



Issue 11_5997-8

Chodesh Report

Roman date:
January 5, 2003

Greetings friends!

Chodesh **11** is here, b-r-r-r-r!

It's was so cold that ... ever heard a lead into a one line joke like that before? We all probably have.

Actually it may be one of the warmest years ever on record this upcoming Roman year 2003 according to NOAA and meteor logical organizations around the world. Unfortunately they, nor has anyone, determined if it will rain tomorrow. Yet they propose [intentionally?] alarming news such as this in the mainstream media. Well, I would ask of them to "riddle me this" [apologies to Samson] ...

What ensues that which in vanity we do greater than nature itself?

Psa 148:8 Fire, and hail; snow, and **vapour**; stormy wind fulfilling his word: **[KJV]**

Psa 148:8 - ^(f) Fire, and hail; snow, and vapour; stormy wind fulfilling his word:

^(f) Which come not by chance or fortune, but by God's appointed ordinance. *[Geneva]*

Psa 148:7-14 - Even in this world, dark and bad as it is, God is praised. The powers of nature, be they ever so strong, so stormy, do what God appoints them, and no more. Those that rebel against God's word, show themselves to be more violent than even the stormy winds, yet they fulfil it. *[The Treasury of David by Charles Haddon Spurgeon]*

Speaking of riddles, this month's report has several interesting puzzles and challenging points of interest for your reading [dis?] pleasure. But for now we need to get on with **the data**.

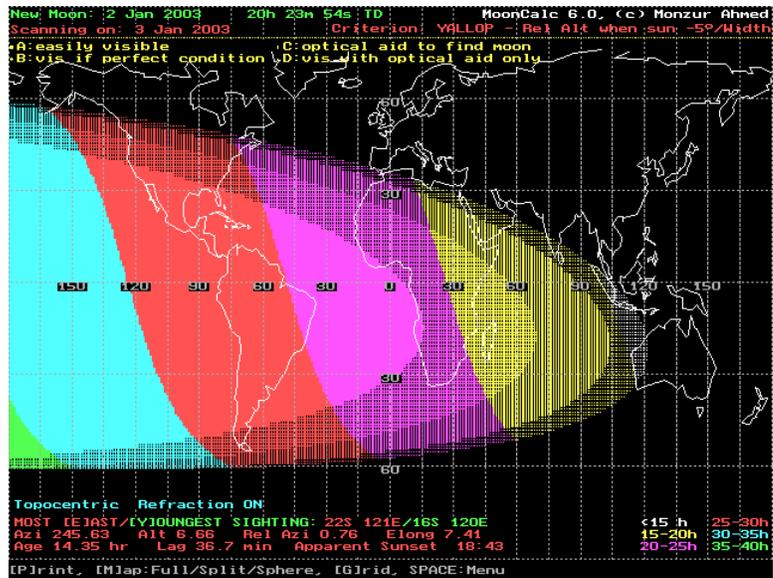
The data:

On **January 4, 2002** at about 6:30 PM Jerusalem, Israel should see new moon **11** with a 3% illumination. Around the globe that same day the new moon should appear at about 6:30 PM - Western USA time. The new moon will have about a 4% illumination by the time it becomes visible in the Western States. It will be visible just after sunset at most location throughout the USA the evening of **January 4**. This seems a rather mature new moon for the first sighting, but for the explanation below.

This month the moon appeared in the Southern hemisphere a day sooner than in the Northern where Israel [the Biblical dateline] is located. Here's an explanation and chart to help you to see why that during some months, while the new moon may be visible in one location, East as to West or South as to North, it may not yet be seen at another location by reason of geography.

From **Moonsightings**at: <http://www.moonsighting.com/moon.html>

The moon's conjunction is on Thursday, January 2, 2003 at 20:22 Universal Time i.e., 3:22 pm Eastern Standard Time - 12:22 pm Pacific Standard Time. On Jan 2, the moon is going to be less than 5 hours old on West coast of USA, and impossible to see. As you can see from the visibility curves, on Jan 3, the moon can be seen in Africa and South America by naked eye, and in North America by binocular or telescope. The first day ... will be **January 4, 2003** in most of Africa and Americas, but on January 5, 2003 for Asia, Europe, and Australia.



Note that the date shown above in the right box of the banner. I've displayed the daytime date as opposed to the preceding days date for the new moon sighting. The first DAY is best represented by naming the daytime date which started [by biblical definition] at sunset the evening before. I'm just trying to be numerically correct as opposed to say, stating the year of "0". There really wasn't any year "0"; the year was either -1 or +1 at all times.

This chodesh **11** begins Biblical calendar month "eleven". Why is it month 11 and not 10 or 12? For answers to this question and more please see a helpful bible study titled [Calendar Studies - Abib](#). A complete booklet with answers to all your biblical calendar questions may be found at "[The Sacred Calendar Book](#)", <http://atschool.eduweb.co.uk/sbs777/saccal/calbook/index.html>

Data this month is also from [Home Planet for Windows](#) and [Ephemeris vs. 2.0](#) software for Windows operating systems. These are free software packages and are available free for download at: <http://www.fourmilab.ch/>

Actual new moon sightings list for the last 2-3 years dates can be seen at the monthly new moon chart at: [Calendar Info http://home.earthlink.net/~dwlacey/faq/calendar/nmcalchart.html](http://home.earthlink.net/~dwlacey/faq/calendar/nmcalchart.html)

Names of the Month

The Roman calendar month **January**

Middle English *Januarie*

Latin *Januarius* "of Janus"

Latin *Janu(s)* "Janus" + *-arius* "ary (pertaining to)"

Latin *Januarius mensis* "month of Janus"

Janus is the Roman god of gates and doorways, depicted with two faces looking in opposite directions. His festival month is January.



Januarius had 29 days, until Julius when it became 31 days long.

When you look at September, October, November and December, it seems as if the Romans couldn't count! But their year used to start in March. When Julius Caesar reorganised the calendar and made it start in January, he kept the old names, apart from one month, which he named after himself. The Romans had special names for the first day in the month (the Kalends), the seventh day (the Nones) and the fifteenth (the Ides). The Kalends belonged to [Juno](#). The Ides belonged to [Jupiter](#).



תשרי The Jewish calendar month

Strong's Hebrew 2320 - chodesh kho'-desh from 2318; the new moon; by implication, a month:--month(-ly), new moon; and Abib means green ears of grain. The *biblical calendar* month is similar to the Jewish calendar moon [month]:

Months	Weather	Crops & activity
Sebat (Jan/Feb)		

The civil month 11, Sebat, was also named in the scriptures.

[Zec 1:7](#) Upon the four and twentieth day of the eleventh month, which is the month Sebat,⁷⁶²⁷ in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying, ...

From **Strong's** Dictionary

H7627

ùÑáè sh^ebat\fo sheb-awt'

Of foreign origin; *Shebat*, a Jewish month: - Sebat.

From Easton's Dictionary

Sebat[Note:Romanmonth references are NOT to correct per biblical calendar seasons - [see tefukah](#)]

the eleventh month of the Hebrew year, extending from the new moon of February to that of March ([Zec 1:7](#)). Assyrian sabatu, "storm." (See MONTH.)

From **JFB** [Note: Roman month references are NOT to correct per biblical calendar seasons - [see tefukah](#)]

Sebat--the eleventh month of the Jewish year, from the new moon in February to the new moon in March. The term is Chaldee, meaning a "shoot," namely, the month when **trees** begin to shoot or bud.

Note from the author: The differences of the traditional Hebrew calendar, the Biblical and the Roman calendars reveal much regarding the histories and customs of their respective authors. We today use the civil Roman calendar for our commerce and governments with almost global acceptance. However, for the Bible student it should be noted that there are several factions among each of the faiths thus the sometimes confusing and differing names of the months, seasons, beginning of years including sometimes even the [Holy Days](#).

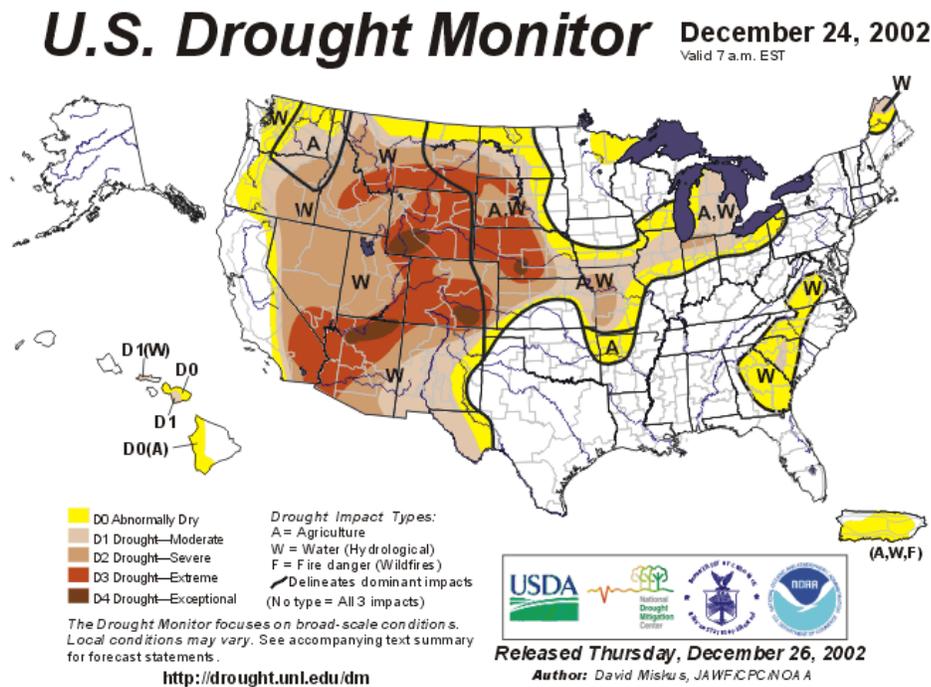
For further reading see ["The Sacred Calendar Book"](#).

The birthstone for the month of **January** is the **garnet**, the color is dark red, the flower is the carnation - meaning whimsical / fanciful.



Drought Info:

Here is a graphic of the current drought as given from NOAA and the others whom comprise the Drought Monitor:



Holidays January

Note: Some Holidays are only applicable on a given "day of the week"

Bird Day (1905)
England : Glastonbury Thorn Day
Scotland : Handsel Monday - - - - - (Monday)

Religious Observances **January**

Christian : 12th Night, end of Christmas season (Denmark)

Christian : Epiphany Eve

Roman Catholic : Commemoration of St Telesphorus, 8th pope (125-136), martyr

Roman Catholic : Feast of St Simeon Stylites

Roman Catholic : Memorial of St John Neumann, bishop of Philadelphia

Lutheran : Commemoration of Kaj Munk, martyr

Jewish : Asarah B'Tevet (Siege of Jerusalem); Tevet 10, 5761

This Day in Christian History - **January**

1527 Swiss Anabaptist reformer Felix Manz, 29, was drowned in punishment for preaching adult (re-)baptism. Manz's death made him the first Protestant in history to be martyred at the hands of other Protestants.

1839 Scottish clergyman Robert Murray McCheyne wrote in a letter: 'There is nothing like a calm look into the eternal world to teach us the emptiness of human praise.'

1949 U.S. Senate Chaplain Peter Marshall prayed: 'Our Father in heaven, give us the long view of our work and our world. Help us to see that it is better to fail in a cause that will ultimately succeed than to succeed in a cause that will ultimately fail.'

1922 Following her sensational divorce, popular American evangelist Aimee Semple McPherson, 32, resigned her denominational ordination and returned her fellowship papers to the General Council of the Assemblies of God.

1964 Following an unprecedented pilgrimage to the Holy Land, Pope Paul VI met with Greek Ecumenical Patriarch Athenagoras I in Jerusalem. It was the first such meeting between leaders of the Roman Catholic and Greek Orthodox Churches in over 500 years (since 1439).

Source: William D. Blake. ALMANAC OF THE CHRISTIAN CHURCH. Minneapolis: Bethany House, 1987.

Additional information supplied by the author. Contact via E-mail: William D. Blake.
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From the **Old Farmers Almanac**

Question: While most people are distant cousins, aren't most people more closely related than tenth cousin?

Answer: Several years ago, the Almanac carried an article on the length of one's family tree. In brief, this is what it said: According to the leading geneticists, no human being of any race can be less closely related to any other human than approximately fiftieth cousin, and most of us are a lot closer. This means that the family trees of all of us, of whatever origin or trait, must meet and merge

into the one genetic tree of all humanity by the time they have spread into our ancestries for about 50 generations (and perhaps as soon as the 30th generation). Consider this: If you assume only two children to a couple (a quota actually too low to permit humanity to survive), everyone -- on the average -- must have 4 first cousins, 16 second cousins, probably 64 third cousins, about 250 fourth cousins, roughly 1,000 fifth cousins, and some million relatives as close as tenth cousin. If you keep extrapolating into the billions, which means extending your relatives to all humanity, the range of fiftieth cousins will still easily cover the planet.

So the phrase "kissing cousins" must apply to everyone?

That Explains It! ... a Biblical conundrum ...

Topic: The kinsman's refusal to marry Ruth on fear of marring his own inheritance. How would his inheritance become marred?

Ruth 4:1-6 [KJV]

1 Then went Boaz up to the gate, and sat him down there: and, behold, the kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down.

2 And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down.

3 And he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which [was] our brother Elimelech's:

4 And I thought to advertise thee, saying, Buy [it] before the inhabitants, and before the elders of my people. If thou wilt redeem [it], redeem [it]: but if thou wilt not redeem [it, then] tell me, that I may know: for [there is] none to redeem [it] beside thee; and I [am] after thee. And he said, I will redeem [it].

5 Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy [it] also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance.

6 And the kinsman said, I cannot redeem [it] for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem [it].

Remember the story of Ruth, who found herself a widow at a young age when her Israelite husband died in the land of Moab. Although she was a Moabite and foreigner to the house of Israel she decided to join her mother-in-law and make her new home in Bethlehem of Judea.

Being a virtuous woman, Ruth found favor in the eyes of Boaz, a relative to Ruth's former husband. According to the Mosaic Law, a male relative had the responsibility to continue the family name of the deceased should the woman be childless at the time of her husband's death (**Deuteronomy 25:6**). This arrangement was commonly known as a levirate marriage. Since Ruth's husband had left her childless, Boaz desired to fulfill this duty by marrying Ruth. However, there was a nearer-kinsman to Ruth's former husband, and this nearer-kinsman had the right over Boaz to purchase the deceased's property and marry Ruth.

Being an upright man, Boaz confronted the near-kinsman and reminded him of his responsibility to Ruth. Although the near-kinsman wanted to buy the land Ruth's husband had owned, he refused to

take Ruth as his wife. The kinsman said, "I cannot redeem [it] for myself, lest I mar mine own inheritance"

How would purchasing the property of the deceased and marrying Ruth "mar" (ruin) the near-kinsman's own inheritance?

Probably the near-kinsman felt he would gain very little by marrying Ruth, since the land he would purchase would eventually be forfeited at his death and given to Ruth's son, whom the near-kinsman was obligated to provide Ruth with. If he was to give Ruth a son, the son would not be given the family name of the near-kinsman, but rather the family name of Ruth's former husband. This is why the levirate* marriage was legislated in the first place - to continue the name and family line of the deceased. And at the near-kinsman's death, the property he would have just purchased would be inherited by this son. Yet the property would no longer be in the possession of the near-kinsman's family, but passed on to Ruth's son and his future descendants. It would, therefore, be like mortgaging one's own estate, and that for the benefit of another. The near-kinsman, therefore, decided that marrying Ruth was not to his best interest. This left Boaz with the opportunity to take Ruth to wife, which he did.

From the joining of Boaz and Ruth in marriage, a son Obed was born (**Ruth 4:13-17**). And Obed begat Jesse, and Jesse begat (King) David, through whom Jesus of Nazareth descended. Therefore what would appear to many readers as a boring, archaic legal transaction between relatives is in fact an important link in the birth of the promised Messiah.

***Levirate Law**

from Latin levir, "a husband's brother," the name of an ancient custom ordained by Moses, by which, when an Israelite died without issue, his surviving brother was required to marry the widow, so as to continue his brother's family through the son that might be born of that marriage ([Gen 38:8](#); [Deu 25:5-10](#); comp. Ruth 3; [Rth 4:10](#)). Its object was "to raise up seed to the departed brother."

Fast Facts - and other useless information to confound your friends and relatives. Caution: these may be conversation stoppers, so use with discretion!

THE CROSSWORD PUZZLE

The crossword puzzle, which has been called "the most popular and widespread word game in the world," was invented by Arthur Wynne in 1913.

Wynne was an immigrant from England who worked for the New York World. One day, his editor asked him to invent a new game for the newspaper's Sunday "Fun" section. Wynne recalled a puzzle from his childhood called "Magic Squares," in which a given group of words had to be arranged so their letters would read the same way across and down. Wynne created a larger and more complex grid, and provided clues instead of giving the necessary words.

Wynne's puzzle first appeared in the December 21, 1913 edition of the World, as one of the "Fun" section's "mental exercises." It was diamond-shaped, without blackened-out squares, and with easy clues. However simple, it was a huge success. Before long other newspapers had borrowed Wynne's

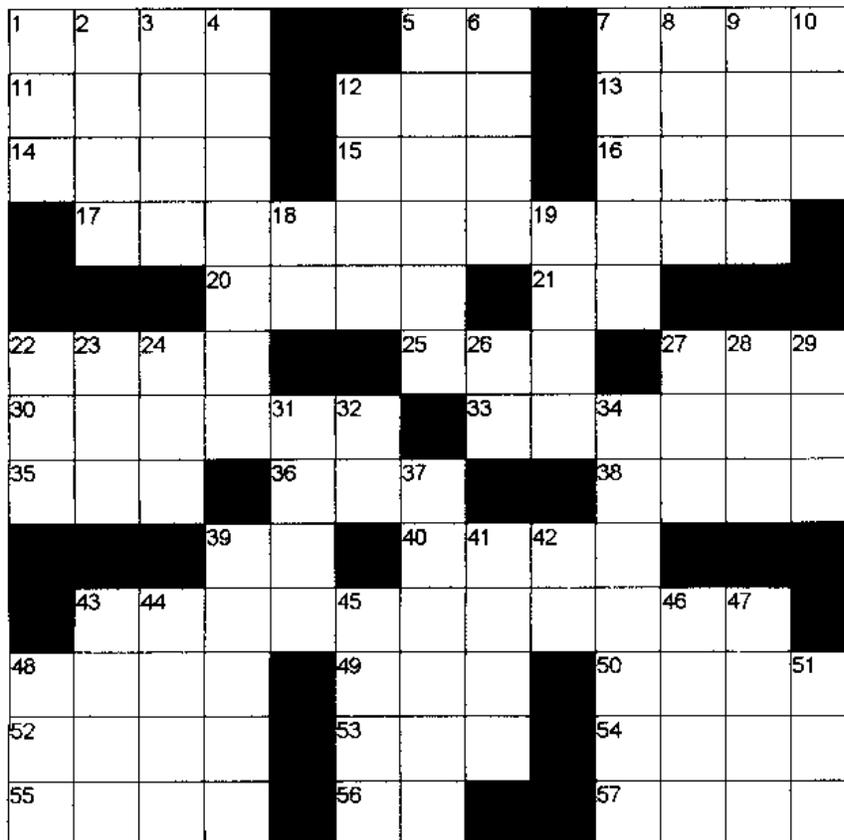
puzzle; the first book of crossword puzzles was published in 1924. By then, the fad had travelled back to Wynne's homeland. In 1930, the London Times printed their first sample of what had only recently been dubbed "the crossword puzzle."

After 1942, it was the New York Times that set the standards for professional crosswords: e.g., symmetrical grids, with answers at least three letters long. In time, the puzzles also became more subtle, including pun-based clues, multiple-word answers, and overarching themes.

Today, crossword puzzles can be found in every major alphabet-based language, all over the world---including the Internet. Some are even computer-generated. In the US, the annual American Crossword Tournament (founded 1978) draws experts from every walk of life. (One "cruciverbalist" who is too busy to attend is Bill Clinton, an ace solver who can finish the Sunday New York Times puzzle in twenty minutes.) Arthur Wynne's "mental exercise" has become a national and international institution.

Bible Crossword

Created by Bill Walters



© Bil Walters Publications

ACROSS

- the people stood ____ off, and Moses drew near (Exodus 20:21)
- through the knowledge of him that hath called ____ to glory (2 Pet 1:3)
- when the blood of thy martyr Stephen was ____, I also was standing by (Acts 22:20)
- David was clothed with a ____ of fine linen (1 Chr 15:27)
- as thy soul liveth, there is but a ____p between me and death (partial word) (1 Sam 20:3)
- the poor ____ the gospel preached to them (Matt 11:5)
- pour it into the ____ of his own left hand (Lev 14:15)
- C ____ and hear, all ye that fear God (partial word) (Ps 66:16)
- Cain talked with ____ his brother (Gen 4:8)
- son of Hanani, who is ____ the book of the kings of Israel (two words)(2 Chr 20:34)
- neither cast ye your pe ____ before swine (partial word) (Matt 7:6)
- unto a lively hope ____ the resurrection of Jesus Christ from the dead (1 Pet 1:3)
- And ____ he came to his disciples, he saw a great multitude (Mark 9:14)
- Bind them continually upon thine heart, and ____ them about thy neck (Prov 6:21)
- a period of time
- as an oven ____ by the baker (Hosea 7:4)
- chosen of the churches to ____ with us with this grace (2 Cor 8:19)
- the porch that was in the fr ____ of the house (partial word) (2 Chr 3:4)
- for a living ____ is better than a dead lion (Eccles 9:4)
- when he had opened the seventh ____, there was silence in heaven (Rev 8:1)
- ____ ought to obey God rather than men (Acts 5:29)
- thou shalt not approach to his wife: she is thine ____ (Lev 18:14)
- his feet shall ____ day upon the mount of Olives (three words)(Zech 14:4)
- let them also ____ love thy name be joyful in thee (Ps 5:11)
- the glorious appearing of the great God ____ our Saviour Jesus Christ (Titus 2:13)
- leave out
- Then he said unto him, Come ____ with me, and eat bread (1 King 13:15)
- Can the Ethiopian change his skin, or the ____pard his spots (partial word) (Jer 13:23)
- the price of his ____ shall be according unto the number of years (Lev 25:50)
- with the words of David, and of Asaph the ____ (2 Chr 29:30)
- as many as are l ____ by the Spirit of God (partial word) (Romans 8:14)
- If they shall fall away, to r ____ them again unto repentance (partial word) (Heb 6:6)
- God whom we serve is ____ to deliver us from the burning fiery furnace (Daniel 3:17)
- to leave us a ____ to escape (Ezra 9:8)
- she came from the ____ parts of the earth to hear the wisdom of Solomon (Luke 11:31)
- those men, when they had ____ the miracle that Jesus did (John 6:14)
- The ____ trees cover him with their shadow (Job 40:22)
- Besides, they get into the ____t of being idle (partial word) (1 Tim 5:13) (NIV)
- miracles to deceive ____ the elect-- if that were possible. (Matt 24:24) (NIV)
- desiring him that he would not ____ay to come to them. (partial word) (Acts 9:38)
- It was planted in a good ____ by great waters (Ezek 17:8)
- believe not every spirit, but ____y the spirits (partial word) (? John 4:1)
- Salah lived after he begat ____ four hundred and three years (Gen 11:15)
- he that sanctifieth and they ____ are sanctified are all of one (Heb 2:11)
- even as a ____ gathereth her chickens under her wings (Matt 23:37)
- he was three days without sight, and neither did ____ nor drink (Acts 9:9)
- he sent and signified ____ by his angel unto his servant (John Rev 1:1)
- But as the serpent beguiled ____ through his subtilty (2 Cor 11:3)
- for they sow not, neither do they ____p (partial word) (Matt 6:26)
- I will pour out of my Spirit upon ____ flesh (Acts 2:17)
- God took the man, and put him into the garden of ____ (Gen 2:15)
- but the face of the Lord is against them that ____ evil. (1 Pet 3:12)
- in darkness, ____ that have been long dead (two words)(Ps 143:3)
- I have ____ two other talents beside them. (Matt 25:22)
- and our bodies washed with pure ____ (Heb 10:22)
- loose the bands of wickedness, to ____ the heavy burdens (Isaiah 58:6)
- abbr. for new testament
- and loose his ____ from off his foot (Deut 25:9)
- But the tongue can no man ____; it is an unruly evil (James 3:8)
- at the valley of Shaveh, which is the king's ____ (Gen 14:17)
- And there came ____ of God unto Eli (two words)(1 Sam 2:27)
- son of man, take thee a ____, and lay it before thee (Ezek 4:1)
- he leadeth me in the pa ____ of righteousness (partial word) (Ps 23:3)
- Once when Jacob was cooking some s ____, Esau came in (partial word) (Gen 25:29)(NIV)

DOWN

- upon the psaltery; upon the h ____ with a solemn sound (partial word) (Ps 92:3)
- her king is cut off as the ____ upon the water (Hosea 10:7)

Click on graphic to enlarge and print if the online image is not clear.

(The crossword answer is at end of this months report.)

Signs in the lights of the heavens?

For current biblical calendar information please see the articles [Calendar Info](#) and [Calendar of the Saints II](#).

Further reading of "[The Sacred Calendar Book](#)" can also be seen at:

<http://atschool.eduweb.co.uk/sbs777/saccal/calbook/index.html>

Scriptural Reading Study Notes [a mini study]

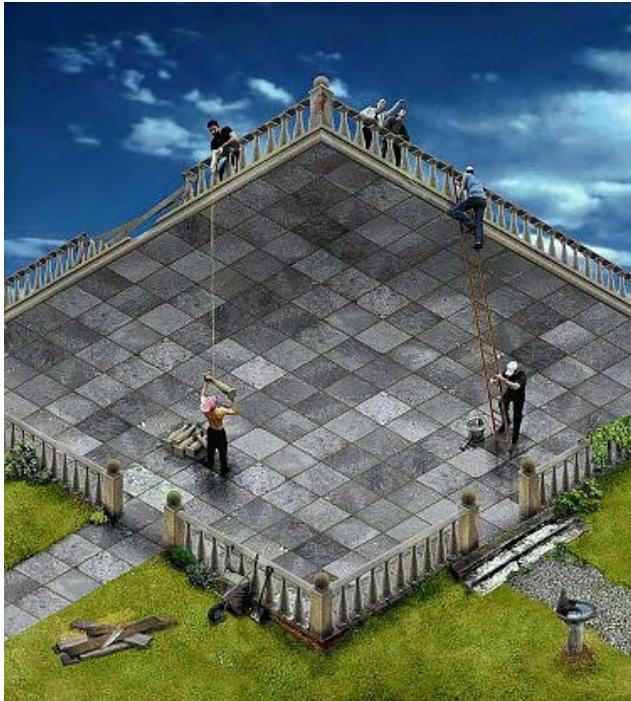
Psa 1:3 And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

From the **The Treasury of David** by Charles Haddon Spurgeon (1834-1892)

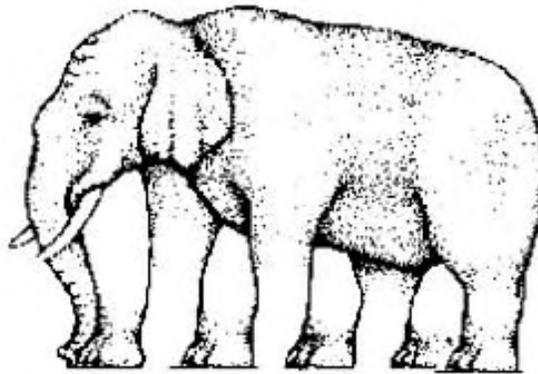
□ *And he shall be like a tree planted*; □ not a wild tree, but □ a tree *planted*, □ chosen, considered as property, cultivated and secured from the last terrible uprooting, for □ *every* plant, which my heavenly Father hath not planted, shall be rooted up: □ [Mat 15:13](#). □ *By the rivers of water*; □ so that even if one river should fail, he hath another.

The rivers of pardon and the rivers of grace, the rivers of the promise and the rivers of the communion with Christ, are never-failing sources of supply. He is □ *like a tree planted by the rivers of water, that bringeth forth his fruit in his season*; □ not unseasonable graces, like untimely figs, which are never full-flavoured. But the man who delights in God's Word, being taught by it, bringeth forth patience in the time of suffering, faith in the day of trial, and holy joy in the hour of prosperity. Fruitfulness is an essential quality of: a gracious man, and that fruitfulness should be seasonable. □ *His leaf also shall not wither*; □ his faintest word shall be everlasting; his little deeds of love shall be had in remembrance. Not simply shall his fruit be preserved, but *his leaf* also. He shall neither lose his beauty nor his fruitfulness. □ *And whatsoever he doeth shall prosper*. □ Blessed is the man who hath such a promise as this. But we must not always estimate the fulfilment of a promise by our own eye-sight. How often, my brethren, if we judge by feeble sense, may we come to the mournful conclusion of Jacob, □ *All these things are against me!* □ For though we know our interest in the promise, yet are we so tried and troubled, that sight sees the very reverse of what that promise foretells. But to the eye of faith this word is sure, and by it we perceive that our works are prospered, even when everything seems to go against us. It is not outward prosperity which the Christian most desires and values; it is soul prosperity which he longs for. We often, like Jehoshaphat, make ships to go to Tarshish for gold, but they are broken at Ezion-geber; but even here there is a true prospering, for it is often for the soul's health that we should be poor, bereaved, and persecuted. Our worst things are often our best things. As there is a curse wrapped up in the wicked man's mercies, so there is a blessing concealed in the righteous man's crosses, losses, and sorrows. The trials of the saint are a divine husbandry, by which he grows and brings forth abundant fruit.

And finally, some **idiosyncratic** images ...



Old Woman...Or Young Girl?
*hint: The old woman's nose is the
young girl's
chin.*



How many legs does this elephant have?



A January poem.



"STOPPING BY WOODS ON A SNOWY EVENING"

*Whose woods these are I think I know,
His house is in the village though;
He will not see me stopping here
To watch his woods fill up with snow.*

*My little horse must think it queer
To stop without a farmhouse near
Between the woods and frozen lake
The darkest evening of the year.*

*He gives his harness bells a shake
To ask if there is some mistake.
The only other sound's the sweep
Of easy wind and downy flake.*

*The woods are lovely, dark and deep,
But I have promises to keep,
And miles to go before I sleep,
And miles to go before I sleep.*

by Robert Frost

Media Links:

Audio files: [To the Saints Media](#)

Other audio files: [still coming]



PS: If the images of this report do not transfer please advise me at: dwlacey@earthlink.net and I will send them separately as an attachment.