se-le'ne* is rendered, **moon**, while the Greek word *men* has the idea of a lunar period.
- But after these days Elizabeth his wife became pregnant, and she kept herself secluded for five months, saying; (**Luke 1:24**)
- You are scrupulously observing days and months and seasons and years. (**Galatians 4:10**)
- Therefore let no man judge you in eating and drinking or in respect of a festival or of an observance of the new **moon** or of a Sabbath. (**Colossians 2:16**)
- Where *ne-o-me-ni'a*, **new moon** occurs.
- The word *leva-nah'*, meaning, **white**, occurs three times in the Hebrew text poetically describing the white brilliance of the full **moon** that is particularly evident in Bible lands.
- Who is this woman that is looking down like the dawn, beautiful like the full **moon**, pure like the glowing sun, awesome as companies gathered around banners? (**Song of Solomon 6:10**)
- And the full **moon** has become abashed, and the glowing sun has become ashamed, for Yehowah of armies has become king in Mount Zion and in Jerusalem and in front of his elderly men with glory. (**Isaiah 24:23**)
- And the light of the full **moon** must become as the light of the glowing sun, and the very light of the glowing sun will become seven times as much, like the light of seven days, in the day that Yehowah binds up the breakdown of his people and heals even the severe wound resulting from the stroke by him. (**Isaiah 30:26**)
- The word *ke'se'* or *ke'seh*, meaning, full **moon**, also appears twice.
- On the new **moon**, blow the horn, on the full moon, for the day of our festival. (**Psalms 81:3**)
- A bag of money he has taken in his hand. On the day of the full **moon** he will come to his house. (**Proverbs 7:20**)

- Since the average lunation from new **moon** to new moon is about 29 days, 12 hours, 44 minutes in length, the ancient lunar months had either 29 or 30 days.

- This may originally have been determined by simple observation of the appearance of the new moons crescent, but in David's time we find evidence of its being calculated beforehand.

- At this David said to Jonathan; Look! Tomorrow is new **moon**, and I myself ought, without fail, to be sitting with the king to eat, and you must send me away, and I must conceal myself in the field until the evening on the third day. (1 Samuel 20:5)

- And Jonathan went on to say to him; Tomorrow is new **moon**, and you will certainly be missed, because your seat will be vacant. (1 Samuel 20:18)

- And David proceeded to conceal himself in the field. And it came to be new **moon**, and the king took his seat at the meal to eat. (1 Samuel 20:24)

- And the king was sitting in his seat as at other times, in the seat by the wall, and Jonathan was facing him, and Abner was sitting at Saul's side, but David's place was vacant. (1 Samuel 20:25)

- And Saul did not say anything at all on that day, for he said to himself; Something has happened so that he is not clean, for he has not been cleansed. (1 Samuel 20:26)

- And it came about the day after the new **moon**, on the second day, that David's place continued vacant. At this Saul said to Jonathan his son; Why has not the son of Jesse come to the meal either yesterday or today? (1 Samuel 20:27)

- So Jonathan answered Saul; David earnestly asked leave of absence from me to go to Bethlehem. (1 Samuel 20:28)

- And he went on to say; Send me away, please, because we have a family sacrifice in the city, and it was my own brother that commanded me. So now, if I have found favor in your eyes, let me slip away, please, that I may see my brothers. That is why he has not come to the king's table.

- And he went on to say; Send me away, please, because we have a family sacrifice in the city, and it was my own brother that commanded me. So now, if I have found favor in your eyes, let me slip away, please, that I may see my brothers. That is why he has not come to the king's table. (1 Samuel 20:29)
- Nevertheless, in postexilic times the Mishnah [Rosh Ha-Shanah 1:3–2:7], states that the Jewish Sanhedrin met early in the morning on the 30th day of each of seven months in the year to determine the time of the new moon.
- Watchmen were posted on high vantage points around Jerusalem and carried immediate report to the Jewish court after sighting the new moon.
- Upon receiving sufficient testimony, the court announced, It is consecrated, officially marking the start of a new month. If cloudy skies or fog caused poor visibility, then the preceding month was declared to have had 30 days, and the new month began on the day following the court assembly.
- It is also said that further announcement was made by a signal fire lit on the Mount of Olives, which was then repeated on other high points throughout the country. This method was evidently replaced later by the dispatching of messengers to carry the news.
- In the fourth century of our Common Era a standardized or continuous calendar was established so that the Jewish months came to have a fixed number of days, with the exception of Heshvan and Chislev as well as the month Adar, which still vary between 29 and 30 days according to certain calculations.

•• New Moon Observance

- Among the Jews each new moon marked the occasion for the blowing of trumpets and the offering up of sacrifices according to the Law covenant.
- And in the day of your rejoicing and in your festal seasons and at the commencements of your months, you must blow on the trumpets over your burnt offerings and your communion sacrifices, and their use must serve as a memorial for you before your God. I am Yehowah your God. (Numbers 10:10)

- Here I am building a house to the name of Yehowah my God to sanctify it to him, to burn perfumed incense before him, with the constant layer bread and burnt offerings in the morning and in the evening, on the Sabbaths and on the new **moons** and at the festival seasons of Yehowah our God. To time indefinite this will be upon Israel. (**2 Chronicles 2:4**)
- On the new **moon**, blow the horn, on the full moon, for the day of our festival. (**Psalms 81:3**)
- Stop bringing in any more valueless grain offerings. Incense, it is something detestable to me. New **moon** and Sabbath, the calling of a convention, I cannot put up with the use of uncanny power along with the solemn assembly. (**Isaiah 1:13**)
- Your new **moons** and your festal seasons my soul has hated. To me they have become a burden, I have become tired of bearing them. (**Isaiah 1:14**)
- The offerings prescribed were, in fact, even greater than those normally offered on the regular Sabbath days.
- However, on the Sabbath day there will be two sound year-old male lambs and two tenth measures of fine flour as a grain offering moistened with oil, together with its drink offering. (**Numbers 28:9**)
- As a Sabbath burnt offering on its Sabbath, along with the constant burnt offering and its drink offering. (**Numbers 28:10**)
- And at the commencements of your months you people will present as a burnt offering to Yehowah two young bulls and one ram, seven sound male lambs each a year old. (**Numbers 28:11**)
- And three tenth measures of fine flour as a grain offering moistened with oil for each bull and two tenth measures of fine flour as a grain offering moistened with oil for the one ram. (**Numbers 28:12**)
- And a tenth measure of fine flour respectively as a grain offering moistened with oil for each male lamb, as a burnt offering, a restful odor, an offering made by fire to Yehowah. (**Numbers 28:13**)

- And as their drink offerings there should go half a hin of wine for a bull and a third of a hin for the ram and a fourth of a hin for a male lamb. This is the monthly burnt offering in its month for the months of the year. (**Numbers 28:14**)
- Also, one kid of the goats should be rendered up as a sin offering to Yehowah in addition to the constant burnt offering together with its drink offering. (**Numbers 28:15**)
- While nothing is stated specifically as to the new **moons** marking a day of rest, the text at
- Saying; How long will it be before the new **moon** passes and we may sell cereals? Also, the Sabbath, and we may offer grain for sale, in order to make the ephah small and to make the shekel great and to falsify the scales of deception. (**Amos 8:5**)
- Indicates a cessation of labor. It was apparently a time of feasting
- At this David said to Jonathan; Look! Tomorrow is new **moon**, and I myself ought, without fail, to be sitting with the king to eat, and you must send me away, and I must conceal myself in the field until the evening on the third day. (**1 Samuel 20:5**)
- As well as an opportune time to gather for instruction in God's Law.
- This is what the Sovereign Lord Yehowah has said; As regards the gate of the inner courtyard that is facing east, it should continue shut for the six workdays, and on the Sabbath day it should be opened, and on the day of the new **moon** it should be opened. (**Ezekiel 46:1**)
- And the chieftain must come in by the way of the porch of the gate, from outside, and stand by the doorpost of the gate, and the priests must render up his whole burnt offering and his communion sacrifices, and he must bow down upon the threshold of the gate, and he must go out, but the gate itself should not be shut until the evening. (**Ezekiel 46:2**)
- And the people of the land must bow down at the entrance of that gate on the Sabbaths and on the new **moons**, before Yehowah. (**Ezekiel 46:3**)

- She now called her husband and said; Do send me, please, one of the attendants and one of the she-asses, and let me run as far as the man of the true God and return. (**2 Kings 4:22**)
- But he said; Why are you going to him today? It is not a new **moon** nor a Sabbath. However, she said; It is all right. (**2 Kings 4:23**)
- And it will certainly occur that from new **moon** to new moon and from Sabbath to Sabbath all flesh will come in to bow down before me, Yehowah has said. (**Isaiah 66:23**)
- The seventh new **moon** of each year, corresponding to the first day of the month of Ethanim, or Tishri, was sabbatical, and the Law covenant decreed it to be a time of complete rest.
- Speak to the sons of Israel, saying; In the seventh month, on the first of the month, there should occur for you a complete rest, a memorial by the trumpet blast, a holy convention. (**Leviticus 23:24**)
- No sort of laborious work may you do, and you must present an offering made by fire to Yehowah. (**Leviticus 23:25**)
- And in the seventh month, on the first of the month, you should hold a holy convention. No sort of laborious work must you do. It should prove to be a day of the trumpet blast for you. (**Numbers 29:1**)
- And you must render up as a burnt offering for a restful odor to Yehowah one young bull, one ram, seven male lambs each a year old, sound ones. (**Numbers 29:2**)
- And their grain offering of fine flour moistened with oil, three tenth measures for the bull, two tenth measures for the ram. (**Numbers 29:3**)
- And one-tenth measure for each male lamb of the seven male lambs. (**Numbers 29:4**)
- And one male kid of the goats as a sin offering to make atonement for you. (**Numbers 29:5**)

- **Aside from the monthly burnt offering and its grain offering and the constant burnt offering and its grain offering, together with their drink offerings, according to the regular procedure for them, as a restful odor, an offering made by fire to Yehowah. (Numbers 29:6)**
- **It was the day of the trumpet blast, but in a greater sense than that of the other new moons. It announced the approach of Atonement Day, held on the tenth day of the same month.**
- **However, on the tenth of this seventh month is the day of atonement. A holy convention should take place for you, and you must afflict your souls and present an offering made by fire to Yehowah. (Leviticus 23:27)**
- **And you must do no sort of work on this very day, because it is a day of atonement to make atonement for you before Yehowah your God. (Leviticus 23:28)**
- **And in the seventh month, on the first of the month, you should hold a holy convention. No sort of laborious work must you do. It should prove to be a day of the trumpet blast for you. (Numbers 29:1)**
- **And on the tenth of this seventh month you should hold a holy convention, and you must afflict your souls. No sort of work must you do. (Numbers 29:7)**
- **And you must present as a burnt offering to Yehowah, as a restful odor, one young bull, one ram, seven male lambs each a year old. They should prove to be sound ones for you. (Numbers 29:8)**
- **And as their grain offering of fine flour moistened with oil three tenth measures for the bull, two tenth measures for the one ram. (Numbers 29:9)**
- **A tenth measure respectively for each male lamb of the seven male lambs. (Numbers 29:10)**
- **One kid of the goats as a sin offering, aside from the sin offering of atonement and the constant burnt offering and its grain offering, together with their drink offerings. (Numbers 29:11)**

.. Moon Worship

- While guided by the **moon** as a time indicator in determining their months and festival seasons, the Israelites were to remain free from the practice of **moon** worship that was prominent in the nations around them.
- The moon-god Sin was the city god of Ur, the capital of Sumer, the location from which Abraham and his family departed for the Promised Land.
- Though the inhabitants of Ur were polytheistic, the **moon-god Sin**, a male deity, was the supreme god to whom their temple and altars were primarily devoted.
- Abraham and his party traveled from Ur to Haran, which was another major center of moon worship. Abraham's father Terah, who died in Haran, apparently practiced such idolatrous worship.
- After that Terah took Abram his son and Lot, the son of Haran, his grandson, and Sarai his daughter-in-law, the wife of Abram his son, and they went with him out of Ur of the Chaldeans to go to the land of Canaan. In time they came to Haran and took up dwelling there. ([Genesis 11:31](#))
- And the days of Terah came to be two hundred and five years. Then Terah died in Haran. ([Genesis 11:32](#))
- In any case, these circumstances add weight to the significance of Joshua's warning to Israel prior to their entry into the Promised Land, as recorded at;
- And Joshua went on to say to all the people; This is what Yehowah the God of Israel has said; It was on the other side of the River that your forefathers dwelt a long time ago, Terah the father of Abraham and the father of Nahor, and they used to serve other gods. ([Joshua 24:2](#))
- And now fear Yehowah and serve him in faultlessness and in truth, and remove the gods that your forefathers served on the other side of the River and in Egypt, and serve Yehowah. ([Joshua 24:14](#))

- This is what Yehowah the God of Israel has said; It was on the other side of the River Euphrates that your forefathers dwelt a long time ago, Terah the father of Abraham and the father of Nahor, and they used to serve other gods.
- And now fear Yehowah and serve him in faultlessness and in truth, and remove the gods that your forefathers served on the other side of the River and in Egypt, and serve Yehowah.
- Job also lived among **moon** worshipers, and he faithfully rejected their practice of kissing the hand to the moon.
- If I used to see the light when it would flash forth, or the precious **moon** walking along. ([Job 31:26](#))
- And my heart began to be enticed in secrecy and my hand proceeded to kiss my mouth. ([Job 31:27](#))
- That too would be an error for attention by the justices, for I should have denied the true God above. ([Job 31:28](#))
- The neighboring Midianites used **moon**-shaped ornaments, even placing them on their camels.
- So Zebah and Zalmunna said; Get up yourself and assault us, for as a man is, so is his mightiness. Accordingly Gideon got up and killed Zebah and Zalmunna and took the **moon**-shaped ornaments that were on the necks of their camels. ([Judges 8:21](#))
- And the weight of the nose rings of gold that he had requested amounted to one thousand seven hundred gold shekels, besides the **moon**-shaped ornaments and the eardrops and the garments of wool dyed reddish purple that were upon the kings of Midian and besides the necklaces that were on the necks of the camels. ([Judges 8:26](#))
- In Egypt, where both Abraham and later the people of Israel resided, **moon** worship was prominently practiced in honor of the moon-god Thoth, the Egyptian god of measures. Every full **moon** the Egyptians sacrificed a pig to him.
- He came to be worshiped in Greece under the title of Hermes Trismegistus, Hermes Thrice Greatest. **Moon** worship, in fact, extended all the way to the Western Hemisphere, where ancient ziggurat

temples dedicated to the **moon** have been found in Mexico and Central America.

- In English the second day of the week still derives its name from the Anglo-Saxon worship of the **moon**, Monday originally meaning **moon**-day.
- The **moon** worshipers attributed powers of fertility to the **moon** and looked to it to make their crops and even their animals grow. In Canaan, where the Israelites finally settled, the worship of the moon was carried on by the Canaanite tribes with the accompaniment of immoral rites and ceremonies.
- There the moon was sometimes worshiped under the symbol of the goddess Ashtoreth, or Astarte. Ashtoreth was said to be the female consort of the male god Baal, and the worship of these two frequently ensnared the Israelites during the period of the Judges.
- Thus they abandoned Yehowah and took up serving Baal and the Ashtoreth images. (**Judges 2:13**)
- And the sons of Israel again proceeded to do what was bad in the eyes of Yehowah, and they began to serve the Baals and the Ashtoreth images and the gods of Syria and the gods of Sidon and the gods of Moab and the gods of the sons of Ammon and the gods of the Philistines. So they left Yehowah and did not serve him. (**Judges 10:6**)
- King Solomon's foreign wives brought the contamination of **moon** worship into Judah. Foreign-god priests directed the people of Judah and Jerusalem in making sacrificial smoke to the sun, **moon**, and stars, a practice that continued until King Josiah's time.
- And he came to have seven hundred wives, princesses, and three hundred concubines, and his wives gradually inclined his heart. (**1 Kings 11:3**)
- And it came about in the time of Solomon's growing old that his wives themselves had inclined his heart to follow other gods, and his heart did not prove to be complete with Yehowah his God like the heart of David his father. (**1 Kings 11:4**)
- And Solomon began going after Ashtoreth the goddess of the Sidonians and after Milcom the disgusting thing of the

Ammonites. (1 Kings 11:5)

- The reason why is that they have left me and begun to bow down to Ashtoreth the goddess of the Sidonians, to Chemosh the god of Moab and to Milcom the god of the sons of Ammon, and they have not walked in my ways by doing what is right in my eyes and my statutes and my judicial decisions like David his father. **(1 Kings 11:33)**
- And he put out of business the foreign-god priests, whom the kings of Judah had put in that they might make sacrificial smoke on the high places in the cities of Judah and the surroundings of Jerusalem, and also those making sacrificial smoke to Baal, to the sun and to the **moon** and to the constellations of the zodiac and to all the army of the heavens. **(2 Kings 23:5)**
- And the high places that were in front of Jerusalem, that were to the right of the Mount of Ruination, that Solomon the king of Israel had built to Ashtoreth the disgusting thing of the Sidonians and to Chemosh the disgusting thing of Moab and to Milcom the detestable thing of the sons of Ammon, the king made unfit for worship. **(2 Kings 23:13)**
- And he broke the sacred pillars to pieces and went on to cut down the sacred poles and to fill their places with human bones. **(2 Kings 23:14)**
- When Jezebel, the daughter of the pagan king Ethbaal who ruled the Sidonians, married King Ahab of Israel, she also brought with her the worship of Baal and, apparently, of the **moon**-goddess Ashtoreth.
- And it came about that, as if it were the most trivial thing for him to walk in the sins of Jeroboam the son of Nebat, he now took as wife Jezebel the daughter of Ethbaal the king of the Sidonians and began to go and serve Baal and to bow down to him. **(1 Kings 16:31)**
- The Israelites again met up with **moon** worship during their exile in Babylon, where the times of the new **moons** were considered propitious by the Babylonian astrologers for making forecasts of the future.
- Stand still, now, with your spells and with the abundance of your sorceries, in which you have toiled from your youth, that perhaps

- you might be able to benefit, that perhaps you might strike people with awe. ([Isaiah 47:12](#))
- You have grown weary with the multitude of your counselors. Let them stand up, now, and save you, the worshipers of the heavens, the lookers at the stars, those giving out knowledge at the new **moons** concerning the things that will come upon you. ([Isaiah 47:13](#))
 - God's Word should have served as a protection for the Israelites against such **moon** worship. It showed the **moon** to be simply a luminary and a convenient time indicator, devoid of personality.
 - And God went on to say; Let luminaries come to be in the expanse of the heavens to make a division between the day and the night, and **they must serve as signs** and for seasons and for days and years. ([Genesis 1:14](#))
 - And they must serve as luminaries in the expanse of the heavens to shine upon the earth. And it came to be so. ([Genesis 1:15](#))
 - And God proceeded to make the two great luminaries, the greater luminary for dominating the day and the lesser luminary for dominating the night, and also the stars. ([Genesis 1:16](#))
 - Thus God put them in the expanse of the heavens to shine upon the earth. ([Genesis 1:17](#))
 - And to dominate by day and by night and to make a division between the light and the darkness. Then God saw that it was good. ([Genesis 1:18](#))
 - At the time of their approaching Canaan, Yehowah specifically warned the nation of Israel that they should not worship heavenly creations as though they were representations of him. Anyone practicing such worship was to be stoned to death.
 - And you must take good care of your souls, because you did not see any form on the day of Yehowah's speaking to you in Horeb out of the middle of the fire. ([Deuteronomy 4:15](#))
 - That you may not act ruinously and may not really make for yourselves a carved image, the form of any symbol, the representation of male or female. ([Deuteronomy 4:16](#))

- The representation of any beast that is in the earth, the representation of any winged bird that flies in the heavens. (Deuteronomy 4:17)
- The representation of anything moving on the ground, the representation of any fish that is in the waters under the earth. (Deuteronomy 4:18)
- And that you may not raise your eyes to the heavens and indeed see the sun and the moon and the stars, all the army of the heavens, and actually get seduced and bow down to them and serve them, which Yehowah your God has apportioned to all the peoples under the whole heavens. (Deuteronomy 4:19)
- In case there should be found in your midst in one of your cities that Yehowah your God is giving you a man or a woman who should practice what is bad in the eyes of Yehowah your God so as to overstep his covenant. (Deuteronomy 17:2)
- And he should go and worship other gods and bow down to them or to the sun or the moon or all the army of the heavens, a thing that I have not commanded. (Deuteronomy 17:3)
- And it has been told you and you have heard it and have searched thoroughly, and, look! The thing is established as the truth, this detestable thing has been done in Israel! (Deuteronomy 17:4)
- You must also bring that man or that woman who has done this bad thing out to your gates, yes, the man or the woman, and you must stone such one with stones, and such one must die. (Deuteronomy 17:5)
- By his prophet Jeremiah, God later declared that the bones of deceased idolatrous inhabitants of Jerusalem, including kings, priests, and prophets, would be removed from their graves and become as manure upon the face of the ground.
- At that time, is the utterance of Yehowah, people will also bring forth the bones of the kings of Judah and the bones of its princes and the bones of the priests and the bones of the prophets and the bones of the inhabitants of Jerusalem from their graves. (Jeremiah 8:1)

- And they will actually spread them out to the sun and to the **moon** and to all the army of the heavens that they have loved and that they have served and that they have walked after and that they have sought and that they have bowed down to. They will not be gathered, nor will they be buried. As manure upon the face of the ground they will become. (**Jeremiah 8:2**)
- Some have tried to read into the text at;
- And with the choice things, the products of the sun, and with the choice things, the yield of the lunar months. (**Deuteronomy 33:14**)
- An evidence of pagan influence or a superstitious attitude toward the **moon**. In the **King James Version** this text speaks of the precious things put forth by the **moon**.
- However, as more modern translations show, the sense of the **Hebrew** word rendered, **moon** here *yera-chim'*, is actually **months** or **lunar months** and basically refers to the monthly periods in which the fruits ripen.
- Similarly,
- By day the sun itself will not strike you, nor the **moon** by night. (**Psalms 121:6**)
- Has been held by some to indicate a belief in the idea of illness caused by exposure to the **moonlight**. By reading the entire psalm, however, it becomes evident that such assumption is unfounded, since the Psalms rather expresses in poetic form the assurance of God's protection against calamity under all circumstances and at all times, whether in the sunlit day or the **moonlit** night.
- Still others have taken exception to the term, lunatick found in the **King James Version** at;
- And the report about him went out into all Syria, and they brought him all those faring badly, distressed with various diseases and torments, demon-possessed and epileptic and paralyzed persons, and he cured them. (**Matthew 4:24**)
- Lord, have mercy on my son, because he is an epileptic and is ill,

for he falls often into the fire and often into the water. (**Matthew 17:15**)

- This expression comes from the **Greek** word *se-le-ni-a'zo-mai* and literally means, be **moonstruck**. In modern translations it is rendered by the word, epileptic.
- Matthew's use of this common **Greek** term for an epileptic on these two occasions means, not that he attributed such illness to the moon nor that the Bible so teaches, but simply that he used the word that was evidently, among Greek-speaking people of that time, the currently used name for an epileptic.
- In this regard, we might note that the term, lunacy is today primarily a legal term used by the courts to designate a degree of insanity, even though they do not attribute such insanity to the effects of the **moon**.
- English-speaking Christians today similarly continue to use the name Monday for the second day of the week even though they do not view it as a day sacred to the **moon**.

.. In The Common Era

- In the days of Christ Jesus and the apostles, **moon** worship was not in practice among the Jewish people. They did, of course, observe the new moons in accord with the Law covenant. The new **moon** of each month is still observed by Orthodox Jews as a minor day of atonement for sins committed during the month just ended.
- Nisan 14, when the **moon** was approaching fullness, marked the time of the celebration of the Passover and also the time of the institution by Jesus of the Memorial supper, or the Lord's Evening Meal, commemorating his death.
- You know that two days from now the Passover occurs, and the Son of man is to be delivered up to be impaled. (**Matthew 26:2**)
- When, now, it had become evening, he was reclining at the table with the twelve disciples. (**Matthew 26:20**)
- As they continued eating, Jesus took a loaf and, after saying a blessing, he broke it and, giving it to the disciples, he said; Take, eat. This means my body. (**Matthew 26:26**)

- Also, he took a cup and, having given thanks, he gave it to them, saying; Drink out of it, all of you. (**Matthew 26:27**)
- For this means my blood of the covenant, which is to be poured out in behalf of many for forgiveness of sins. (**Matthew 26:28**)
- But I tell you, I will by no means drink henceforth any of this product of the vine until that day when I drink it new with you in the kingdom of my Father. (**Matthew 26:29**)
- Finally, after singing praises, they went out to the Mount of Olives. (**Matthew 26:30**)
- Therefore, when you come together to one place, it is not possible to eat the Lord's Evening meal. (**1 Corinthians 11:20**)
- For, when you eat it, each one takes his own evening meal beforehand, so that one is hungry but another is intoxicated. (**1 Corinthians 11:21**)
- Certainly you do have houses for eating and drinking, do you not? Or do you despise the congregation of God and make those who have nothing ashamed? What shall I say to you? Shall I commend you? In this I do not commend you. (**1 Corinthians 11:22**)
- For I received from the Lord that which I also handed on to you, that the Lord Jesus in the night in which he was going to be handed over took a loaf (**1 Corinthians 11:23**)
- And, after giving thanks, he broke it and said; This means my body which is in your behalf. Keep doing this in remembrance of me. (**1 Corinthians 11:24**)
- He did likewise respecting the cup also, after he had the evening meal, saying; This cup means the New Covenant by virtue of my blood. Keep doing this, as often as you drink it, in remembrance of me. (**1 Corinthians 11:25**)
- For as often as you eat this loaf and drink this cup, you keep proclaiming the death of the Lord, until he arrives. (**1 Corinthians 11:26**)

- **Despite the end of the Law covenant, some of the Jewish Christians, as well as others, tended to hold to the practice of the celebration of the new **moons** as well as of the Sabbath days, and so they needed Paul's corrective counsel as found at;**
- **Therefore let no man judge you in eating and drinking or in respect of a festival or of an observance of the new **moon** or of a Sabbath. (**Colossians 2:16**)**
- **For those things are a shadow of the things to come, but the reality belongs to the Christ. (**Colossians 2:17**)**
- **But now that you have come to know God, or rather now that you have come to be known by God, how is it that you are turning back again to the weak and beggarly elementary things and want to slave for them over again? (**Galatians 4:9**)**
- **You are scrupulously observing days and months and seasons and years. (**Galatians 4:10**)**
- **I fear for you, that somehow I have toiled to no purpose respecting you. (**Galatians 4:11**)**