New Moon not by sighting but by expectation because the New Moon cannot be seen at the night before the New Moon day!  
  
The root word of New Moon (chodesh) is chadash, meaning to be new, renew, repair....something like a babe is conceiveed in womb, invisble.  
  
1Sa 20:5 And David said unto Jonathan, Behold, to morrow [is] the new moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third [day] at even.   
  
1Sa 20:18 Then Jonathan said to David, To morrow [is] the new moon: and thou shalt be missed, because thy seat will be empty.

**MONTH**

Now, when does the first month of the year begin? What determines it? Where were the Israelites coming from? Egypt. Do we have any idea how they counted time there?

*http://www.tyndale.cam.ac.uk/Egypt/ptolemies/chron/egyptian/chron\_eg\_cal\_lun.htm “Lunar dates are extremely rare in Egyptian records. In most cases where they do occur, only a lunar day number (or name) is given. However, the existence of an actual lunar calendar, in which lunations are organised into a named and repeated sequence of months, is absolutely certain, having being established by H. Brugsch (ZÄS 10 (1872) 1) from two double dates in the temple of Edfu that explicitly named both civil and lunar months:  
  
Ptolemy VIII Year 28, IV Shomu 18 (civil) = III Shomu 23 (lunar) (= 10 September 142)  
Ptolemy VIII Year 30, II Shomu 9 (civil) = Hb jnt 6 (= 2 July 140)”  
  
“The Egyptian lunar month began (at least notionally) on the day of lunar invisibility -- functionally, if not completely accurately astronomically, the new moon. Each month had 29 or 30 days. The days of the month had individual names as well as day numbers, as follows (from R. A. Parker, The Calendars of Ancient Egypt, 11):  
  
Egyptian month:*

* *DAY: 1 NAME: PcDntyw (Original Text) MEANING:New moon*
* *DAY: 2 NAME: Abd (Original Text) MEANING:New crescent day*

The area they were coming from – where they had been living for over 400 years – had months starting with the conjunction. They acknowledged that the crescent could appear on the next day. Notice the name of the second day of the month listed above. When Yahweh spoke to them, He apparently did not stop to tell them that the way they had been doing it was wrong and give them new information. The people knew when a month started, and He simply said “this month.”

***Exodus 12:1-2*** *1-And Yahweh spoke unto Moses and Aaron in the land of Egypt, saying, 2-This month shall be unto you the beginning of months: it shall be the first month of the year to you.*

The moon’s phase determines the new month. It is referred to as the “new moon”. But how does it appear in Scripture? It can be confusing because of words being so similar.  
  
**Hebrew #2320, chodesh,** is defined as the new moon; by implication a month. It is translated sometimes as new moon and sometimes as month. **The word "chodesh" comes from the Hebrew 2318, chadash,** defined by Strong’s Concordance as to be new; causatively, to rebuild or renew.  
  
The word chadash simply means new, such as a new house, a new covenant, a new hat, etc. It is an adjective that describes the noun to which it is referring.  
  
In a concordance, when there is more than one definition assigned to a word, some people simply pick and choose the one they want, or one that best fits their ideas, but that method does not always work. With the word chadash, they say it is not a new moon, but a renewing or rebuilding moon. But that is incorrect. For the word chadash to carry that meaning, it must be a verb, not a descriptive adjective. The verb form that means “to renew” appears only 10 times in Scripture. Let’s look at each one and see how it refers to the moon.

*I Samuel 11:14 Then said Samuel to the people, Come, and let us go to Gilgal, and renew (piel verb form of chadash) the kingdom there.*

***2 Chronicles 15:8*** *And when Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken from mount Ephraim, and renewed (piel verb form of chadash) the altar of Yahweh, that was before the porch of Yahweh.****2 Chronicles 24:4,12*** *4-And it came to pass after this, that Joash was minded to repair (piel verb form of chadash) the house of Yahweh. 12-And the king and Jehoiada gave it to such as did the work of the service of the house of Yahweh, and hired masons and carpenters to repair (piel verb form of chadash) the house of Yahweh, and also such as wrought iron and brass to mend the house of Yahweh.****Job 10:17*** *You renew (piel verb form of chadash) your witnesses against me, and increase your indignation upon me; changes and war are against me.****Psalms 51:10*** *Create in me a clean heart, O Elohim; and renew (piel verb form of chadash) a right spirit within me.****Psalms 103:5*** *Who satisfies your mouth with good things; so that your youth is renewed (hitpael verb form of chadash) like the eagle's.****Psalms 104:30*** *You send forth your spirit, they are created: and you renew (piel verb form of chadash) the face of the earth.****Isaiah 61:4*** *And they shall build the old wastes, they shall raise up the former desolations, and they shall repair (piel verb form of chadash) the waste cities, the desolations of many generations.****Lamentations 5:21*** *Turn thou us unto you, O Yahweh, and we shall be turned; renew (piel verb form of chadash) our days as of old.*

That’s it. Those are all the references with the verb form of chadash that carry the definition to renew or rebuild. But wait! Where was the moon? It isn’t there! Even in looking at every reference in Scripture using the word chadash, new, it never appears with the word moon! In reference to a new moon or the beginning of a month, chodesh is the only word used and not with the word for moon.  
  
There is another word for the moon specifically as an object in the sky (such as “the sun, the moon, and the stars”). **It is the Hebrew #3394, yereach.** It never appears with the word chadash or chodesh to say “new moon”.

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CONJUNCTION OR CRESCENT**

It is clear that chodesh refers either to a month or the beginning of a month. So what exactly is meant by “new moon”? There are on-going debates as to whether the new moon is a conjunction or a crescent; whether or not the moon is hidden or visible; whether the new moon day is declared on the day the new moon occurs, or a day later; etc.  
  
The moon travels in an orbit around the earth, just as the earth travels around the sun. It is not a perfectly circular orbit, so the time of the orbit varies a little each month on its circuit around the earth. At a particular time each month, the earth, sun and moon come in direct alignment. At that time, the moon isn’t visible – the night sky is dark. That is called the conjunction. During that time the moon is not visible to the naked eye. (Exception: at a solar eclipse or just before the conjunction, on the morning preceding the day of conjunction, immediately before sunrise, the outline of the moon may be seen just before the sun rises to obscure it).  
  
The people of the Scriptures were far more familiar with the movements of the heavenly bodies than we are today. The buildings and trees, as well as city lights, block and hinder our view. Instead, we depend on clocks and modern calendars.  
  
The ancient farmers and shepherds would have seen the moon growing smaller each night. Upon seeing the last smallest sliver, they knew it would be about three days before they saw a small sliver again that would begin to grow. The conjunction occurred about the middle of this period of darkness. That’s how David and Jonathan I Samuel 20:5, 18) knew how long it would be until the new moon.  
  
The full moon is considered the opposite of the new moon. If that is true and one is totally full, wouldn’t the opposite of that be absolutely nothing visible? How can a sliver be the opposite of a full moon?  
  
Remember the circuit we talked about for the equinox and the year; that one complete circuit must be complete before the next can begin? It is the same with the moon. Since the circuit varies each month, the sliver seen each month would not be exactly the same. And since people rely on seeing it visibly, then there can be several different calendars across the country. At the time of the conjunction, it starts the new month at the same time worldwide.  
  
As for which day to declare the new moon day, would it be the day it happens, or the next day? For example, if something happens on a particular day, why would you wait until the next day to declare it? For example, a child is born on the third of the month. Would you say that you should wait a day and claim that as the next day as the birth date of the child? Or if you married on the fifth of the month, would you say that you needed to wait until sunset and claim your wedding date on the sixth? If the new moon occurred on the first day of the week, then the first day of the week would be the new moon day. Why delay it? Is there a Scripture for delaying it?  
  
Where is the conjunction time determined? From Jerusalem, Israel. Why? Upon leaving Egypt, the Children of Israel were scheduled to go to Israel and obey Yahweh’s commands. And many of those commands began with “when you come to the land….” Also, that is where the law will come from in the future.

***Isaiah 2:3*** *And many people shall go and say, Come you, and let us go up to the mountain of Yahweh, to the house of the Elohim of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of Yahweh from Jerusalem.*

When Yahweh told Moses that the month at that time would be the first, He didn’t give Moses details on what was meant by a new moon. Why? Because they already knew! Is there any Scripture that could give a clue?

***Psalms 81:3*** *Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day.*

In the King James, it says, **“in the time appointed”. That is the Hebrew word #3677, kece.** The Strong’s definition is fullness or the full moon; and that’s what many translators use. **The root word for this is #3680, kacah,** defined as plump, i.e. to fill up the hollows; by implication to cover (for clothing or secrecy).  
  
Some translators say this means the full moon because it is covered with light. A Hebrew linguist – not a rabbi or other religious teacher – said that kece means hidden; not seen. For example, the Modern Hebrew word for pocket comes from this root as well. Why? Because things in a pocket are hidden.  
  
Looking back again at Psalms 81:3, is there any festival day at the time of the conjunction, at the hidden moon? Yes.

***Leviticus 23:24*** *Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation.****Numbers 10:10*** *Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your Elohim: I am Yahweh your Elohim.*

People assume the trumpet must be blown on the Feast of Trumpets because of its name. But not necessarily – the trumpet is also blown on the first day of the month – the beginning of the month.  
  
There is no Scripture that in any way designates the crescent as the new moon. Hebrew has a word **#7720 saharon** (***saharonim*** in plural) that is rendered as crescent in some translations. Its definition is a round pendant. It only appears three times in Scripture.

***Judges 8:21, 26*** *21-Then Zebah and Zalmunna said, Rise thou, and fall upon us: for as the man is, so is his strength. And Gideon arose, and slew Zebah and Zalmunna, and took away the ornaments (****saharonim****) that were on their camels' necks. 26-And the weight of the golden earrings that he requested was a thousand and seven hundred shekels of gold; beside ornaments (****saharonim****), and collars, and purple raiment that was on the kings of Midian, and beside the chains that were about their camels' necks.****Isaiah 3:18*** *In that day Yahweh will take away the beauty of the ankle bracelets, and the headbands, and the crescents (****saharonim****).*

That’s it. None of these reference the moon in any way nor for the month’s beginning.