

Lesson 6 Handout: the Act of *Ḥadash*-ing

Card	Who does the renewing?	What is renewed/repaired?
2—King Saul's Coronation		
3—King David's Restoration		
4—King Asa's Restoration		
5—King Joash's Restoration		
6—From Life to Death		
7—Jeremiah's Hope		
8—King Messiah's Restoration		

The New Moon in Scripture

As we work through these verses, we are looking for:

1. **What is the ritual practice associated with the new moon?** (This is the practice with which the Judaizers are taking issue with the Colossians.)
2. **What important events, turning points, or prophetic pronouncements are made on new moons?** (Moons are meant as signs that mark significant events.)

Script: Lesson 6, the Shadow of Things to Come

Good morning and welcome back to our study of the **Shadow of Things to Come**. Today we are in **Lesson 6** and we are going to talk about the **new moon**.

Paul mentions the new moon in our Colossians 2:16 verse, where he says, *“Therefore no one is to act as your judge in regard to food or drink or in respect to a festival or a new moon or a Sabbath day,”* so it is clear that there is some issue concerning the new moon practice over which the Colossians are being judged by the Judaizers. But this is the one and only time that the new moon is ever mentioned in any of the New Testament writings. There are no instruction for or against it except what Paul says here in Colossians, so if we are going to understand why Paul has an issue with this practice in the Colossian church, we have to go to the Old Testament to find out about this practice. This is one case in which the New Testament writers expected their readers to already have this knowledge from the Old Testament. This is what we are going to study today.

Before we begin, we should note that there is a difference between the moon which is the celestial body in the night sky and the new moon which is the particular calendar day in Old Testament times. We are focusing on the calendar day, not the celestial body, but we should flesh out what we know about the purpose of the celestial body before we launch into our study of the calendar day. So lets begin with Card #1—just card #1 for the moment.

[Card 1] FOURTH DAY OF CREATION

Genesis 1:14-19 NASB

“Then God said, ‘Let there be lights in the expanse of the heavens to separate the day from the night, and let them be for signs and for seasons and for days and years; and let them be for lights in the expanse of the heavens to give light on the earth’; and it was so. God made the two great lights, the greater light to govern the day, and the lesser light to govern the night; He made the stars also. God placed them in the expanse of the heavens to give light on the earth, and to govern the day and the night, and to separate the light from the darkness; and God saw that it was good. There was evening and there was morning, a fourth day.”

The passage doesn’t mention the word, moon, specifically, but it is obvious that the sun and moon are being described. These lights in the celestial realm are put there for some purposes:

- *“To separate day from night . . . The greater light (the sun) to govern the day; the lesser light (the moon) to govern the night.”* So, they have a governmental purpose—

they are rulers in the celestial realm. As God begins to build His creation, He establishes a hierarchy for rulership within creation itself. He Himself is sovereign over all, but He establishes greater and lesser rulers beneath Him to govern their individual realms. As it is with the sun and moon in their celestial realm, so it is with the human rulers who He establishes to rule over the earthly realm. Adam was meant to govern his realm, just as the sun and moon governed theirs. They all have this kingly task in common.

- Secondly, the moon was meant “. . . *for signs and seasons* . . .” The Hebrew word for signs means “a singular event,” something out of the ordinary. When the sun and moon are darkened so that they fail to give light in their cycles, it is a sign of impending events, usually associated with divine judgment.

The moons are also for seasons. The Hebrew word for seasons doesn’t mean winter, spring, summer, or fall. It is the word, *moed*, which refers to an appointed times or places for meeting. The moons mark appointed times when God’s people are called to assemble before Him, specifically for feasts.

- Finally, the moons are meant “. . . *for days and for years*.” The sun rules the days; the moon rules the months. Israel runs on a lunar calendar, where months are defined by cycles of the moon. The **new moon** is the phase where the moon is at its darkest, and it marks the start of the lunar month. How do we know this? Because the moon follows the pattern of the days. The last verse of our passage read . . . “*There was evening and there was morning, a fourth day.*” Just as the days begin in the darkness of night and move toward light of morning, so the months also begin in darkness with the new moon and move toward the light of the full moon. From the beginning, God established this thematic pattern of moving from darkness into light, and not just in the visible heavens but in the spiritual journey as well. Romans 1:20 says, “*For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse.*” He has written this aspect of His eternal plan into the very workings of nature.

Thus, the new moon marks the **first day** of the lunar month, from month to month.

BLB concordance search

As we did with the Sabbath, we are going to do a word study of the “new moon,” using the BLB webtools. But instead of starting with our New Testament verse like we did with the Sabbath, we are going to type in phrase “new moon” into our search box and pull up the concordance list of verses where the phrase is found. And we get a short list of 17.

If we scroll down through these, we find that they are all from the Old Testament, except for one verse in the New Testament, which just happens to be our Colossians 2:16 study verse. As you can see, the new moon isn't mentioned anywhere in the New Testament except in this one place. So, the bulk of our study will be in the Old Testament, which means we need to find the Hebrew word behind "new moon." You can click on any of the verses here. I will click on the Amos 8:5 verse to go to the passage, and then click the tools button to open the interlinear panel below the verse. There is the English phrase, new moon, and if we glance across the columns we see that it is the Hebrew word, *hodesh*. This is the word we are going to study. Click on the reference number beside it, and it takes us to the lexicon entry.

- **Outline of Biblical usage:** Looking at how it is used in Scripture, the word *hodesh* doesn't just mean "new moon," as in the first day of the month. It can also mean "month" in general and "month" (in the sense of a timespan from new moon to new moon). Because it has such a broad application, we will have to narrow our study down to just those verses that specifically mention "new moon" or the "first day" of the month, which is another way of saying "new moon."

Just as we did with the word shabbath, we need to start with our root word. We want to dig down into the core action associated with the *hodesh*, so let's click on the link, and it takes us to . . .

- **Root Word: *hadash*.** This is the action verb that drives our understanding of the word *hodesh* (new moon or month).

Outline of Biblical Usage: to be new, renew, repair

So we are now moving from a study of the Sabbath and the ceasing or destruction of things to a study of the new moon and the renewal and repair of things. That's a fairly logical progression. When we look at the concordance results for *hadash*, we find that it is found in 10 verses, and I want to begin our study of the new moon by looking at these verses, just to get a sense of who or what is being renewed and by whom. We will then wrap that understanding into the practice of the new moon.

Place Card 1 on the Eden to Egypt stack and lay out cards #2-8.

I have also given you a handout to go with these cards titled the Act of *Hadash*-ing. I have listed the cards on the left, then put two questions at the top of the columns. As we go through the cards, I want to answer the questions: 1) who does the renewing, and 2) what is renewed/repared?

The Act of *Ḥadash-ing*

[Card 2] KING SAUL'S CORONATION

Isn't it interesting that this is the first place in the Scriptural timeline where the word *ḥadash* appears? There is no *ḥadash-ing* found in Genesis through the book of Judges. It is usage begins here at this signature moment when the first king of Israel is crowned.

1 Samuel 11:11, 14-15 NASB

*"The next morning Saul put the people in three companies; and they came into the midst of the camp at the morning watch and struck down the Ammonites until the heat of the day. Those who survived were scattered, so that no two of them were left together ... Then Samuel said to the people, 'Come and let us go to Gilgal and renew [**ḥadash**] the kingdom there.' So all the people went to Gilgal, and there they made Saul king before the LORD in Gilgal. There they also offered sacrifices of peace offerings before the LORD; and there Saul and all the men of Israel rejoiced greatly."*

Q: Who does the renewing? The people, at Samuel's direction

Q: What is renewed? The kingdom.

Let's stop there for a moment and consider this. Saul is the first king of Israel, so why would Samuel say that they are *renewing* the kingdom? They are renewing the kingdom under a new kind of authority figure. When Israel came into the Land and the kingdom was first established, God reigned over His people through judges like Samuel. That was the old hierarchy of authority. But now the age of the judges is coming to an end. It is a *shabbath-ing* moment, which is followed by a *ḥadash-ing* moment as the kingdom begins afresh under a king.

The problem with human kings is that they tend to forget that God is the one who appoints them and has greater authority over them. And so they fail to honor Him and maintain His place among His people. That is one of the important tasks a king must do—maintain God's presence among His people. Just because Israel has a human now, that doesn't mean that God has ceased to be king over them.

Saul failed miserably at acknowledging God's authority. David does better, but he still has a failing moment.

[Card 3] KING DAVID'S RESTORATION

Psalms 51:1, 10-12 NASB

"For the choir director. A Psalm of David, when Nathan the prophet came to him, after he had gone in to Bathsheba. Be gracious to me, O God, according to Your

*lovingkindness; according to the greatness of Your compassion blot out my transgressions. ... Create in me a clean heart, O God, and renew **[hadosh]** a steadfast spirit within me. Do not cast me away from Your presence and do not take Your Holy Spirit from me. Restore to me the joy of Your salvation and sustain me with a willing spirit.”*

Q: Who does the renewing? God.

Q: What is renewed? The king’s heart.

When an earthly king is out of step with the Great King, the earthly kingdom suffers. As a result of his sin, David learns a strong lesson in respecting authority and maintaining authority boundaries as his sons begin to act up. Absalom rises up to challenge him over the kingdom. Because of David’s contrition, after a time of discipline, God removes Absalom and restores David to his kingdom. The spiritual renewal must always come before the physical renewal. That, too, is a pattern in the journey from darkness to light.

Moving on . . .

[Card 4] KING ASA’s RESTORATION

2 Chronicles 15:1-2, 7-8 NASB

*“Now the Spirit of God came on Azariah the son of Oded, and he went out to meet Asa and said to him, ‘Listen to me, Asa, and all Judah and Benjamin: the LORD is with you when you are with Him. And if you seek Him, He will let you find Him; but if you forsake Him, He will forsake you ... be strong and do not lose courage, for there is reward for your work.’ Now when Asa heard these words and the prophecy which Azariah the son of Oded the prophet spoke, he took courage and removed the abominable idols from all the land of Judah and Benjamin and from the cities which he had captured in the hill country of Ephraim. He then restored **[hadosh]** the altar of the LORD which was in front of the porch of the LORD.”*

Q: Who does the renewing? The king. Asa was the first of the great reformer kings.

Q: What is renewed? The altar—God’s place among His people

[Card 5] KING JOASH’s RESTORATION

2 Chronicles 24:4-5, 12 NASB

*“Now it came about after this that Joash decided to restore **[hadosh]** the house of the LORD. He gathered the priests and Levites and said to them, ‘Go out to the cities of Judah and collect money from all Israel to repair the house of your God annually, and*

*you shall do the matter quickly.’ . . . The king and Jehoiada [the priest] gave [the money] to those who did the work of the service of the house of the LORD; and they hired masons and carpenters to restore **[hădash]** the house of the LORD, and also workers in iron and bronze to repair the house of the LORD.”*

Q: Who does the renewing? The people, at the king’s command.

Q: What is renewed? The Temple—God’s place among His people

King Joash isn’t a great example of a reformer king. He fell away as soon as his priestly mentor Jehoiada died, but his initial effort is recorded for us in Chronicles.

The next card is from the Psalms. David wrote Psalm 103, but the other is from an unknown author in the kingdom years. I titled this one . . .

[Card 6] FROM DEATH TO LIFE

In **Psalm 103:2-5**, David writes,

*“Bless the LORD, O my soul, and forget none of His benefits; Who pardons all your iniquities, Who heals all your diseases; Who redeems your life from the pit, Who crowns you with lovingkindness and compassion; Who satisfies your years with good things, so that your youth is renewed **[hădash]** like the eagle.” (NASB)*

Psalm 104:27-30 NASB

[Here the psalmist is speaking about all of creation.] *“They all wait for You to give them their food in due season. You give to them, they gather it up; You open Your hand, they are satisfied with good. You hide Your face, they are dismayed; You take away their spirit, they expire and return to their dust. You send forth Your Spirit, they are created; and You renew **[hădash]** the face of the ground.”*

Q: Who does the renewing? God.

Q: What is renewed? He renews life from the grave. We see this in Psalm 103 where it says, “who redeems life from the pit.” We see the same theme in Psalm 104 in the order of events: “You take your spirit away and they expire; you send forth your spirit and they are created.”

Order is very important in the Old Testament. We have seen this already with the “evening and morning” of the fourth day. Those actions were put in a particular order to create the theme of moving from darkness into light. Here in Psalm 104, we see another version of this: God kills and makes alive—in that order. It doesn’t say you live and then you die. It says you die and then you live. This is how the understanding of resurrection

developed out of these Old Testament pictures. The *shabbath*-ing or ceasing happens first, followed by a *ḥadash*-ing or renewing, in that order.

[Card 7] JEREMIAH'S HOPE

Lamentations 5:19-21 NASB

"You, O LORD, rule forever; Your throne is from generation to generation. Why do You forget us forever? Why do You forsake us so long? Restore us to You, O LORD, that we may be restored; renew [ḥadash] our days as of old,"

Q: Who does the renewing? God. Like David, Jeremiah is declaring God's sovereignty over His people.

Q: What is renewed? The nation of Israel. Jeremiah begs the LORD to renew her to her former glory.

[Card 8] THE MESSIAH KING's RESTORATION

Isaiah 61:1-4 NASB

[This is the passage Jesus read on the Sabbath (Luke 4:16-21) when He made His kingly claim.] *"The Spirit of the Lord GOD is upon me, because the LORD has anointed me to bring good news to the afflicted; He has sent me to bind up the brokenhearted, to proclaim liberty to captives and freedom to prisoners; to proclaim the favorable year of the LORD and the day of vengeance of our God; to comfort all who mourn ... Then they will rebuild the ancient ruins, they will raise up the former devastations; and they will repair [ḥadash] the ruined cities, the desolations of many generations."*

Q: Who does the renewing? The people, at the Messianic King's command

Q: What is renewed? The kingdom. This is a physical kingdom.

OBSERVE THE TEXT

We've come to the end of our cards. Let's look at our answers on the handout and make some observations of the text as to the hierarchy of authority and flow of things.

Q: Who is highest authority doing the *ḥadash*-ing tasks and what does He *ḥadash*?
God, who is sovereign over all, renews His creation, His kings, and His people. He renews them physically and spiritually. He brings them up from the grave to new life.

Q: Who is the next authority doing the *ḥadash*-ing?
Human kings. They are lesser rulers beneath God, and they model Him in renewing their kingdoms. They also renew God's place over His people. That is their task.

Q: Who else has a hand in the renewing effort?

The people, at the command of the kings. This is how it flows, from God to king to the kingdom.

Q: So, where does the new moon fit in all this?

The *ḥodesh* (the new moon) has this in common with earthly kings. They both have this renewing task assigned to them. The heavenly moon renews the month. The kings (past and future) renew the kingdom. Thus, from month to month, the *ḥodesh* was sign—a reminder—that Israel’s renewal and blessing were owed to God and His anointed king, and they were to look for that renewal in the darkest of nights. And when the sun and moon falter in their light-giving tasks, these disturbances herald the Great King’s displeasure with His lesser kings.

So let’s put these cards on the stacks. Cards #2-6 go on the kingdom stack; Card #7 (Jeremiah’s lament) goes on the exile stack; #8 on the Messiah’s kingdom.

Notice that *ḥadash*-ing events focus almost exclusively in kingdom economies (past and future). When you find a bulk of your concordance entries concentrated in a certain time or economy, that is a theme. The new moons are tied to this theme of kings renewing a kingdom.

These are all the *ḥadash*-ings in the Old Testament. Now let’s look at how the act of *ḥadash*-ing translates into a spiritual renewal after Jesus’s death and resurrection. That, in itself is a *ḥadash*-ing moment. God returned Him to life from the grave and spurred a number of other *ḥadash*-ings.

Now look at card #9.

We are in the New Testament Greek now, so that means we have to look for the Greek equivalents for the word *ḥadash*-ing. I found two:

- 1) The first is **anakainōō**, (anaw-kai-NAW-o) which means “to make new, give new strength or vigor, or to be changed into a new kind of life as opposed to the old life”
- 2) The second is **ananeo**, which means to be renewed.

On the front and back of card 9, I’ve put the New Testament verses where these words occur. Let’s read through these.

[Card 9] SPIRITUAL RENEWAL

Titus 3:5-7 NASB95

*“He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing **[anakainōsis]** by*

the Holy Spirit, whom He poured out upon us richly through Jesus Christ our Savior, so that being justified by His grace we would be made heirs according to the hope of eternal life.”

Colossians 3:9-11 NASB95

*“Do not lie to one another, since you laid aside the old self with its evil practices, and have put on the new self who is being renewed **[anakainōō]** to a true knowledge according to the image of the One who created him—a renewal in which there is no distinction between Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave and freeman, but Christ is all, and in all.”*

I put a few more verses on the back . . .

Ephesians 4:22-24 NASB95

*“that, in reference to your former manner of life, you lay aside the old self, which is being corrupted in accordance with the lusts of deceit, and that you be renewed **[ananeo]** in the spirit of your mind, and put on the new self, which in the likeness of God has been created in righteousness and holiness of the truth.”*

Romans 12:2 NASB95

*“And do not be conformed to this world, but be transformed by the renewing **[anakainōsis]** of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.”*

2 Corinthians 4:16 NASB95

*“Therefore we do not lose heart, but though our outer man is decaying, yet our inner man is being renewed **[anakainōō]** day by day.”*

Thus, we have had a *shabbath*-ing in putting off our old man, and a *ḥadash*-ing in putting on the new man which is renewed to its likeness with God. We are renewed spiritually in preparation for the day of resurrection when we will be renewed bodily and come into Christ’s kingdom. There we will begin to reign with Him as “co-heirs” in the kingdom and a royal priesthood.

The final, great *ḥadash*-ing won’t just restore king and kingdom. It restores the original hierarchy of authority that God established back in the Garden of Eden when He made Adam king over the earthly realm—an authority which Adam abdicated to Satan. Christ is the new Adam, and as King, He will appoint rulers and governors beneath Him. We too are destined for a crown in that kingdom if we align ourselves with the King.

Do you see how the pattern developed in the Old Testament picture carries into the New Testament doctrine? *Ḥadash*-ing is linked to kings in kingdoms. The spiritual transformation is followed by the physical renewal.

Put this card on the Church Age stack and lay out cards 10-17.

The New Moon in Scripture

Now that we have studied the renewing action at the core of the new moon, let's go through the "new moon" verses. I have pulled out the verses where "new moon" or "first day" of the month are mentioned. I have given you space for notes on the second page of your handout. As we work through these verses, we are looking for:

1. What is the formal practice associated with the new moon? (This is the practice with which the Judaizers are taking issue with the Colossians.)
2. What important events, turning points, or prophetic pronouncements are made on new moons? (Remember, new moons are meant as signs that mark significant events.)

[Card 10] THE WATERS RECEDE

Genesis 8:5, 13 NASB

"The water decreased steadily until the tenth month; in the tenth month, on the first day of the month, the tops of the mountains became visible. ... Now it came about in the six hundred and first year, in the first month, on the first of the month, the water was dried up from the earth. Then Noah removed the covering of the ark, and looked, and behold, the surface of the ground was dried up."

This is the first mention of a new moon, and it is a turning point. We talked about the Flood as a *shabbath*-ing event. Life as it had been ceased. But in its wake we have a *ḥadash*-ing event as the earth emerges out of the great bath of waters, cleansed and renewed. The process takes three months, from the first day of the tenth month to the first day of the first month. Noah and his family and the Ark animals begin life on land in the new year.

[Card 11] THE GLORY FILLS THE TABERNACLE

Exodus 40:1-2, 17, 33-35 NASB

"Then the LORD spoke to Moses, saying, 'On the first day of the first month you shall set up the tabernacle of the tent of meeting.' ... Now in the first month of the second year, on the first day of the month, the tabernacle was erected. ... Thus Moses finished the work. Then the cloud covered the tent of meeting, and the glory of the LORD filled the

tabernacle. Moses was not able to enter the tent of meeting because the cloud had settled on it, and the glory of the LORD filled the tabernacle.”

This is our next new moon event, and it is pretty monumental. The Great King takes His place among His people on the new moon of the first month. Shortly after that, He establishes the new moon observance. This is the practice:

[Card 12] NEW MOON OBSERVANCE

Numbers 10:10 NASB

“Also in the day of your gladness and in your appointed feasts, and on the first days of your months, you shall blow the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; and they shall be as a reminder of you before your God. I am the LORD your God.”

Numbers 28:11 NASB

“Then at the beginning of each of your months you shall present a burnt offering to the LORD ...”

I have added the verses from Amos which suggested the prohibition against buying and selling on this day:

Amos 8:4-6 NASB

[The wicked people are griping ...] “When will the new moon be over, so that we may sell grain, and the sabbath, that we may open the wheat market ...”

Thus, the new moon and sabbath day have this prohibition against consumerism.

So, here we have the basic practice of the new moon observance. You blow a trumpet over your burnt offerings and peace offering. This is to remind God of His people, and to remind His people of the day He took His throne among them. Therefore, the day of the new moon is set apart as a mini-feast day for God’s people to come to the table with Him, so to speak.

This is the start of the year. Six new moons pass, and then, on the seventh new moon, God ordains a feast.

[Card 13] THE FEAST OF TRUMPETS

Leviticus 23:23-25 NASB

“Again the LORD spoke to Moses, saying, ‘Speak to the sons of Israel, saying, “In the seventh month on the first of the month you shall have a rest, a reminder by blowing of trumpets, a holy convocation. You shall not do any laborious work, but you shall present an offering by fire to the LORD.”’”

The blowing of trumpets is a key element for the new moon in general, and for this feast in particular, which is the seventh new moon of the yearly cycle. On this day, there is a grand blowing of the trumpet, almost like the heralding of a coming king. The seventh anything usually marks a culmination or completion of a picture. We will discuss this festival more next week.

Cards 12-13 make up the totality of instruction on how to observe the New Moon. It is a minor holiday like the Sabbath, and it focuses mainly on blowing a trumpet over the offering associated with it. So, you really can't keep this day without a Temple and priesthood to offer that offering. This observance was still very much in practice in Paul's day while the Temple was still standing, which is why it was an issue for the Colossians, but it largely ceased once the Temple was destroyed and the sacrificial system removed. Even the calendar changed under Gentile rule. It is now based on a solar calendar, so the new moon no longer has a significant place as it once had. If anything, it has more of occult following today than it does a Christian one.

Modern-day Judaizers don't usually demand the monthly acknowledgement of the new moon, but they do demand that we keep the feast, which has now been renamed Rosh Hashanah.

Let's go on. We have some more significant events that happen on new moons. The next is:

[Card 14] JONATHAN'S CHOICE

1 Samuel 20:5, 18, 24, 27, 34 NASB

*"So David said to Jonathan, 'Behold, tomorrow is the **new moon**, and I ought to sit down to eat with the king. But let me go, that I may hide myself in the field until the third evening.' ... Then Jonathan said to him, 'Tomorrow is the new moon, and you will be missed because your seat will be empty.' ... So David hid in the field; and when the **new moon** came, the king sat down to eat food ... It came about the next day, the second day of the new moon ... pauses there for a second.*

Why does it say the second day of the new moon? Well, let me ask you, if all you had was a simple observation of the night sky to tell you when the day had come, how can you tell when the moon is at its darkest? You know generally when the moon should be in that phase, but you almost have to wait until the first sliver of the moon appears. So, the feast is carried over for a second day, in case you miscalculated the first day. It's a feast! Who's complaining? Now back to our verse . . .

... It came about the next day, the second day of the new moon, that David's place was empty; so Saul said to Jonathan his son, 'Why has the son of Jesse not come to the meal, either yesterday or today?' ..." [A discussion then ensues between Jonathan and

his father. Saul gets angry. He throws a spear at Jonathan, and Jonathan leaves the table.] “Then Jonathan arose from the table in fierce anger, and did not eat food on the second day of the new moon, for he was grieved over David because his father had dishonored him.”

This episode is a turning point in history, and it hinges on Jonathan’s choice over which king he is going to follow: his father King Saul or David, who has yet to come into his kingdom. Jonathan doesn’t see how great the conflict is between David and Saul, and so David proposes this test to get Saul to reveal his true intentions. The test is orchestrated on the new moon, when the king’s men assemble for the feast at his table. The darkness of the night lends itself to the darkness of the moment.

What struck me in this episode is that Jonathan was less concerned for his own safety than he was for David’s reputation. He had to make a choice as to where his loyalty was, and he decided not to keep this feast with his father because his father had dishonored David. We talked about reasons why we do or don’t keep certain observances of the Laws. Let’s draw a parallel between Jonathan’s choice and the choice that the Colossian church must make, because the Colossians were also being asked to make a decision over where their loyalty lay.

When the Judaizers came to the Colossian church, they demanded that believers keep these observances because they were part of the “everlasting commandments.” But for Christians to do so would mean sitting down to the table with Jews who were not believers, who dishonored Christ, and did not acknowledge Him as their King and Savior. This practice in the Colossians day was little more than a formality for the Jewish community because as far as they were concerned, there was no king on the throne. It was merely a Law that had to be kept with the hope that a king would one day come to renew the kingdom.

Q: Why would believers sit down to a feast with these people?

This is why Paul tells the Colossians, do not let them judge you for not keeping the new moon festival. It is a hollow gesture that associates you with people who have rejected Christ the King. Know where your loyalties lie, and what your actions are communicating to the world around you when you participate in things. This is a very good reason not to observe some of these Old Covenant practices.

It should not be a surprise that in our modern day, new moon celebrations are associated with occult practices. They worship a king of sorts, but he is not God’s king. This, too, is a reason not celebrate this. We may worship Christ the King, but we do not do it in a way that the world around us mistakes our actions for occult practices.

For us, Christ is the Davidic King, and we honor Him as such, but we also know that He has yet to come into His kingdom. The Church Age is not a kingdom age. We are still in the exile age of the Gentiles. But we look for the day of His coming on the darkest of nights.

Moving on . . .

[Card 15] GLORY FILLS THE TEMPLE/ SOLOMON INSTITUTES THE NEW MOON OBSERVANCE

2 Chronicles 7:1-3, 8:12-13 NASB

*“Now when Solomon had finished praying, fire came down from heaven and consumed the burnt offering and the sacrifices, and the glory of the LORD filled the house. The priests could not enter into the house of the LORD because the glory of the LORD filled the LORD’S house ... Then Solomon offered burnt offerings to the LORD on the altar of the LORD which he had built before the porch; and did so according to the daily rule, offering them up according to the commandment of Moses, for the sabbaths, **the new moons** and the three annual feasts—the Feast of Unleavened Bread, the Feast of Weeks and the Feast of Booths.”*

Unlike the consecration of the Tabernacle which happened on the first day of the first month, the consecration of the Temple happens in the seventh month at the Feast of Booths. The Feast of Booths is a kingdom picture that looks forward to the Messianic Age, and we will talk about that more in another class. But just as the observances of the new moons were inaugurated after the Tabernacle’s consecration, so the same observances are now renewed after the Temple’s consecration. Solomon, as king, establishes God in His place among the people. That is a big part of the king’s job.

Time goes by. Kings rise and fall. The new moon observance falls to the wayside as Israel’s kings cease to honor God.

[Card 16] HEZEKIAH’S REFORMS

2 Chronicles 29:5,17; 31:3 NASB

*“Then he [Hezekiah] said to them, ‘Listen to me, O Levites. Consecrate yourselves now, and consecrate the house of the LORD, the God of your fathers, and carry the uncleanness out from the holy place’ ... Now they [the priests] began the consecration on the first day of the first month, and on the eighth day of the month they entered the porch of the LORD. Then they consecrated the house of the LORD in eight days ... [Hezekiah] also appointed the king’s portion of his goods for the burnt offerings, namely, for the morning and evening burnt offerings, and the burnt offerings for the sabbaths and for the **new moons** and for the fixed festivals, as it is written in the law of the LORD.”*

It is a dark night and the start of a new year when the priests begin the process of cleansing the Temple but notice how the effort always begins when the heart of the king turns toward God. Everything flows from the king's decisions, and the renewal of the people's relationship with God hinges on those decisions.

Hezekiah's reforms only lasted during his life time. The next mention of the new moon is when God, the angry King, declares that He is doing away with all of Israel's celebrations.

[Card 17] THE ANGRY KING

Isaiah 1:13-14 NASB

*"Bring your worthless offerings no longer, incense is an abomination to Me. **New moon** and sabbath, the calling of assemblies—I cannot endure iniquity and the solemn assembly. I hate your **new moon** festivals and your appointed feasts, they have become a burden to Me; I am weary of bearing them."*

Hosea 2:11, 5:6-7 NASB

*"I will also put an end to all her gaiety, her feasts, her **new moons**, her sabbaths and all her festal assemblies ... They will go with their flocks and herds to seek the LORD, but they will not find Him; He has withdrawn from them. They have dealt treacherously against the LORD, for they have borne illegitimate children. Now the **new moon** will devour them with their land."*

Despite the effort of the reformer kings, the people have made a mockery of the new moons and sabbaths, using them as assemblies for worshiping idols instead of God. And so the Great King makes a decision to put an end to all of it. The purpose of blowing the trumpet on the new moon was to remind God of His people and to save them in the day of calamity. There isn't much point in blowing the trumpet if the King has withdrawn and turned a deaf ear on His people. The next blowing of trumpets will be the sound of the enemy armies coming to take Israel away into exile.

Summary

So as you can see, the new moon practice has very much to do with honoring the king—God as King, and then Israel's earthly king. The new moon marked such momentous events as God taking His place among His people in the Tabernacle. The observance fell away. It was resurrected by one reformer king, but then it fell away again, and then God takes it away altogether when it no longer celebrates Him.

We will stop here today, at the turning point where Israel leaves the kingdom and goes into exile. Next week we will pick up with more renewings when Israel returns to the Land.