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This study is based on a PowerPoint presentation I delivered in our home on August 2, 2025.

Among our many discussions with believers during our Wilderness Journey, June and I occasionally come across those who believe we should set aside the day of the new moon each month as a special sabbath day of rest. Although this teaching is not very common, there *are* believers who are persuaded the “new moon” mentioned in the book of Amos proves that the day of the new moon should be treated as a sabbath day. Their primary (and only) proof text is Amos 8:5. Let’s examine this text, beginning with verse four:

4. Hear this, O ye that swallow up the needy, even to make the poor of the land to fail,
5 Saying, “When will the new moon [*ha-chodesh*] be gone, that we may sell corn? And the Sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit?”

The question we need to answer in this study pertains to how the Hebrew word *ha-chodesh* should be translated in Amos 8:5. Should it be translated “new moon” *or* should it be translated “month”? **Or** can it be *either one*, depending on context?

A New Moon Day That’s Also a Sabbath Day

There is indeed ***one*** new moon day that should *always* be treated as a sabbath day, and that day is the first day of the seventh month. That day is commonly known as the Feast of Trumpets or *Yom Teruah*. The reason we know the first day of the seventh month should be regarded as a special sabbath day is because

Leviticus 23:14

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thereof *shall be* of wine, the fourth *part* of an hin.

14 And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your Elohim: *it shall be* a statute for ever throughout your generations in all your dwellings.

15 And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete:

16 Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meal offering unto Yahweh.

17 Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; *they are* the firstfruits unto Yahweh.

18 And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be *for* a burnt offering unto Yahweh, with their meal offering, and their drink offerings, *even* an offering made by fire, of sweet savour unto Yahweh.

19 Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings.

20 And the priest shall wave them with the bread of the firstfruits *for* a wave offering before Yahweh, with the two lambs: they shall be holy to Yahweh for the priest.

21 And ye shall proclaim on the selfsame day, *that* it may be an holy convocation unto you: ye shall do no servile work *therein*: *it shall be* a statute for ever in all your dwellings throughout your generations.

22 And when ye reap the harvest of your land, thou shalt not make clean riddance

23 And Yahweh spake unto Moses, saying,

24 Speak unto the children of Israel, saying, In the seventh month, in the first *day* of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation.

25 Ye shall do no servile work *therein*: but ye shall offer an offering made by fire unto Yahweh.

26 And Yahweh spake unto Moses, saying,

27 Also on the tenth *day* of this seventh month *there shall be* a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto Yahweh.

28 And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before Yahweh your Elohim.

29 For whatsoever soul *it be* that shall not be afflicted in that same day, he shall be cut off from among his people.

30 And whatsoever soul *it be* that doeth any work in that same day, the same soul will I destroy from among his people.

31 Ye shall do no manner of work: *it shall be* a statute for ever throughout your generations in all your dwellings.

32 *It shall be* unto you a sabbath of rest, and ye shall afflict your souls: in the ninth *day* of the month at even, from even unto even, shall ye celebrate your sabbath.

33 And Yahweh spake unto Moses, saying,

34 Speak unto the children of Israel, saying, The fifteenth day of this seventh month *shall be* the feast of tabernacles *for* seven days unto Yahweh.

35 On the first day *shall be* an holy convocation: ye shall do no servile work *therein*.

36 Seven days ye shall offer an offering made by fire unto Yahweh: on the eighth

it's **commanded** to be so regarded. And here we see this command as found in Leviticus 23, verses 23 through verse 25:

23 And Yahweh spake unto Moses, saying,

24 Speak unto the children of Israel, saying, In the seventh month, in the first *day* of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation.

25 Ye shall do no servile work *therein*: but ye shall offer an offering made by fire unto Yahweh.

We can easily discern from the above verses that we are to set aside the first day of the seventh month as a special sabbath, but where's the Torah command to treat **all** New Moon days as sabbath days? Shouldn't there be a companion verse instructing us that **all** new moon days are days on which no servile work is to be done? But there are none. There is simply no command in Scripture to treat **all** New Moon days as sabbath days. Therefore, those

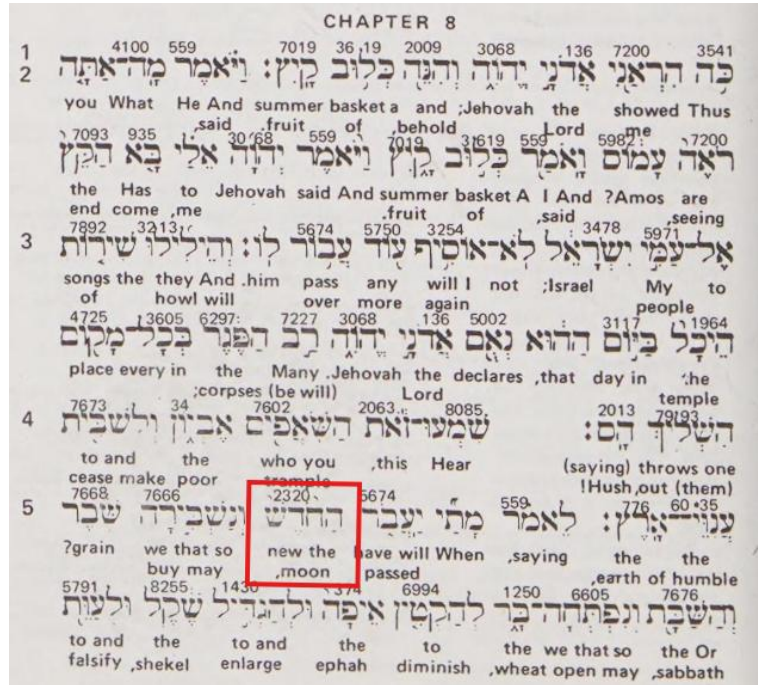
who teach that Amos 8:5 means we're supposed to rest on **all** new moon days have an immediate problem: They are unable to produce a Torah command to back up their claim.

So let's examine the Hebrew word translated "new moon" in Amos 8:5 to see whether or not "new moon" is the best translation in that verse.

Is Ha-Chodesh “the New moon” or “the Month” in Amos 8:5?

Just to be clear, the question is, “In Amos 8:5, should the Hebrew word *ha-chodesh* have been translated ‘the new moon’ or should it have been translated ‘the month’?” Hopefully, we can all agree there’s a big difference between “new moon” and “month.”

Displayed at right is a screen capture of the first five verses of Amos chapter 8, taken from Jay P. Green’s *The Interlinear Bible*. I put a box around word #2320, which is the Hebrew word *ha-Chodesh* [הַחֹדֶשׁ]. In Green’s translation of this Hebrew word, he put “the new moon” as the translation. For the most part, I find Jay P. Green’s *Interlinear Bible* to be a very trustworthy reference, but this particular translation is an exception. I know, I know, who am **I** to question Jay P. Green’s translation? I’m no Hebrew scholar; however, whenever controversies such as this one arise, I turn to those who *are* Hebrew scholars; sometimes I turn to *ancient* Hebrew scholars. More on that later!

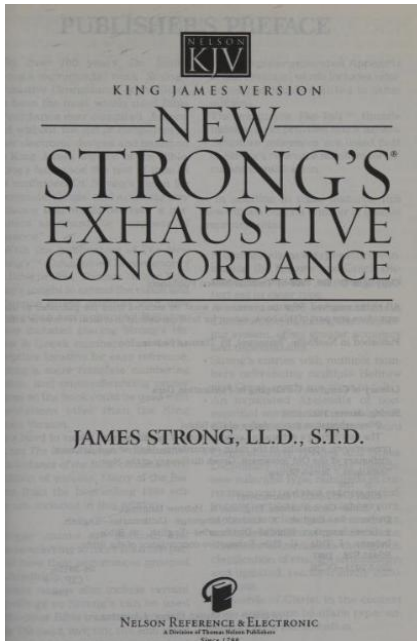


Why Hasn’t Judaism Set Aside “New Moon Day” as a Special Sabbath Each Month?

I fully understand that I’m not only going up against Jay P. Green on this matter, but every Bible commentary I’ve consulted agrees with him that the word *chodesh*, as found in Amos 8:5, is a reference to *New Moon Day*. Surely, then, I must be either arrogant or crazy to believe these highly educated and decorated scholars could *possibly* be mistaken! Nevertheless, one thing I think we all need to ask ourselves is why rabbinical Judaism, which claims to be so strict with Sabbath observance, has never, *ever* taught that the day of the new moon is always a sabbath. Historically, the day of the new moon was never been regarded as a day on which no work is to be done. This fact alone serves as a clue that maybe, just *maybe* the word *ha-chodesh*, in Amos 8:5, should have been translated “the *month*,” and not “the New Moon.”

Can “Chodesh” Be Translated “Month?”

Proving that the word *chodesh* can be translated “month” is as simple as looking up word #2320 in Strong’s Hebrew and Chaldee Dictionary. Of course, *chodesh* can mean “new moon,” but as Strong’s shows, it can ALSO mean “month”:



2320. חֹדֶשׁ *chôdesh, kho'-desh*; from 2318; the new moon; by impl. a month.—month (-ly), new moon.

It’s important for us to understand that, indeed, the Hebrew word *chodesh* can have more than one meaning, depending on context. It’s not uncommon for words to have dual meanings, both in Hebrew and in English. For example, if I say “bat,” am I referring to an animal or the stick used to hit baseballs? If I say “bank,” am I referring to a financial institution or to the land that runs beside a river? It’s the same with the Hebrew word *chodesh*. Historically-speaking, *New Moon Day* was the day on which the crescent moon is first visible in the western sky after sunset. That day comprises only one day of any given month. *New Moon Day*, for this current writing, began with the sighting of the crescent moon after sunset on July 26, 2025 and ended at sunset the following day. *Also*, the previous day was day #30 of the old month. In my years of reckoning the Scriptural calendar, I have never experienced a Scriptural month that’s inclusive of more than 30 days. I suppose it’s possible, but if so,

it’s a very rare occurrence.

And of course, the word “month” generally means a period consisting of either 29 or 30 days.¹ So this one Hebrew word, *chodesh*, can indeed have two separate meanings, depending on context. *Is it referring to a single day or to a period of 29 or 30 days?* I maintain that in Amos 8:5, the proper context is *not* that the rich and powerful of the land were anxious for the day of the *new moon* to be over; rather, they were anxious for the *month* to be over so they could buy or sell their corn.

The key to determining whether or not the day of the new moon should be regarded as a Sabbath lies with the Septuagint translation. But before we examine the Septuagint’s translation of Amos 8:5, I want to demonstrate that even Jay P. Green, in his *Interlinear Bible*, conveyed his agreement that sometimes we must understand the word *chodesh* can mean “month.”

If we examine the book of Numbers 33:3, we can see the proper translation of *chodesh*, in that particular verse, is “month.” This is where we read a summary of the Israelites’ journeys after their departure from Egypt. For some context, I am supplying the first three verses of the chapter below:

¹ In very rare instances, a Scriptural month *may* contain 28 days. This phenomenon occurs when it’s cloudy on day #29 of the previous month, and astronomical conditions would have otherwise been favorable for an easy sighting that day. Due to the cloud cover preventing a new moon sighting, that month would automatically consist of 30 days instead of the expected 29. Since it’s not all that uncommon for two consecutive months to consist of 29 days, that second month would then only be inclusive of 28 days. In our 20 years of documenting new moon sightings for our monthly calendars, we have only experienced two months that contained 28 days: [March 4 – March 31, 2014](#) and [April 10 – May 7, 2016](#). As of this writing, we have never experienced a month inclusive of more than 30 days, though I do recognize the possibility.

2 פֶּרֶךְ מִשֶּׁה וְאַהֲרֹן וְיִכְתֹּב מִשֶּׁה אֶת־מִצְוֹתָיִם לְמַעַן יֵרָאֶה לְעֵינֵי בְנֵי יִשְׂרָאֵל
to according their Moses And Aaron and Moses the by
journeys their departures wrote of mouth
עַל־פִּי יְהוָה וְאַלֶּה מַסְעֵיהֶם לְמִצְוֹתָיִם וְיִסְעוּ מִרַעְמֶסֶם
3 from the And their by their and Jehovah the by
Rameses up pulled departures journeys these of command
הָרֵאשֹׁן בַּחֲמִשָּׁה עָשָׂר יוֹם הָרֵאשֹׁן בַּחֲמִשָּׁה עָשָׂר יוֹם
;first the of month day fifteen the on first the in month
מִמָּוֶת הַפֶּסַח יֵצְאוּ בְנֵי־יִשְׂרָאֵל בְּיַד רָמָה לְעֵינֵי כָל
all before ,high a with Israel the went the the on
of eyes the hand of sons out Passover after day
4 מִצְרַיִם וּמִצְרַיִם מִקְבָּרִים אֶת־אֲשֶׁר הִכָּה יְהוָה בָּרָם
among ,Jehovah had whom were the and the
them struck burying Egyptians ;Egyptians

Based on the two passages I have cited from Jay P. Green’s *The Interlinear Bible*, we can clearly see that he understood the Hebrew word *chodesh* can have dual meanings, depending on context. We just read in Numbers chapter 33 that he agrees the best translation in that context is “month.” But I previously covered the fact that in Amos 8:5, he believes it should be translated “new moon.”

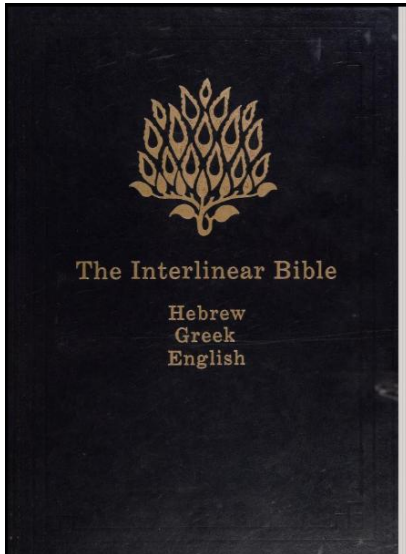
2 בַּר־מִשָּׁה וְאַהֲרֹן: וַיִּכְתֹּב מֹשֶׁה אֶת־מִצְוֹתָיו לְמַסְעֵיהֶם
to according their Moses And Aaron and Moses the by
journeys their departures 4161 4550 wrote 428 3068 6310
of month
3 יַלְפִּי יְיָהּ וְאַלֹהֵם מַסְעֵיהֶם לְמִצְוֹתָיו: וַיִּסְעוּ מִרַעְמֶסֶם
from the And their by their and Jehovah the by
Rameses up pulled :departures journeys these of command
7223 2320 3117 6240 2568 7223 2320
הָרָאשֹׁן בַּחֲמִשָּׁה עֶשְׂרִי יוֹם הָרָאשֹׁן בַּחֲמִשָּׁה עֶשְׂרִי יוֹם
;first the of day fifteen the on first the in
month month
4 מִמַּחֲרַת הַפֶּסַח יֵצְאוּ בְנֵי־יִשְׂרָאֵל בֵּד רֶמֶה לְעֵינֵי כָל
all before ,high a with Israel the went the tho on
of eyes the hand of sons out Passover after day
854 3068 5221 834 6912 4713 4713
מִצְרַיִם: וּמִצְרַיִם מִקְבְּרֵיהֶם אֵת אֲשֶׁר הָקָה יְיָהּ בְּהֵם
among Jehovah had whom were the the
them struck burying and Egyptians ;Egyptians

So it's true that *chodesh* can have two meanings, but did Jay P. Green get it right with his translation of Amos 8:5? As we are about to see, the answer is no, he did not.

² The Greek word *meni* is sometimes shortened to just *men* when used as an indirect object of a verb (the “dative case”). This is the form we see in *Strong’s Greek Dictionary of the New Testament* (word #3376). It also appears in various places, such as in Leviticus 23, as *menos* (μὲνος).

Proof That the Greek Word for “New Moon” is *Noumenia*

Just as the Greek language has a separate word for the word “month,” it likewise has its own separate word for “new moon.” That word is *noumenia* (νουμηνία),³ which sounds fairly close to “newmoonia.” In Isaiah chapter 1:14, Yahweh, through the prophet Isaiah, tells Israel, “Your **new moons** and your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them.”



Jay P. Green, in his *The Interlinear Bible*, agrees that the Hebrew word *chodesh*, as used in this verse, means “new moons.” From context, this makes more sense than for Yahweh to tell Israel that His soul hates their *months*. Rather, Yahweh hates their new moon observances.

And the Septuagint translator agrees. Instead of selecting the Greek word *meni* for “months,” he chose the Greek word for “New Moons,” which is *noumenias* (νουμηνιας). Displayed below is a comparison between *The Interlinear Bible*’s Hebrew-English text and *The Apostolic Bible Polyglot*’s Greek-English text:

Proof That the Greek Word for “New Moon” is *Noumenia*

Isaiah 1:14 Hebrew

12	כי תבאו לראות פני מידבקש זאת מידבקש רמס חפזי	I do not and and bulls the and fattened the and in delight 7429 he-goats lambs of blood cattle of fat
13	לא תוספו הביא מנהת-שוא קטרת תענבה היא לי	My to your from this has who My see to you When 7courts trample hand required face 935 come
14	חדש ושבתי קרא מקרא לא-אכל און נעציה: חדשכם	to it abomination incense vain sacrifice to do Not ;Me (is) 6116 205 3207 3808 4744 935 add 2320
	חדשכם ושבתי קרא מקרא לא-אכל און נעציה: חדשכם	new Your the and evil can I not meeting the and new the moons assembly endure 15921 1961 5315 to going sabbath moon
	ומעריכם שואה נפשי הו עלי לטרה נלאתי נשא:	bearing am I a upon They My hates your and (them) of tired burden Me are soul feasts appointed

Isaiah 1:14 Greek

1:13	1437 5342 4585 3152 2368 εάν φέρητε σεμίδαλις μάλιστα θυμίαμα If you should bring fine flour, it is in vain; incense
946	1473 1510.2.3 3588 3561—1473 2532 βδελυγμά μοι ἐστὶ τὰς νουμηνίας υμῶν καὶ [2an abomination 3to me 1is]; [3your new moons 4and
3588 4521 2532 2250 3173 3756 430 τα σαββατα καὶ ἡμέραν μεγάλην οὐκ ἀνέχομαι 5the 6Sabbaths 7and 9day 8the great 1I cannot 2endure].	
1:14	3521 2532 691.1 2532 3588 3561—1473 2532 νηστείαν καὶ ἀργίαν καὶ τὰς νουμηνίας υμῶν καὶ Your fasting, and idleness†, and your new moons, and
3588 1859—1473 3404 3588 5590 1473 1096 τὰς εορτὰς υμῶν μισεῖ ἡ ψυχὴ μου ἐγενήθητέ your holidays [3detests 2soul 1my]; you have become	
1473 1519 4140 3765 447 3588 266—1473 μοι εἰς πλησμονὴν οὐκέτι ἀνήσω τὰς ἀμαρτίας υμῶν to me as a glut; no longer shall I spare your sins.	

νουμηνιας υμων = your new moons

³ *Noumenia* is also rendered the plural form *noumenias* (νουμηνιας) in Colossians 2:16. It is word #3561 in *Strong's Greek Dictionary of the New Testament*.

Proof That the Greek Word for “Month” is Men (μηνι)

This brings us to Amos 8:5. Did the Hebrew scholar who translated Amos 8:5 into Greek understand that *chodesh* is best translated into Greek as *noumenia* or did he understand that it should be translated *men*? Please remember that the Greek word for “new moon” is *noumenia*, and the Greek word for “month” is *meni* or *men*, depending on whether or not the word is used as an indirect object.

CHAPTER 8

1 כֹּה הָרְאֵנִי אֲדֹנָי יְהוִה בְּלוֹב כִּי־: וַיֹּאמֶר מִדֹּאֲתָהּ
 2 you What He And summer basket a and ;Jehovah the showed Thus
 3 אֶל-עַמִּי יִשְׂרָאֵל לֹא-אֹסִיף עוֹד עֲבוֹד לוֹ: וְהִלְכִי שִׁירֹת
 4 הַכֵּל בַּיּוֹם הַהוּא נֶאֱמַר אֲדֹנָי יְהוִה רַב הַפֶּגֶר בְּכָל-מָקוֹם
 5 עֲנִי-יִשְׂרָאֵל: לֵאמֹר מִתִּי יַעֲבֹד הַחֹדֶשׁ הַחֲדָשׁ וְנִשְׁבְּרָה שֶׁבֶר
 6 וְהִשְׁבֵּת וּנְפַתְחֶה-בֶּרֶךְ לְנִקְטָן אֶפֶה וְהַגְדִּיל שֶׁקֶל וְלִעוֹת

CHAPTER 8

The Container of a Fowler

8:1 οὕτως 3779 1166 2532 2036 2962 2532 2400
 Thus [2showed] 3to me 1The LORD]. And behold
 32:1 2444.2 2532 2036-2962 5100
 ἄγγος 32.1 2444.2 2532 2036-2962 5100
 there was a container of a fowler. And the LORD said, What
 1473 991 2532 2036 32.1 2444.2 2532
 σὺ βλέπεις Ἀμὼς καὶ εἶπα ἄγγος 1473 991 2532 2036 32.1 2444.2 2532
 do you see Amos? And I said, A container of a fowler. And
 2036-2962 4314 1473 2240 3588 4009 1909 3588 2992-1473
 εἶπεν κύριος πρὸς με ἦκει τὸ πέραν ἐπὶ τὸν λαὸν μου
 the LORD said to me, [3is come 1The 2end] for my people
 3588 3756-4369 3765 3588 3928 1473
 τὸν Ἰσραὴλ οὐ προσήσω οὐκέτι τοῦ παρελθεῖν αὐτὸν
 Israel: I shall not proceed any longer to pass by them.
 2532 3640 3588 5336.2 3588 3495 1722
 8:3 καὶ ὀλοῦσιν τὰ φετῶματα τὸν ναὸν 3588 3495 1722
 And [5shall shriek 1the 2fetworks 3of the 4temple] in
 1565 3588 2250 3004 2962 4183
 ἐκεῖνη τῇ ἡμέρᾳ λέγει κύριος πολὺς
 that day, says the LORD. And there shall be many
 4098 1722 3956 5117 1977 4623.1 191
 πεπτωκὸς ἐν παντί τόπῳ ἐπιρριῶσι σιωπῇ 8:4 ἀκούσασθε
 falling: in every place I will cast a silence. Hear
 1211 3778 3588 1625.3 3993 2532
 ὅτι ταῦτα οἱ ἐκτρώβοντες πένητα καὶ
 indeed these things, O ones obliterating the needy, and
 2616 4434 575 3588 1093 3004
 καταδυναστεύοντες πτωχοὺς ἀπὸ τῆς γῆς 8:5 λέγοντες
 tyrannizing the poor of the land! Saying,
 4219 1330 3588 3376 2532 1709.4
 πότε διελθυσεται ὁ μῆνι καὶ ἐμπολήσομεν
 When shall [3go by 1the 2month] that we shall make trade,
 2532 3588 4521 2532 455 2344 3588 4160
 καὶ τὰ σάββατα καὶ ανοίξομεν τὴν θησαυρὸν τοῦ ποιῆσαι
 and the Sabbaths, that we shall open the treasury to make

We can clearly see that the Hebrew scholar who translated the Septuagint understood that the reprobates described in Amos 8:2-5 weren't anxious for the day of the *new moon* to be over. Rather, they were anxious for the *month* to be over so they could buy their grain. After all, the last day of the Feast of Tabernacles is the 22nd day of the month. The month is by then nearing its end, and by the time the Torah-observant believers returned home from the feast and began resuming their regular farming, including selling their grain, it would basically be the end of the month. And that's what the Hebrew scholars who translated the Septuagint understood.

Most translations indicate these wealthy traders were looking to *sell* their grain. Notice that Jay P. Green, in his translation displayed above, has the traders looking to *buy* grain. Since this Hebrew word (*shābar*) can be translated either way, I'm persuaded that Green had the right idea. According to the Septuagint translation, these were secular traders, anxious to get back to regular business after the Sabbath *and* after the month's end. As the expression goes, “they had dollar signs in their eyes.”

Moreover, the Hebrew scholars who translated Amos 8:5 into Greek would have understood from context that there is no Torah command mandating that the day of the new moon be observed as a Sabbath day. By process of elimination, they understood that in the context of Amos 8:5, the Hebrew word *chodesh* can *only* mean “month.”

We therefore have historical evidence that at least during the first century BCE, when the *Tanakh* was translated into Greek, the understanding was that *chodesh* in Amos 8:5 meant “month,” and *not* “new moon.”

