

# The Assembly of Eloah

This is eternal life: that they may know you, the only true God, and the one you have sent -- Jesus Christ. Jn. 17:3

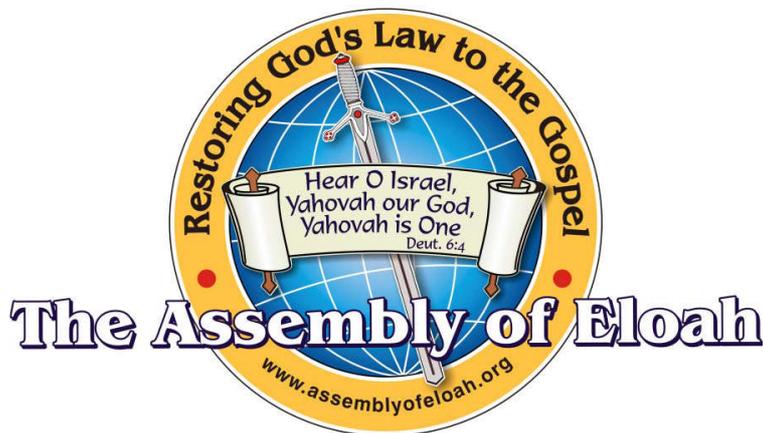
## The Sin of Crescent Moon Observation

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Edition 3

### Part 1

The modern Islamic and formerly the ancient Jewish community have attempted to estimate the time when a first crescent moon can be seen. With the ancient lists of approved witnesses it proved difficult to predict the day in question and made publishing a Lunar Calendar impossible. Even with modern equipment and available quick computations, estimating the time when a first crescent moon can be seen has proved to be impossible. The conjunction cannot be seen. However, by determining the angular separation of the Sun and Moon and multiply the degrees times two, anyone can easily determine the time and day of the next conjunction. Part II is *How to Determine the Day of the next Conjunction, Easily*.



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All of Humanity must worship the One True God, our Father, Eloah, on the days that are set apart by the natural astronomical cycle. The 24 hour day or one solar rotational day is from dark or the end of evening nautical twilight to dark in our local time. see [The Start of the Day](#)

Genesis 1:5 And God called the light Day, and the darkness he called Night, and there was evening and there was morning, the first day.  
LXX

Psalms 104:20 Thou didst make darkness, and it was night; in it all the wild beasts of the forest will be abroad: LXX

The New Moons occur at the conjunction of the sun, moon and earth. These days are Sabbaths and the first day of the first month establishes or sets the three annual Feasts with the attendant Sanctified Days, as annually set apart or made Holy, for worship.

The year begins in the northern hemisphere spring,

Exodus 12:2 "This month shall be the beginning of months for you; it is to be the first month of the year to you.

with the first day of the first month being established or set apart from the conjunction during Jerusalem time.

Isaiah 2:3 And many peoples will come and say, "Come, let us go up to the mountain of Yahovah, To the house of the God of Jacob; That He may teach us concerning His ways, And that we may walk in His paths." For the law will go forth from Zion, And the word of Yahovah from Jerusalem.

The month which is the first month of the year is the one which has the 15th day which follows after the vernal equinox.

This day is the Passover, which is categorized as a full moon.

### **Crescent Observation**

The modern Islamic National communities have added the crescent moon image to many of the flags of their modern nations. This began with the Turks in the 1500's but previously had not been permitted in Islam, being considered idolatrous.

The modern Moslems and Jews have attempted to estimate the time of the visual arrival of the first crescent moon. They enlisted the assistance of several prominent western agencies as this had proved to be 'difficult'.

Our Father did not give us a method like crescent moon observation which cannot be used to determine the first day of the first month. This is the critically important day which establishes His three Feasts and their Holy Days.

(Heb. *mo'ed*, appointments or appointed times, e.g. Holy Days)

The conjunction is easily determined and can be projected years in advance with mathematics. As we show in Part II, it can even be determined with a tape measure or by using our fingers. (See the paper [How to determine the day of the next conjunction, easily](#))

Following the natural astronomical cycle is as simple as is the understanding of Who we are to worship.

From the comments below, which are published by these enlisted agencies, we can see that a guaranteed time for

viewing the first crescent moon is now and always has been, impossible!

### **U.S. Naval Observatory**

"Under optimal conditions the crescent moon can be sighted somewhat less than 15 hours after astronomical New Moon. Usually, however, it is not seen until it is more than 24 hours old. Often it is not seen for more than 48 hours..... But despite these advances we still cannot predict the exact time or geographical location at which the young crescent will first be spotted."

### **Royal Greenwich Observatory**

"It is not possible to predict accurately the dates on which the new crescent Moon will first be seen each month since there is no collection of reliable, fully documented, observations that can be used to establish the conditions that must normally be satisfied at the time of first visibility. The simplest basis for prediction is that the Moon should be more than a certain age (measured from the time of astronomical new moon) at the time of sunset at the place concerned. It is however better to use the true elongation (the angular separation) of the Moon from the sun at this time, rather than the age. The new crescent is not normally visible until the Sun is below the horizon and so it is desirable to take into account the altitude of the Moon during twilight. The chances of seeing the new crescent depend slightly on the distance of the Moon from the earth, being greatest when the Moon is closest (i.e. at perigee). The local conditions, especially the height of the observer above sea level and the character of the surrounding surface, are important, and even when the sky is free from cloud there can be considerable variations in clarity of the atmosphere from day to day. The visual acuity of the observer is also significant.

It must be realized too that there are considerable variations in the astronomical conditions with both longitude and latitude on the earth so that even if the weather conditions were good everywhere, the dates

of the first sightings would differ from place to place. Predictions can, therefore, only be valid, for restricted areas.

Under ordinary conditions, the first sighting will not occur until the age of the Moon exceeds about 30 hours, but a few reliable reports are known of sightings, under very good conditions, when the age has been only 20 hours or even less. It is unlikely that the new crescent will be visible unless the elongation exceeds 10 degrees and the Moon exceeds 5 degrees when the Sun is 3 degrees. It is interesting to note that the new (crescent) moon can always be seen 30 days after the previous one and in half the cases it can be seen 29 days after, because the length of the synodic month is 29.53 days... Since it is clear that any prediction of the date of first visibility must be uncertain, it is necessary to decide whether to prefer an early prediction that could not be substantiated by direct observation if conditions prove to be good, or a late prediction that could be vitiated by an observer on the previous day.

The simple rule that this Office recommends is that the age of the Moon should be 30 hours at the time of sunset at the place concerned, but this rule is not so reliable in middle and high latitudes."

Modern Islam makes and post Temple Judaism made an attempt to **see** the rising crescent moon as part of their worship. See Mishnah. This is a forbidden and false idolatrous activity which will make all of their worship unacceptable.

Most modern, meaning 20<sup>th</sup> century, Churches and Assemblies of God accommodate this activity by using the Rabbinical Hillel II calendar with its Holy Day postponements and its search to see the first crescent moon.

We must not lift our eyes to establish the crescent moon as prominent in the calendar. We will not attempt to **see** the crescent moon in worship and then set the Fasts, Feasts and attendant Holy Days from this activity. This is done in Islam and in some branches of Judaism. Some of whom keep two days for Trumpets as they do not know which day the crescent moon will be visible.

God forbids this activity as an iniquity or sin which is a breach of the covenant. This denies God and is conduct which calls for a corrective judgment or perhaps a death sentence.

Deuteronomy 17:1-5 "You shall not sacrifice to Yahovah your God an ox or a sheep which has a blemish or any defect, for that is a detestable thing to Yahovah your God. <sup>2</sup> "If there is found in your midst, in any of your towns, which Yahovah your God is giving you, a man or a woman who does what is evil in the sight of Yahovah your God, by transgressing His covenant, <sup>3</sup> and has gone and served other gods and worshiped them, or the sun or the moon or any of the heavenly host, which I have not commanded, <sup>4</sup> and if it is told you and you have heard of it, then you shall inquire thoroughly. And behold, if it is true and the thing certain that this detestable thing has been done in Israel, <sup>5</sup> then you shall bring out that man or that woman who has done this evil deed, to your gates, that is, the man or the woman, and you shall stone them to death. (NASB used throughout except where noted.

Job 31:26-28 If I have looked at the sun when it shone, Or the moon going in splendour, <sup>27</sup> And my heart became secretly enticed, And my hand threw a kiss from my mouth, <sup>28</sup> That too would have been an iniquity calling for judgment, For I would have denied God above.

Deuteronomy 4:14-19 "And Yahovah commanded me at that time to teach you statutes and judgments, that you might perform them in the land where you are going over to possess it. <sup>15</sup> "So watch yourselves carefully, since you did not see any form on the day Yahovah spoke to you at Horeb from the midst of the fire, <sup>16</sup> lest you act corruptly and make a graven image for yourselves in the form of any figure, the likeness of male or female, <sup>17</sup> the likeness of any animal that is on the earth, the likeness of any winged bird that flies in the sky, <sup>18</sup> the likeness of anything that creeps on the ground, the likeness of any fish that is in the water below the earth. <sup>19</sup> "And beware, lest you lift up your eyes to heaven and see the sun and the moon and the stars, all the host of heaven, and be drawn away and worship them and serve them, those which Yahovah your God has allotted to all the peoples under the whole heaven.

This activity of looking for the new crescent moon in its cycles brought the wearing of mystical protective amulets in the form of the crescent ornaments into Israel. The wearing of insignia identifies the person wearing them to the gods they represent and whom they hope will protect them.

Isaiah 3:8-26 For Jerusalem has stumbled, and Judah has fallen, Because their speech and their actions are against Yahovah, To rebel against His glorious presence. <sup>9</sup> The expression of their faces bears witness against them. And they display their sin like Sodom; They do not even conceal it. Woe to them! For they have brought evil on themselves. <sup>10</sup> Say to the righteous that it will go well with them, For they will eat the fruit of their actions. <sup>11</sup> Woe to the wicked! It will go badly with him, For what he deserves will be done to him. <sup>12</sup> O My people! Their oppressors are children, And women rule over them. O My people! Those who guide you lead you astray, And confuse the direction of your paths. <sup>13</sup> Yahovah arises to contend, And stands to judge the people. <sup>14</sup> Yahovah enters

into judgment with the elders and princes of His people, "It is you who have devoured the vineyard; The plunder of the poor is in your houses. <sup>15</sup> "What do you mean by crushing My people, And grinding the face of the poor?" Declares the Lord God of hosts. <sup>16</sup> Moreover, Yahovah said, "Because the daughters of Zion are proud, And walk with heads held high and seductive eyes, And go along with mincing steps, And tinkle the bangles on their feet, <sup>17</sup> Therefore the Lord will afflict the scalp of the daughters of Zion with scabs, And Yahovah will make their foreheads bare." <sup>18</sup> In that day Yahovah will take away the beauty of their anklets, headbands, crescent ornaments, (SHD 7720) <sup>19</sup> dangling earrings, bracelets, veils, <sup>20</sup> headdresses, ankle chains, sashes, perfume boxes, amulets, <sup>21</sup> finger rings, nose rings, <sup>22</sup> festal robes, outer tunics, cloaks, money purses, <sup>23</sup> hand mirrors, undergarments, turbans, and veils. <sup>42</sup> <sup>24</sup> Now it will come about that instead of sweet perfume there will be putrefaction; Instead of a belt, a rope; Instead of well-set hair, a plucked-out scalp; Instead of fine clothes, a donning of sackcloth; And branding instead of beauty. <sup>25</sup> Your men will fall by the sword, And your mighty ones in battle. <sup>26</sup> And her gates will lament and mourn; And deserted she will sit on the ground.

Judges 8:21-27 Then Zebah and Zalmunna said, "Rise up yourself, and fall on us; for as the man, so is his strength." So Gideon arose and killed Zebah and Zalmunna, and took the crescent ornaments which were on their camels' necks. <sup>22</sup> Then the men of Israel said to Gideon, "Rule over us, both you and your son, also your son's son, for you have delivered us from the hand of Midian." <sup>23</sup> But Gideon said to them, "I will not rule over you, nor shall my son rule over you; Yahovah shall rule over you." <sup>24</sup> Yet Gideon said to them, "I would request of you, that each of you give me an earring from his spoil." (For they had gold earrings, because they were Ishmaelites.) <sup>25</sup> And they said, "We will surely give them." So they spread out a garment, and every one of them threw an earring there from his spoil. <sup>26</sup> And the weight of the gold earrings that he requested was 1,700 shekels

of gold, besides the crescent ornaments and the pendants and the purple robes which were on the kings of Midian, and besides the neck bands that were on their camels' necks. <sup>27</sup> And Gideon made it into an ephod, and placed it in his city, Ophrah, and all Israel played the harlot with it there, so that it became a snare to Gideon and his household.

Crescent ornaments (SHD 7720) (saharon)  
 Meaning: crescent moon  
 Origin: from an unused word  
 Usage: crescent ornaments (3).

As you can see the crescent ornaments copying the crescent moon as symbols of a false god are to be removed from Israel and from the Churches and Assemblies of God or The Almighty will remove all these crescent images from us. This is because the rebellious speech and actions of the people who honour these images are against Yahovah (the LORD).

They even became a snare to Gideon and his household and the nation. We also must be careful.

Judges 8:26-27 And the weight of the gold earrings that he requested was 1,700 *shekels* of gold, besides the crescent ornaments and the pendants and the purple robes which were on the kings of Midian, and besides the neck bands that were on their camels' necks. <sup>27</sup> And Gideon made it into an ephod, and placed it in his city, Ophrah, and all Israel played the harlot with it there, so that it became a snare to Gideon and his household.

The sunlight and the moon light which sinful humanity have loved, and which we have served and have gone after and even worshipped will be removed from sight in the tribulation (Matt 24:29).

Idolatrous humanity will receive a correction for the past 40 jubilees of sin,

or covenant breaking. (Joel 2:31, Matt. 24:29, Luke 21:25, Acts 2:20, Rev. 6:12 & 21:23)

The unseen new moon at the conjunction, which sets the day apart as a Sabbath, is to be honoured and properly kept for worship.

Ezekiel 46:1-3 'Thus says the Lord God, "The gate of the inner court (of the sanctuary) facing east shall be shut the six working days; but it shall be opened on the sabbath day, and opened on the day of the new moon. <sup>2</sup> "And the prince shall enter by way of the porch of the gate from outside and stand by the post of the gate. Then the priests shall provide his burnt offering and his peace offerings, and he shall worship at the threshold of the gate and then go out; but the gate shall not be shut until the evening. <sup>23</sup> "The people of the land shall also worship at the doorway of that gate before the LORD on the sabbaths and on the new moons. (1Chron. 23:31; 2Chron. 31:3; Neh. 10:33)

Colossians 2:16-17 Therefore let no one act as your judge in regard to food or drink or in respect to a festival or a new moon or a Sabbath day <sup>17</sup> things which are a mere shadow of what is to come; but the substance belongs to Christ.

The translation above is rendered so as to make one think that Christians are not required to keep the Sabbaths, New Moons or High Days. What it actually does, is confirm that the first century converted gentiles in modern Turkey kept them all, with the Gnostic opposition.

#### Paraphrase:

Don't let any man judge you for eating or drinking or for any portion of your observance of a Festival, New Moon or Sabbath (which are a shadow of future events in God's master plan, of which Jesus Christ is the central figure), but let the body of Christ

(which "casts the shadow" or foreshadows as He, walking in the light, moves forward toward their antitypical fulfillment) be your judge in these matters.

<2320> חֹדֶשׁ (*chodesh*) (294b)

Meaning: *new moon, a month*

Origin: from 2318 Usage: month(206), months(36), new moon(17), new moons(9).

As we see in *How to Determine the Day of the Next Conjunction, Easily* identifying when the next conjunction would occur is not difficult.

David certainly knew and the lunar cycles were published in any event. (see, *Philo of Alexandria, The Special Laws, II, XXVI,140*).

1Samuel 20:5 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.

1Samuel 20:18-25 Then Jonathan said to him, "Tomorrow is the new moon, and you will be missed because your seat will be empty. <sup>19</sup> "When you have stayed for three days, you shall go down quickly and come to the place where you hid yourself on that eventful day, and you shall remain by the stone Ezel. <sup>20</sup> "And I will shoot three arrows to the side, as though I shot at a target. <sup>21</sup> "And behold, I will send the lad, saying, 'Go, find the arrows.' If I specifically say to the lad, 'Behold, the arrows are on this side of you, get them,' then come; for there is safety for you and no harm, as the LORD lives. <sup>22</sup> "But if I say to the youth, 'Behold, the arrows are beyond you,' go, for the LORD has sent you away. <sup>23</sup> "As for the agreement of which you and I have spoken, behold, the LORD is between you and me forever." <sup>24</sup> So David hid in the field; and when the new moon came, the king sat down to eat food. <sup>25</sup> And the king sat on his seat as usual, the seat by the wall;

then Jonathan rose up and Abner sat down by Saul's side, but David's place was empty.

The New Moon was then, and today is, a required Sabbatical assembly (Col. 2:16) which was foreknown at the conjunction.

### **Pray to or for the Moon?**

For one thousand odd years the Jews have had special prayers directed to the moon. They wish for the moon to return to its full, light reflecting, status.

First the prayer is directed to the first crescent and then to its time of fullness. The ritual known as *kiddush levanah* literally, 'sanctification of the new moon', is a short service recited sometime between the third and the fourteenth day of the lunar cycle. It is the full moon being sanctified and the ceremonies all have a Cabbalistic or mystical undercurrent.

God is declared to have to personally Atone for the loss of the moons light. Full moon ceremonies are used as part of most Pagan Shamanistic religions and are prevelant with the modern western Wiccans and in witchcraft.

Below in Appendices I and II are quotes from Jewish sources commenting on the nature of the prayers to and the dance for the moon and its light. The Almighty is accused of causing the loss of light and this shows the Idolatrus aspects relating to the sun and moon gods. He is even accused of a faulty creation which He musrt atone for.

### **Appendix I**

WHEN WE *bentch Rosh Chodesh*, sanctifying the coming Hebrew month, it is customary to announce the *molad*, to inform the Congregation of the exact moment when the moon will appear for the first time in the new month. Then, sometime before mid-month when the moon can be clearly seen, a quaint but beautiful ritual, known as *kiddush levanah*, is observed in which we offer thanks to God for having created the moon to shed light and loveliness during the night.

This morning I would like to discuss with you a brief prayer which I repeated during that observance. "May it be thy will, Lord my God and God of my fathers, to fill the deficiency of the moon, so that it may no longer be reduced in size. May the light of the moon again be like the light of the sun, as it was during the first seven days of creation, before its size was reduced .. ." (*Siddur, the common Jewish prayer book*).

Think of it! Jews have always been beset with serious problems and anxieties, hounded and persecuted. Even this day there are so many issues and troubles that demand our serious attention. There is, first and foremost, the problem of the survival of the State of Israel, followed by the question of how to bring about a semblance of order in the chaotic condition in the religious life of American Jewry. Then there is the tragedy of the growing rate of intermarriage, the curse of disunity in our ranks and the lack of reliable and sound leadership. And all we can think to pray for at the time of *kiddush levanah* is for an improvement in the luminosity and condition of the moon!

My explanation is that the Jew has always had a close afinity to and a sense of identification with the moon. The sages viewed the destiny of Israel and the moon and saw a significant relationship between them. When the Jew prayed for improvement in the condition of the moon, he also had in mind the good and welfare of his people.

<http://www.jr.co.il/books/rberzon/styr045.htm>

## Appendix II

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### A Marvelous Night for a Moon Dance:

Reflections on Kiddush Levana  
By Steve Greenberg

When I was a teenager, we called it the moon dance.

Later, when we began to grasp how outlandish a performance it was, we began calling it "howling at the moon." We were Jews pretending to be werewolves on the first Saturday night of every month. The conglomeration of psalms, handshakes, blessings and dancing took less than seven or eight minutes, but it sticks in my mind today as a spiritual highlight of my youth.

What on earth was I doing?

Kiddush Levana, literally, the 'sanctification of the new moon', is a short service recited sometime between the third and the fourteenth day of the lunar cycle. It is commonly said at the conclusion of the first Sabbath which falls out during this period. After havdalah folks leave shul with siddur in hand and look up to the sky. If the moon is visible, then the crowd begins chanting the service.

Then, after saying "shalom aleichem" to one another, the stalwarts would finish off the ritual with a shuffling circle dance. Verses from the sabbath morning service describing the creation of the celestial lights, the sun and the moon were sung to a special tune.

We used to dance right outside the front door of the shteibl, in full view of any passers by. It was a unique pleasure to carry this strange and beautiful ceremony into a public space. I loved the din of shaloms and aleichems, the smiles and handshakes and the movement between greeting and responding to the greeting of others. I also loved the dance

under the moon and hoped that our non-Jewish neighbors took us for the Indians that we were.

Why is moon dancing part of Jewish prayer? Certainly we are not praying to the moon. So, what role does the moon play in Jewish theology?

The book of Genesis describes how God created the sun and moon on the fourth day as follows: And God made the two great lights, the great light to rule over the day and the small light to rule over the night. (Genesis 1:16)

Here's the midrash:

And God made the two great lights? but later it says: "the great light and the small light"! The moon said before the Holy One: Master of the world, is it possible for two kings to share (literally: to use) one crown? God said to her: Go and diminish yourself! She said before God: Because I asked a good question, I should diminish myself? God said: Go and rule both in day and in night. She said: What advantage is that? A candle in the daylight is useless. God said: Go and let Israel count their days and years by you. She said: They use the daylight [of the sun] to count seasonal cycles as well...Seeing that she was not appeased, the Holy One said: Bring a (sacrificial) atonement for me that I diminished the moon! This is what R. Shimon ben Lakish said: What is different about the ram of the new moon that it is offered "for God" (And one ram of the flock for a sin offering for God...Numbers 28:14). Said the Holy One: This ram shall be an atonement for me that I diminished the moon. (BT Hullin 60b)

The moon's diminishment is understood by the sages as a sin committed against the moon for which God must atone. The standard symbolic association of the sun with masculinity and the moon with femininity makes the story rich with possibilities. The midrash appears then as an invitation by the rabbis to imagine a world of restored harmony and equality between men and women. Kiddush Levana is a mystical liturgy

introduced into Jewish custom by R. Yitzhak Luria in the 16th century. If God brings an atonement for the diminishment of the moon, then there must be some desire on high to truly repent of the violence done to her. The last and most powerful statement in Kiddush Levana is a prayer that wishes for a restored moon.

They taught in the school of Rabbi Yishamel: Were Israel able to greet their Father in heaven only once a month, it would be enough. Abaye says: For this reason it should be said standing. "Who is she, coming up from the desert, leaning on her lover?" (Song 8:5) May it be your will, O Lord, my God and the God of my fathers to fill in the darkness of the moon that she not be diminished at all. And let the light of the moon be as the light of the sun, and as the light of the seven days of creation, just as she was before she was diminished, as it is said: "the two great lights." And may we be a fulfillment of the verse: "And they shall seek out the Lord their God and David their king," (Hosea 3:5) Amen.

Jewish feminists have used this imagery to restore and to build upon women's traditions and rituals associated with the new moon. The wisdom is simple--the world was not perfect when it was created and it is not perfect yet.

It is a very Jewish sensibility to give testimony that the messiah has not come. We are not there yet. The disharmonies of the creation are a work plan, a set of duties, the last act of which will include God's joyous restoration of the moon. For this reason we dance underneath it's light, reminding ourselves that the work of restoration is yet to come.

<http://www.clal.org/ss9.html>

The equinox is also observable by the points on the horizon where the sun rises and sets. On the day of the equinox, the sun is directly above the equator, rising due east and setting due west of you

regardless of your latitude on the earth. So the equinox can be recognized simply by knowing which way is east and west. This movement is also observable using a stick in your yard. Shove it into the ground, in an upright position, and mark the shadows at sunrise or early morning and sunset or late afternoon. From solstice to equinox they will form a slight angle to each other. On the days of equinox, they will align into a perfectly straight line. So if you can force a pencil into a piece of cardboard, or drive a nail into a board, or set a steel rod in a slab of concrete, you can make your own sundial and recognize the solstices and the equinoxes.

How important is it for everyone else to observe the correct day? On the original Passover in Egypt, it was a matter of life or death for all the firstborn (Ex. 12:21-24). Later, anyone who failed to observe Atonement on the correct day would be cut off or emasculated and destroyed (Lev. 23:27-32).

This promise of death for disobedience is "*a statute for ever throughout your generations in all your dwellings.*" (Verse 31).

## Conclusion

The non idolatrous Churches of God say to the above declarations made against our God and Father:

Isa 5:20 Woe to those who call evil good, and good evil; Who substitute darkness for light and light for darkness; Who substitute bitter for sweet, and sweet for bitter!

## The Calculation of the Conjunction

As mentioned before, for the Samaritans the determining factor for the beginning of the month is the conjunction of the sun and the moon. According to their tradition, the calendar was always based on calculation and not on observation of the new moon. The very ancient system of observation originated in Babylonia and was used by almost all people in the Mesopotamian area, including pre-Islamic Arabs.

In the manuscripts, no explanation is found concerning the method of calculation of the conjunction from the astronomical tables.

There is a source, however, which is the astronomical part of the *Taulida*.

“When you want to determine the length of the sun, i.e. the distance between the sun and moon at the very moment of the conjunction, then determine (first) the exact degree of its ascension and deduct from this the degree of the middle of the heaven (ecliptic) from the beginning (of the sign) of Aries, until it arrives there. Determine next, whether it (the sun) is in the North or the South and determine (simultaneously) what size its declination is in degrees and minutes. (Calculate now the number of degrees and minutes of the nodus borealis) of the same hour and subtract it from the number of degrees and minutes of the ecliptic. After this has been done, take what has been left, and you will have the width of the moon; note its place. When the declination of the sun and the width of the moon are in one place, then there is their conjunction. However, when they are different, subtract the (smaller figure) from the larger one and look at the remainder. When both (sun and moon) are in the North, subtract them from the equator; are they, however, in the South, add them to the equator. After the addition or subtraction, you can determine with the coming conjunction the length of the moon. When this occurs, take from this the sixth part and its measure is the length of the sun of the same hour and God knows the concealed things.”

Sylvia Powels, *Der Kalender der Samaritaner anhand des Kitab Hisab As-Sinin und anderer Handschriften*, pp. 77-78, Walter de Gruyter Berlin New York, 1977