

## The Calendar, New Moon or New Month?

### [STRONGS #2320 NEW MOON? OR MONTH](#)

[JANUARY 30, 2014](#) [LEAVE A COMMENT](#) [EDIT](#)

I find it interesting that Judaism, Messianic™s, Ephramite™s, Nasarene™s and sacred namers for the most part use the lesser light of the night to rule their days, months and years. Doesn't™t Islam, Wickans, Pagans, satanist and other cults do this? Let's™ look at this.

In the Strongs concordance from the Hebrew it translates chodesh # 2320 as months with the exception of when it is used for new moon only 8 out of about 250 times, and only in connection to the phrase "new moon". Other than those 8 times, it is never used in equation with the luminary called the "moon", just in reference to the measurement of time. New moon could easily be a mis-translation.

Strongs translates Yareach # 3391-4 as moon. These are associated with luminaries and the heavens. There are few times this word for moon is translated "month". Usually in connection with pagan month names possibly in reference to pagan names brought up from Egypt and in exile in Babylon.

Other than the already mentioned minor exceptions moon/yareach and, month/chodesh are not interchangeable. New moons [2320] should be translated new months because it refers to times, not luminaries, where it is always translated months.

There goes the verses supporting a moon month from the scriptures.

Think about the moon as an anti-type. In size its about the same as the sun to the naked eye, but infinitely smaller. It possesses no light of itself. It is called the lesser light in importance but it determines the days months and years? Mmh! What does the sun do?

The only feast celebrated by night is the Passover. Which pictures coming out of darkness into the light.

My research has led me to Enoch's™ calendar or also known as the Essene calendar, which is more stable then the Gregorian calendar.

The point is this. God gave a miraculous clock in the sky and it's™ not the moon. To the one who sets us free, why would he bind us to laborious task of following the moon?

More important is the admonition by Paul from Galatians 4.9-11

But now after you have known God, or rather are known by God, how is it that you turn again to the weak and beggarly elements, to which you desire again to be in bondage? 10 You observe days and months and seasons and years. 11 I am afraid for you, lest I have labored for you in vain.

[PLURALITY OF GOD](#)

## [PRIVATE: 2. HOLY SPIRIT IS FEMALE. GREEK GENDER AUTOU MEANS SELF NOT HE OR HIM](#)

[JANUARY 30, 2014](#) [LEAVE A COMMENT](#) [EDIT](#)

**The following information was copied from the link below. I have found that the translators from Greek to English chose to interpret the Holy Spirit as *He* and *Him*. Not only did they select to make the Spirit male, they chose to capitalize all references that one.**

The point is this. There is more indications that the Holy Spirit is feminine. God in the beginning chose to reveal Himself in male and female. Gen 1.27 So God created man in His image. In the image of God He created him male and female. The purpose was to reveal Himself through Adam and Eve the parents of the first creation who were contrasts of the Bride and Bridegroom of the new creation, being the Word of God and the Breath, or Spirit of God. Those of the new creation are born of the Word and Spirit, both being equally and fully God. Please read the 1st article on this topic for a fuller understanding before you proceed.



For with you he dwelleth, and in you shall be.  
(KJV)

John 14:17 {that is} the Spirit

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of truth, whom the world cannot receive, because it does not behold

Him

846

or know Him, {but} you know Him

846

because He abides with you, and will be in

you. (NAS)

John 14:17 the Spirit

4151

of truth. The world cannot accept him, because it neither sees him nor knows

him

846

. But you know him

846

, for he lives with you and will be in you. (NIV)

John 14:17 the Spirit

4151

of truth, whom the world cannot receive, because it neither sees Him nor

knows Him; but you know Him

846

, for He dwells with you and will be in you. (NKJ)

John 14:17 even the Spirit

4151

of truth, whom the world cannot receive, because it neither sees him nor

knows him; you know him

846

, for he dwells with you, and will be in you. (RSV)

John 14:17 He is the Holy Spirit, the Spirit

4151

who leads into all truth. The world at large cannot

receive him, for it isn't looking for him

846

and doesn't recognize him. But you do, for he

lives with you now and some day shall be in you. (TLB)

John 14:17 (even) the Spirit

4151

of truth: whom the world cannot receive; for it beholdeth him not,

neither knoweth him

846

: ye knowÂ him; for he abideth with you, and shall be in you. (ASV)

4151 Â pneuma (pnyooâ€™-mah); from 4154; a current of air, i.e. breath (blast) or a breeze; by analogy or

figuratively, a spirit, i.e. (human) the rational soul, (by implication) vital principle, mental disposition, etc., or

(superhuman) an angel, demon, or (divine) God, Christâ€™s spirit, the Holy Spirit:

KJVâ€™ ghost, life, spirit (-ual, -ually), mind. Compare 5590. [Strongâ€™s Definition]

4151 Â pneuma- Â [Thayerâ€™s Definition]

1) a movement of air (a gentle blast)

a) used of the wind, hence the wind itself

b) the breath of the nostrils (the mouth)

2) the spirit, that is, the vital principal by which the body is animated

a) the rational spirit, the power by which the human being feels, thinks, decides

b) the soul

3) a spirit, that is, a simple essence, devoid of all or at least all grosser matter, and possessed of the power of knowing,

desiring, deciding, and acting

a) a life giving spirit

b) a human soul that has left the body

c) a spirit higher than man but lower than God, that is, an angel

1) used of demons, or evil spirits, who were conceived as inhabiting the bodies of men

2) the spiritual nature of Christ, higher than the highest angels and equal to God, the

divine nature of Christ

4) the Spirit of God

a) God's power and agency distinguishable in thought from His essence in itself considered:

1) manifest in the course of affairs

2) by its influence upon the souls productive in the theocratic body (the church) of all

the higher spiritual gifts and blessings

3) the third person of the Trinity, the Holy Spirit Session 6-7 Addendum 2

5) the disposition or influence which fills and governs the soul of anyone; the efficient source of any power, affection,

emotion, desire, etc.

846 "autos- [Thayer's Definition]

1) himself, herself, themselves, itself

2) he, she, it

3) the same (Wigram's frequency count is 4,913 not 5,117).

846 "autos (ow-tos); " from the particle au [perhaps akin to the base of 109 through the idea of a baffling

wind] (backward); the reflexive pronounself, used (alone or in the comparative 1438) of the third person and

(with the proper personal pronoun) of the other persons:

KJV" her, it (-self), one, the other, (mine) own, said, ([self-], the) same, ([him-, my-, thyself, [your-] selves,

she, that, their (-s), them ([-selves]), there [-at, -by, -in, -into, -of, -on, -with], they, (these) things, this (man),

those, together, very, which. Compare 848. " [Strong's Definition]

HE

Note: This pronoun is generally part of the translation of a verb. Frequently it translates the article before

nouns, adjectives, numerals, adverbs, prepositional phrases and the participial form of verbs. Apart from

these it translates one of the following:

1. autos <sup>846</sup>, *he himself and no other*, *emphatic*, e. g., , where the RV brings out the emphasis by the rendering *it is He*; (last clause), where the repeated *He* brings out the emphasis;

in some cases it can be marked only by a circumlocution which would not constitute a translation, e. g.,

; this use is very frequent, especially in the Gospels, the epistles of John and the Apocalypse; see also, e. g., . See SAME, SELF, THIS, VERY.

(from Vine's Expository Dictionary of Biblical Words, Copyright (C) 1985, Thomas Nelson Publishers)

Pronouns have many different uses in Greek. *One of the most common pronouns is autos. Its ordinary use is to stand in for a noun to avoid repetition. *James loved Mary, but Mary couldn't stand James* reduces to *James loved Mary, but she couldn't stand him*.*

In English: *He* (the third person personal pronoun is used like this)

Masculine *He* Feminine *Her* Neuter *It*

Subjective: *he He it*

Possessive: *his her its*

Objective: *him her it*

The only significant difference between the third person pronouns and the first and second is that the third person singular pronouns HAVE GENDER. *The GENDER and NUMBER of*



pronouns are determined by the GENDER and NUMBER of the antecedent, and their case is determined by their function in the sentence.

In Greek:

Masc Fem Neut       Translation

Nominative: autos aute auto he she it

Gentive: autou autes autou his her its

Dative: auto aute auto to him to her to it

Accusative: auton auten auto him    her it

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We refer to autos in reference in its function as a personal pronoun.    This is because of its translation in terms of the Holy Spirit as *“he”* and not *“it”*.    The words in John 14:17 in reference

to the Holy Spirit is *“auto”*, what would appear to be the neuter nominative case of the third personal pronoun.    So, if He is PERSONAL and not IMPERSONAL. or masculine versus feminine, why would AUTO be used and not AUTOS???

In this use (as a pronoun), the gender of the Greek pronoun (autos in this case) is determined NOT BY NATURAL GENDER but BY THE GENDER of the ANTECEDENT.    For

example, if the antecedent is *“world”*, which is kosmos in Greek,    you would use the masculine

form of the pronoun (autos).    However, you would not translate autos as *“he”* but as *“it”*.    We

think of the world not as a *“he”* but as an *“it”*.    The translation of the of the pronoun is therefore

based on the natural gender of the Greek noun.

Why is the pronoun for the Holy Spirit *αὐτός* and not *ἐκεῖνος* then? Â Because *pneuma*, the Greek

noun in this sentence, which is translated here as *Spirit*, is the ANTECEDENT of the pronoun

*αὐτός*. Â The word *pneuma* is NEUTER in Greek, and therefore, its pronoun SHOULD be rendered *αὐτός*, the NEUTER third person pronoun in Greek. Â However, the English translation would be rendered based on the NATURAL GENDER of the word being reference, in this case the Holy Spirit.

How do we then know that the Holy Spirit is masculine, i.e. and therefore PERSONAL. Rom 8:26 is another place where *αὐτός* is used as the pronoun for the Spirit, and this is still because

the antecedent is a NEUTER noun in the Greek:

Rom 8:26 And in the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit

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[*Pneûma*] Himself

846

[*auto*]

intercedes for {us} with groanings too deep for words; (NAS)

*pneuma* = neuter, therefore *auto* = neuter, i.e. *αὐτοῦ* [KJV]

John 14:17 and Rom 8:26 are confusing only because of our inability to express English perfectly into Greek. However, every other instance of personal pronoun usage in reference to the Holy Spirit is MASCULINE, i.e. and therefore personal. Â ONLY BECAUSE IT WAS THE

## TRANSLATERS CHOICE!

John 16:7 • But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper

3875

[parakleetos] shall not come to you; but if I go, I will send

Him 1565

[auton] to you. (NAS)

parakleetos = masculine, therefore auton = masculine, i.e. •him• Session 6-7 Addendum 4

John 16:8 • And He

1565

[eikinos], when He comes, will convict

1651

[elengxei] the world

concerning sin, and righteousness, and judgment; (NAS)

parakleetos = masculine, therefore eikinos = masculine, i.e. •he•

elengxei = masculine form of •he will convict•

John 16:13 • But when He

1565

[eikinos], the Spirit of truth, comes, He will guide

3594

[hodeegeesei] you into all the truth; for He will not speak

2980

[laleesei] on His

own initiative (of Himself

1438

[heautou]), but whatever He hears

191

[akousei],

He will speak

2980

[laleesei]; and He will disclose

312

[anangelei] to you what is

to come. (NAS)

hodeegeesei, laleesei, akousei, anangelei = masculine conjugations that

combine "him" with the verb

heautou = masculine, "Himself"

Acts 13:2 And while they were ministering to the Lord and fasting, the Holy Spirit said,

"Set apart for Me

3427

Â Barnabas and Saul for the work to which I have called

them." (NAS)

3427 Â moi (moy): Â KJVâ€“ I, me, mine, my. = 1st Person

John 14:26 â€œBut the Helper

3875

[parakleetos],the Holy Spirit

4151

[Pne<sup>o</sup>ma], whom the

Father will send in My name, He

1565

[eikinos]

will teach you all things, and

bring to your remembrance all that I said to you.â€• (NAS)

parakleetos = masculine , therefore eikinos = masculine, i.e. â€œheâ€•

John 15:26 Â â€œWhen the Helper

3875

[parakleetos] comes, whom I will send to you from the

Father, {that is} the Spirit

4151

[Pne<sup>o</sup>ma] of truth, who proceeds from the

Father, He

1565

[eikinos]

[PLURALITY OF GOD](#)

Blessings

[KINGDOM AT HAND](#),Â [RESURRECTION](#)