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**To:** Lt. Governor's OfficeLtGov@scstatehouse.gov  
**Date:** 12/4/2017 10:03:04 PM  
**Subject:** Exciting Gifts for Health, Beauty, Friends & Family Shipped Direct

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### Messianic Books TorahTalk Hebrew Roots

Messianic Books Torah

# Torah Meaning and names

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[caption id="" align="alignleft" width="220"] Messianic Books on Torah Talk[/caption]

## Reading of the Torah

The word “Torah” in **Hebrew** is derived from the root , which in the *hif'il conjugation* means “to guide/teach” (cf. **Lev 10:11**). The meaning of the word is therefore “teaching”, “doctrine”, or “instruction”; the commonly accepted “law” gives a wrong impression.<sup>[12]</sup> Other translational contexts in the English language include **custom**, **theory**, **guidance**,<sup>[13]</sup> or **system**.<sup>[14]</sup>

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The term “Torah” is used in the general sense to include both **Rabbinic Judaism**’s written law and **Oral Law**, serving to encompass the entire spectrum of authoritative **Jewish** religious teachings throughout history, including the **Mishnah**, the Talmud, the Midrash and more, and the inaccurate rendering of “Torah” as “Law”<sup>[15]</sup> may be an obstacle to understanding the ideal that is summed up in the term *talmud torah* ( תלמוד תורה “study of Torah”).<sup>[2]</sup>

The earliest name for the first part of the Bible seems to have been “The Torah of Moses”. This title, however, is found neither in the Torah itself, nor in the works of the **pre-Exilic** literary **prophets**. It appears in **Joshua** (8:31–32; 23:6) and **Kings** (I Kings 2:3; II Kings 14:6; 23:25), but it cannot be said to refer there to the entire corpus (according to academic Bible criticism). In contrast, there is every likelihood that its use in the post-Exilic works (Mal. 3:22; Dan. 9:11, 13; Ezra 3:2; 7:6; Neh. 8:1; II Chron. 23:18; 30:16) was intended to be comprehensive. Other early titles were “The Book of Moses” (Ezra 6:18; Neh. 13:1; II Chron. 35:12; 25:4; cf. II Kings 14:6) and “The Book of the Torah” (Neh. 8:3), which seems to be a contraction of a fuller name, “The Book of the Torah of God” (Neh. 8:8, 18; 10:29–30; cf. 9:3).<sup>[16]</sup>

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## Messianic Books Torah

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## Messianic Hebrew Roots Bibles

### Messianic Hebrew Roots Bibles

**Messianic Jewish theology** is the study of **God** and **Scripture** from the perspective of **Messianic Judaism**, a religious movement that fuses elements of Judaism and Christianity and claims to be a legitimate form of Judaism, but is considered by most Christians and Jews to be a form of Christianity.

### Core doctrines

- **Creation:** Messianic Jews accept a variety of views on creation theology.
- **God:** Messianics believe in the **God of the Bible**, and that he is all-powerful, omni-present, eternal, exists outside of creation, and infinitely significant and benevolent. The vast majority of Messianics adhere to **trinitarian** views of God,<sup>[1]</sup> while others insist upon strict, **unitarian** monotheism.<sup>[2]</sup>
- **The Messiah:** **Yeshua** (Jesus) is believed to be the promised **Jewish messiah**. The mainstream movement accepts Yeshua as **God** in the flesh, and as the Torah made flesh.
- **Written Torah:** Messianics with a few exceptions, consider the written Torah (Pentateuch), the five books of **Moses**, to remain fully in force and a continuing covenant, to be observed both morally and ritually, by those who profess faith in God. They believe that Yeshua taught and re-affirmed the Torah, rather than doing away with it. This means that most Messianic Jews do not eat non-**Kosher** foods such as: shellfish or pork. They also will not work on Friday nights or Saturday days (the traditional Jewish Sabbath). This adherence to the biblical Law is where Messianic Judaism differs from most Christian denominations.
- **Israel:** It is believed that the **Children of Israel** were, remain, and will continue to be the **chosen people** of the God of Jacob and are central to his plans. Virtually all Messianics (whether Jewish nor non-Jewish) oppose

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- **Replacement theology.**
- **The Bible:** The Tanakh and New Testament (sometimes called the *B'rit Chadasha*) are considered the established inerrant, and divinely inspired Biblical scripture by Messianic Judaism.
- **Eschatology:** Messianics hold all of the following **eschatological** beliefs: the **End of Days**, the **Second Coming** of Jesus as the conquering Messiah, the re-gathering of Israel, a rebuilt **Third Temple**, a Resurrection of the Dead (and that Jesus was resurrected after his death). In addition most believe in the millennial sabbath, although some are Amillennialist.
- **Oral Torah:** Messianic Jewish opinions concerning the "Oral Torah" (the **Talmud**) are varied and sometimes conflicting between individual congregations. Some congregations are very selective in their applications of Talmudic law, or do so for the sake of continuity with tradition, while others encourage a serious observance of the Jewish *halakha*. Virtually all Messianic congregations and synagogues believe that the oral traditions are subservient to the written Torah.

## Additional doctrines

- **Sin and atonement:** Some Messianics define **sin** as transgression of the Torah (Law/Instruction) of God and include the concept of **original sin**. Some adherents atone for their sins through prayer and **repentance**—that is, acknowledgment of the wrongdoing and seeking forgiveness for their sins (especially on **Yom Kippur**, the Day of Atonement). Other Messianics disagree with these rites and practices, believing that all sin (whether committed yet or not) is already atoned for through Jesus's death and resurrection. (Hebrews 9:26)
- **Faith and works:** Some Messianics draw on Jewish rather than Christian tradition. In Hebrew, both "faith" and "faithfulness" are one word "אמונה" ("emunah"). Many adherents believe in a showing of their faith through righteous works (Jacob/"James" 2:17-26), defined by both the **Tanakh** and the **New Testament**. Some Messianics believe that faith and works are mutually exclusive or polarized; others believe that faith in God and righteous works are entirely complementary to each other (James 2:20), and that the one (faith) naturally leads to the other (works) – much like some Christian thinking. Some say that righteousness with God is solely by grace through faith and then acknowledge that works are still very important.
- **Salvation:** In agreement with historical **Protestantism**, Messianics believe that salvation is by grace alone through faith alone in Christ alone. {Ephesians 2:8-9}

## Canon

Messianic believers commonly hold the **Tanakh** (**Hebrew Bible**), to be divinely inspired. The **B'rit Chadasha**; **New Testament**) is also considered to also be **divinely inspired**.

- ; "The five"). "The Law" is called "The **Chumash**( **Torah**; "Teaching" or "Instruction") is also called the ( Five Books of Moses" or the "**Pentateuch**" especially by Christians.
- ; "Prophets")**Nevi'im**(
- ; "Writings") is sometimes called " **Ketuvim**" ("Hagiographa"; "Holy Writ")**Ketuvim**(
- **Gospels**

Gospel of ( " **Mattityahu**"; "Gift of God")/( " **Mattay**")/"Matthew" , **Gospel of Marcus**/ ( "Markos")/"Mark" , **Gospel of Lucas**/ ( "Loukas")/"Luke" , and **Gospel of ( " Yehochanan**"; "God has been gracious")/( " Yochanan")/"John" .

- **Acts of the Apostles**
- **Epistles** of Jude, John, James, Peter, Paul [Romans, 1 & 2 Corinthians, 1 & 2 Thessalonians, Galatians, Ephesians, Philippians, Colossians, 1 & 2 Timothy, Titus, Philemon), and the **Epistle to the Hebrews**.
- **Book of Revelation**.

**David H. Stern** has produced a Messianic Jewish version of the Bible called the **Complete Jewish Bible**.

## Torah

"Torah" refers to the first five books of the Bible. Torah reading in Hebrew is one qualifier for a congregation to be considered authentically Messianic. Individuals are encouraged to engage in private and corporate study of Torah for instruction in doctrine and righteousness.

The Torah contains the **613 commandments** of the **Covenant** between God and Israel. Some Messianic congregations

and synagogues hold that for Jews, whether they are Messianic or not, Torah observance is covenantally obligatory, for **Gentiles** it is not.

## Overview of issues

Traditional Christianity affirms that the Torah is the word of God, though most Christians deny that all of the laws of the **Pentateuch** directly apply to themselves as Christians. The New Testament suggests that Yeshua established a **new covenant** relationship between God and his people (**Hebrews 8; Jeremiah 31:31-34**) and this new covenant speaks of the Torah being written upon the heart. Various passages such as **Matthew 5:17-19, Matthew 23:19-20, 1John 3:4** and **Romans 3:3**, as well as various examples of Torah observance in the New Testament, are cited by Messianics in suggesting that the Torah was not and could not have been abolished.

Many Messianics believe that it is absurd to assume that any of the **613 Mitzvot** would be abolished simply because certain commandments are or are not repeated or reaffirmed individually in the New Testament, proclaiming the belief that such was never the job of the Apostles in the first place, and that the Torah has always been immutable. Messianics sometimes challenge Christians by arguing that if they believe Jesus is the Messiah, then according to the Torah itself Yeshua could not have changed the Torah (Deuteronomy 13).

As with **Orthodox Judaism**, capital punishment and animal sacrifice are not practiced because there are strict Biblical conditions on how these are to be practiced, requiring a functioning Temple in **Jerusalem** with its **Levite** priesthood. When the power of capital punishment is available, often its exercise is only after exhausting loopholes in Torah which are used to set a suspect free. According to the Talmud, capital punishment in Jewish law always had to lean on merciful alternatives to execution and make every effort not to give the strictest punishment within the confines of the Torah: "A Sanhedrin which kills once in seven years is considered murderous. Rabbi Elazar ben Azariah said: once in seventy years. Rabbi Akiva and Rabbi Tarfon said: if we had been in the Sanhedrin, no one would have ever been killed."<sup>[11]</sup>

Most Messianics believe that observance of the **Torah** brings about sanctification, not salvation, which was to be produced only by the Messiah.<sup>[12]</sup>

Credits to Wikipedia [https://en.wikipedia.org/wiki/Messianic\\_Jewish\\_theology](https://en.wikipedia.org/wiki/Messianic_Jewish_theology)

Messianic Hebrew Roots Bibles

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## Bible 1611 King James Version & Apocrypha

### United Kingdom

The **Shakespeare's Globe** theatre marked the anniversary by a week-long complete recital of the work during **Holy Week 2011**,<sup>[1]</sup> along with a revival of its 2010 production of **Anne Boleyn**, which dealt with the King James Version's inception. The **Royal Shakespeare Company** commissioned a new play, **Written on the Heart**, also dealing with the KJV's translation, to premiere in October 2011.

The **Royal National Theatre** hosted a reading of 12 extracts from the KJV by actors from its company in October and November 2011 directed by **Nicholas Hytner**, **James Dacre** and **Polly Findlay**<sup>[2][3]</sup> and the **Bush Theatre** reopened in October 2011 on its new site with a performance cycle entitled 'Sixty-Six Books', in which each book of the KJV is responded to by a different writer.<sup>[4]</sup>

The anniversary was also marked by exhibitions at the libraries of **Oxford**<sup>[5]</sup> (supported by a lecture series<sup>[6]</sup>) and **Cambridge**<sup>[7]</sup> universities, as well as that of **Lambeth Palace**.<sup>[8]</sup> Exhibitions were also held at **Winchester Cathedral**<sup>[9]</sup> and the **John Rylands Library**.<sup>[10]</sup>

### United States of America

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Zondervan released *The Holy Bible: 1611 King James Version 400th Anniversary Edition* as a replica of the original Authorized Version as it was released in 1611, to mark the anniversary. Digital images from the Bible Museum in Goodyear, Arizona were used to produce this work with the Apocrypha excluded.

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## Understanding Trump – By Newt Gingrich

The presidency of Donald Trump marks a profound change in the trajectory of American government, politics, and culture. Like his administration, the movement that put him in office represents a phenomenon that is worth studying.

Donald Trump is unlike any president we've ever had. He is the only person ever elected to be commander in chief who has not first held public office or served as a general in the military. His principles grow out of five decades of business and celebrity success-not politics-so he behaves differently than do traditional politicians.

In UNDERSTANDING TRUMP, Newt Gingrich shares what he learned from more than two years helping Trump and his team throughout the campaign, the election, and during the first months of the presidency.

Mr. Gingrich provides unique insight into how the new president's past experiences have shaped his life and style of governing. This book also includes Mr. Gingrich's thorough analysis of how President Trump thinks and makes decisions, as well as the president's philosophy, doctrine, and political agenda going forward.

Further, these pages hold a detailed discussion of Trump-style solutions for national security, education, health care, economic growth, government reform, and other important topics. Mr. Gingrich also identifies the forces in the Washington establishment, media, and bureaucracy that will oppose the president at every turn.

Finally, UNDERSTANDING TRUMP explains the president's actions so far and lays out a vision for what Americans can do to help make President Trump's agenda a success.

The president owes his position to the people who believed in him as a candidate, not to the elites in government and

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media who have expressed contempt for him since he began his campaign to become president. The very essence of Trump's mission is a willingness to enact policies and set goals that send our country in a bold new direction – one that may be “unreasonable” to Washington but is sensible to millions of Americans outside the Beltway. Only with the country's help will President Trump be able to overcome the entrenched interests in Washington and fulfill his promise to make America great again for all Americans.

## Hebrew Calendar Yahweh's Time Clock Given to Moses in Genesis

Hebrew Calendar Yahweh's Time Clock Given to Moses

The **Hebrew** or **Jewish calendar** (🕒 *Ha-Luah ha-Ivri*) is a **lunisolar calendar** used today predominantly for **Jewish** religious observances. It determines the dates for **Jewish holidays** and the appropriate **public reading of Torah portions**, **yahrzeits** (dates to commemorate the death of a relative), and daily **Psalm** readings, among many ceremonial uses. In **Israel**, it is used for religious purposes, provides a time frame for agriculture and is an official calendar for civil purposes.

The Hebrew lunar year is about eleven days shorter than the solar year and uses the 19-year **Metonic cycle** to bring it into line with the solar year, with the addition of an **intercalary** month every two or three years, for a total of seven times per 19 years. Even with this intercalation, the average Hebrew calendar year is longer by about 6 minutes and 40 seconds than the current mean **tropical year**, so that every 216 years the Hebrew calendar will fall a day behind the current mean tropical year; and about every 231 years it will fall a day behind the mean Gregorian calendar year.<sup>[citation needed]</sup>

The era used since the **Middle Ages** is the **Anno Mundi epoch** (Latin for “in the year of the world”; **Hebrew**: *Anno* ), the words or abbreviation for *AD* or *A.D.* (*Anno Domini* “from the creation of the world”). As with 🕒 *Mundi* (*A.M.* or *AM*) for the era should properly *precede* the date rather than follow it.

AM 5777 began at sunset on 2 October 2016 and will end at sunset on 20 September 2017.<sup>[2]</sup>

### Day and hours

Further information: **Zmanim**

The Jewish day is of no fixed length. The Jewish day is modeled on the reference to “...there was evening and there was morning...”<sup>[3]</sup> in the **creation** account in the first chapter of **Genesis**. Based on the classic rabbinic interpretation of this text, a day in the rabbinic Hebrew calendar runs from sunset (start of “the evening”) to the next sunset. In most populated parts of the world this is always approximately 24 standard hours, but, depending on the season of the year, it can be slightly less or slightly more. Halachically, a day ends and a new one starts when three stars are visible in the sky. The time between true sunset and the time when the three stars are visible (known as ‘tzait ha’kochavim’) is known as ‘bein hashmashot’, and there are differences of opinion as to which day it falls into for some uses. This may be relevant, for example, in determining the date of birth of a child born during that gap.

There is no clock in the Jewish scheme, so that the local civil clock is used. Though the civil clock, including the one in use in Israel, incorporates local adoptions of various conventions such as **time zones**, **standard times** and **daylight saving**, these have no place in the Jewish scheme. The civil clock is used only as a reference point – in expressions such as: “Shabbat starts at ...”. The steady progression of sunset around the world and seasonal changes results in gradual civil time changes from one day to the next based on observable astronomical phenomena (the sunset) and not on man-made laws and conventions.

In Judaism, an hour is defined as 1/12 of the time from sunrise to sunset, so, during the winter, an hour can be much less than 60 minutes, and during the summer, it can be much more than 60 minutes. This proportional hour is known as a **sha’ah z’manit** (lit. a timely hour). A **Jewish hour** is divided into 1080 *halakim* (singular: *helek*) or parts. A part is 3 seconds or 1/18 minute. The ultimate ancestor of the helek was a small Babylonian time period called a *barleycorn*, itself equal to 1/72 of a Babylonian *time degree* (1° of celestial rotation).<sup>[4]</sup> These measures are not generally used for everyday purposes.

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Instead of the **international date line** convention, there are varying opinions as to where the day changes. One opinion uses the **antimeridian** of **Jerusalem**. (Jerusalem is 35°13' east of the **prime meridian**, so the antimeridian is at 144°47' W, passing through eastern **Alaska**.) Other opinions exist as well.<sup>[5][6]</sup> (See **International date line in Judaism**.)

The weekdays start with Sunday (day 1, or **Yom Rishon**) and proceed to Saturday (day 7), **Shabbat**. Since some calculations use division, a remainder of 0 signifies Saturday.

While calculations of days, months and years are based on fixed hours equal to  $\frac{1}{24}$  of a day, the beginning of each *halachic* day is based on the local time of **sunset**. The end of the Shabbat and other **Jewish holidays** is based on nightfall (*Tzeth haKochabim*) which occurs some amount of time, typically 42 to 72 minutes, after sunset. According to Maimonides, nightfall occurs when three medium-sized stars become visible after sunset. By the 17th century, this had become three-second-magnitude stars. The modern definition is when the center of the sun is 7° below the geometric (airless) horizon, somewhat later than civil twilight at 6°. The beginning of the daytime portion of each day is determined both by dawn and **sunrise**. Most *halachic* times are based on some combination of these four times and vary from day to day throughout the year and also vary significantly depending on location. The daytime hours are often divided into **Sha'oth Zemaniyoth** or "Halachic hours" by taking the time between sunrise and sunset or between dawn and nightfall and dividing it into 12 equal hours. The nighttime hours are similarly divided into 12 equal portions, albeit a different amount of time than the "hours" of the daytime. The earliest and latest times for **Jewish services**, the latest time to eat **chametz** on the day before **Passover** and many other rules are based on *Sha'oth Zemaniyoth*. For convenience, the modern day using *Sha'oth Zemaniyoth* is often discussed as if sunset were at 6:00 pm, sunrise at 6:00 am and each hour were equal to a fixed hour. For example, *halachic* noon may be after 1:00 pm in some areas during **daylight saving time**. Within the **Mishnah**, however, the numbering of the hours starts with the "first" hour after the start of the day.<sup>[7]</sup>

## Weeks

Shavua [  ] is a weekly cycle of seven days, mirroring the **seven-day period** of the **Book of Genesis** in which the world is created. The names for the days of the week, like those in the creation account, are simply the **day number** within the week, with **Shabbat** being the seventh day. Each day of the week runs from sunset to the following sunset and is figured locally.

### Names of weekdays

A bronze Shabbat candlestick holder made in **British Mandate Palestine** in the 1940s.

The Hebrew calendar follows a seven-day weekly cycle, which runs concurrently with but independently of the monthly and annual cycles. The names for the days of the week are simply the day number within the week. In Hebrew, these names may be abbreviated using the **numerical value** of the Hebrew letters, for example א ב ג ד ה ו ז ח ט י יא יב יג יד טו טז יז יח יט כ כא כב כג כד כה כו כז כח כט ל לא לב לג לד לה לו לז לח לט מ מא מב מג מד מה מו מז מח מט נ נא נב נג נד נה נו נז נח נט ס סא סב סג סד סה סו סז סח סט ע עא עב עג עד עה עו עז עח עט פ פא פב פג פד פה פו פז פח פט צ צא צב צג צד צה צו צז צח צט ק קא קב קג קד קה קו קז קח קט ר רא רב רג רד רה רו רז רח רט ס סא סב סג סד סה סו סז סח סט ע עא עב עג עד עה עו עז עח עט פ פא פב פג פד פה פו פז פח פט צ צא צב צג צד צה צו צז צח צט ק קא קב קג קד קה קו קז קח קט ר רא רב רג רד רה רו רז רח רט ס סא סב סג סד סה סו סז סח סט ע עא עב עג עד עה עו עז עח עט פ פא פב פג פד פה פו פז פח פט צ צא צב צג צד צה צו צז צח צט ק קא קב קג קד קה קו קז קח קט ר רא רב רג רד רה רו רז רח רט ס סא סב סג סד סה סו סז סח סט ע עא עב עג עד עה עו עז עח עט פ פא פב פג פד פה פו פז פח פט צ צא צב צג צד צה צו צז צח צט ק קא קב קג קד קה קו קז קח קט ר רא רב רג רד רה רו רז רח רט ס סא סב סג סד סה סו סז סח סט ע עא עב עג עד עה עו עז עח עט פ פא פב פג פד פה פו פז פח פט צ צא צב צג צד צה צו צז צח צט ק קא קב קג קד קה קו קז קח קט ר רא רב רג רד רה רו רז רח רט ס סא סב סג סד סה סו סז סח סט ע עא עב עג עד עה עו עז עח עט פ פא פב פג פד פה פו פז פח פט צ צא צב צג צד צה צו צז צח צט ק קא קב קג קד קה קו קז קח קט ר רא רב רג רד רה רו רז רח רט ס סא סב סג סד סה סו סז סח סט ע עא עב עג עד עה עו עז עח עט פ פא פב פג פד פה פו פז פח פט צ צא צב צג צד צה צו צז צח צט ק קא קב קג קד קה קו קז קח קט ר רא רב רג רד רה רו רז רח רט ס סא סב סג סד סה סו סז סח סט ע עא עב עג עד עה עו עז עח עט פ פא פב פג פד פה פו פז פח פט צ צא צב צג צד צה צו צז צח צט ק קא קב קג קד קה קו קז קח קט ר רא רב רג רד רה רו רז רח רט ס סא סב סג סד סה סו סז סח סט ע עא עב עג עד עה עו עז עח עט פ פא פב פג פד פה פו פז פח פט צ צא צב צג צד צה צו צז צח צט ק קא קב קג קד קה קו קז קח קט ר רא רב רג רד רה רו רז רח רט ס סא סב סג סד סה סו סז סח סט ע עא עב עג עד עה עו עז עח עט פ פא פב פג פד פה פו פז פח פט צ צא צב צג צד צה צו צז צח צט ק קא קב קג קד קה קו קז קח קט ר רא רב רג רד רה רו רז רח רט ס סא סב סג סד סה סו סז סח סט ע עא עב עג עד עה עו עז עח עט פ פא פב פג פד פה פו פז פח פט צ צא צב צג צד צה צו צז צח צט ק קא קב קג קד קה קו קז קח קט ר רא רב רג רד רה רו רז רח רט ס סא סב סג סד סה סו סז סח סט ע עא עב עג עד עה עו עז עח עט פ פא פב פג פד פה פו פז פח פט צ צא צב צג צד צה צו צז צח צט ק קא קב קג קד קה קו קז קח קט ר רא רב רג רד רה רו רז רח רט ס סא סב סג סד סה סו סז סח סט ע עא עב עג עד עה עו עז עח עט פ פא פב פג פד פה פו פז פח פט צ צא צב צג צד צה צו צז צח צט ק קא קב קג קד קה קו קז קח קט ר רא רב רג רד רה רו רז רח רט ס סא סב סג סד סה סו סז סח סט ע עא עב עג עד עה עו עז עח עט פ פא פב פג פד פה פו פז פח פט צ צא צב צג צד צה צו צז צח צט ק קא קב קג קד קה קו קז קח קט ר רא רב רג רד רה רו רז רח רט ס סא סב סג סד סה סו סז סח סט ע עא עב עג עד עה עו עז עח עט פ פא פב פג פד פה פו פז פח פט צ צא צב צג צד צה צו צז צח צט ק קא קב קג קד קה קו קז קח קט ר רא רב רג רד רה רו רז רח רט ס סא סב סג סד סה סו סז סח סט ע עא עב עג עד עה עו עז עח עט פ פא פב פג פד פה פו פז פח פט צ צא צב צג צד צה צו צז צח צט ק קא קב קג קד קה קו קז קח קט ר רא רב רג רד רה רו רז רח רט ס סא סב סג סד סה סו סז סח סט ע עא עב עג עד עה עו עז עח עט פ פא פב פג פד פה פו פז פח פט צ צא צב צג צד צה צו צז צח צט ק קא קב קג קד קה קו קז קח קט ר רא רב רג רד רה רו רז רח רט ס סא סב סג סד סה סו סז סח סט ע עא עב עג עד עה עו עז עח עט פ פא פב פג פד פה פו פז פח פט צ צא צב צג צד צה צו צז צח צט ק קא קב קג קד קה קו קז קח קט ר רא רב רג רד רה רו רז רח רט ס סא סב סג סד סה סו סז סח סט ע עא עב עג עד עה עו עז עח עט פ פא פב פג פד פה פו פז פח פט צ צא צב צג צד צה צו צז צח צט ק קא קב קג קד קה קו קז קח קט ר רא רב רג רד רה רו רז רח רט ס סא סב סג סד סה סו סז סח סט ע עא עב עג עד עה עו עז עח עט פ פא פב פג פד פה פו פז פח פט צ צא צב צג צד צה צו צז צח צט ק קא קב קג קד קה קו קז קח קט ר רא רב רג רד רה רו רז רח רט ס סא סב סג סד סה סו סז סח סט ע עא עב עג עד עה עו עז עח עט פ פא פב פג פד פה פו פז פח פט צ צא צב צג צד צה צו צז צח צט ק קא קב קג קד קה קו קז קח קט ר רא רב רג רד רה רו רז רח רט ס סא סב סג סד סה סו סז סח סט ע עא עב עג עד עה עו עז עח עט פ פא פב פג פד פה פו פז פח פט צ צא צב צג צד צה צו צז צח צט ק קא קב קג קד קה קו קז קח קט ר רא רב רג רד רה רו רז רח רט ס סא סב סג סד סה סו סז סח סט ע עא עב עג עד עה עו עז עח עט פ פא פב פג פד פה פו פז פח פט צ צא צב צג צד צה צו צז צח צט ק קא קב קג קד קה קו קז קח קט ר רא רב רג רד רה רו רז רח רט ס סא סב סג סד סה סו סז סח סט ע עא עב עג עד עה עו עז עח עט פ פא פב פג פד פה פו פז פח פט צ צא צב צג



The names of the days of the week are modeled on the seven days mentioned in the [creation](#) story. For example, [Genesis 1:5](#) “... And there was evening and there was morning, one day”. *One day* (יום אחד) in Genesis 1:15 is translated in [JPS](#) as *first day*, and in some other contexts (including KJV) as *day one*. In subsequent verses, the Hebrew refers to the days using ordinal numbers, e.g., ‘second day’, ‘third day’, and so forth, but with the sixth and seventh days the Hebrew includes the definite article (“the”).<sup>[8]</sup>

The rest day, [Shabbat](#), has a special role in the Jewish weekly cycle. There are many special rules that relate to the Shabbat, discussed more fully in the Talmudic tractate [Shabbat](#).

In (Talmudic) Hebrew, the word *Shabbat* (שבת) can also mean “week”,<sup>[9]</sup> so that in ritual liturgy a phrase like “Yom Revi'i b' Shabbat” means “the fourth day in the week”.<sup>[10]</sup>

**Days of week of holidays**

Main article: [Days of week on Hebrew calendar](#)

The period from 1 Adar (or Adar II, in leap years) to 29 Marcheshvan contains all of the festivals specified in the Bible – [Purim](#) (14 Adar), [Pesach](#) (15 Nisan), [Shavuot](#) (6 Sivan), [Rosh Hashanah](#) (1 Tishrei), [Yom Kippur](#) (10 Tishrei), [Sukkot](#) (15 Tishrei), and [Shemini Atzeret](#) (22 Tishrei). This period is fixed, during which no adjustments are made.

<a href="#">Purim</a>	<a href="#">Passover</a> (first day)	<a href="#">Shavuot</a> (first day)	17 <a href="#">Tammuz</a> / <a href="#">Tisha B'Av</a>	<a href="#">Rosh Hashanah</a> / <a href="#">Sukkot</a> / <a href="#">Shmini Atzeret</a> (first day)	<a href="#">Yom Kippur</a>	<a href="#">Chanukah</a> (first day)	10 <a href="#">Tevet</a>	<a href="#">Tu Bishvat</a>
Thu	Sat	Sun	Sun*	Mon	Wed	Sun or Mon	Sun or Tue	Sat or Mon
Fri	Sun	Mon	Sun	Tue	Thu	Mon	Tue	Mon
Sun	Tue	Wed	Tue	Thu	Sat	Wed or Thu	Wed, Thu, or Fri	Tue, Wed, or Thu
Tue	Thu	Fri	Thu	Sat	Mon	Fri or Sat	Fri or Sun	Thu or Sat

\*Postponed from Shabbat

There are additional rules in the Hebrew calendar to prevent certain holidays from falling on certain days of the week. (See [Rosh Hashanah postponement rules](#), below.) These rules are implemented by adding an extra day to Marcheshvan (making it 30 days long) or by removing one day from Kislev (making it 29 days long). Accordingly, a common Hebrew calendar year can have a length of 353, 354 or 355 days, while a leap Hebrew calendar year can have a length of 383, 384 or 385 days.

**Months**

The Hebrew calendar is a [lunisolar calendar](#), meaning that months are based on [lunar months](#), but years are based on [solar years](#).<sup>[11]</sup> The calendar year features twelve lunar months of twenty-nine or thirty days, with an [intercalary](#) lunar month added periodically to synchronize the twelve lunar cycles with the longer solar year. (These extra months are added seven times every nineteen years. See [Leap months](#), below.) The beginning of each Jewish lunar month is based on the appearance of the [new moon](#).<sup>[12]</sup> Although originally the new lunar crescent had to be observed and certified by witnesses,<sup>[13]</sup> the moment of the true new moon is now approximated arithmetically as the molad, which is the mean new moon to a precision of one part.

The mean period of the lunar month (precisely, the [synodic month](#)) is very close to 29.5 days. Accordingly, the basic Hebrew calendar year is one of twelve lunar months alternating between 29 and 30 days:

No.	Hebrew months	Length
1	<a href="#">Nisan</a>	30
2	<a href="#">Iyar</a>	29
3	<a href="#">Sivan</a>	30
4	<a href="#">Tammuz</a>	29
5	<a href="#">Av</a>	30
6	<a href="#">Elul</a>	29
7	<a href="#">Tishrei</a>	30
8	<a href="#">Marcheshvan</a> (or <a href="#">Cheshvan</a> )	29/30
9	<a href="#">Kislev</a>	30/29
10	<a href="#">Tevet</a>	29

11	Shevat	30
12	Adar	29
Total		353, 354 or 355

In leap years (such as 5774) an additional month, Adar I (30 days) is added after Shevat, while the regular Adar is referred to as “Adar II.”

The insertion of the leap month mentioned above is based on the requirement that **Passover**—the festival celebrating the Exodus from Egypt, which took place in the spring—always occurs in the [northern hemisphere's] spring season. Since the adoption of a fixed calendar, intercalations in the Hebrew calendar have been assigned to fixed points in a 19-year cycle. Prior to this, the intercalation was determined empirically:

The year may be intercalated on three grounds: ‘aviv [i.e.the ripeness of barley], fruits of trees, and the equinox. On two of these grounds it should be intercalated, but not on one of them alone.<sup>[14]</sup>

**Hebrew Calendar Yahweh's Time Clock Given to Moses**

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