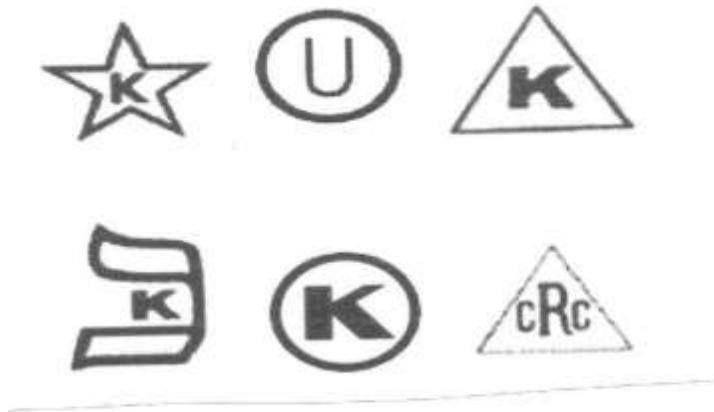


[G-11] Jewish Kosher Symbols in America  
{as quoted from About.com}



The OK Kosher Certification (the OK) [center bottom], which was founded in 1935 under the leadership of kosher food pioneer Rabbi Berel Levy, has become one of the world's most respected symbols of kosher approval.

Today Rabbi Don Yoel Levy successfully guides the OK's development in an era of technological advances and soaring demand for kosher food worldwide. The OK has become a leader in cutting edge kosher technology, and it has expanded its operations to six continents.

The OK provides certification for food giants and products such as IFF, Kraft, ConAgra and Tropicana. Supported by more than 350 kosher experts, the OK certifies more than 300,000 products, produced by over 1,500 companies.

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In interpreting ancient dietary laws and adapting them to modern technology, different rabbis have different views about what exactly passes as kosher. The OU symbol [center top], belonging to the Orthodox Union, is one of the strictest kosher standards on the market today.

The OU has been certifying kosher products for over 80 years. Their first kosher certification went to [Heinz](#). In 1923 Heinz Vegetarian Beans became the first American product to display the OU kosher symbol.

In addition, the OU is the world's largest kosher certifying agency. Some of the famous companies that carry the OU symbol include Coca-Cola, General Mills, Heinz, Kraft Foods, [Nabisco](#) Biscuit Co., [Pillsbury](#), Procter & Gamble, and Veryfine Products. The OU certifies over 2300 companies with 4500 plants in 70 countries with a total of over 300,000 labels.

The Union of Orthodox Jewish Congregations (OU)  
11 Broadway, New York, NY 10004  
Phone; (212) 613-8241; Fax: (212) 564-9058  
Site: [www.oukosher.org](http://www.oukosher.org)

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cRc [lower right] stands for Chicago Rabbinical Council, the largest regional, not-for-profit, Orthodox organization in North America. Since its humble beginnings in the 1930's, the cRc has developed into a universally accepted agency with a respected kosher certification symbol.

The cRc's Kosher Division works with [close](#) to 800 food companies, producing tens of thousands of products across North and South America, Europe and Asia. cRc has gained a reputation for exacting standards, professionalism, personal attention, reasonable pricing and rapid response time.

Over 50 years ago, Jays Potato Chips [Yes—Jays not Lays!] was one of the first companies certified kosher by the cRc.

Chicago Rabbinical Council (cRc)  
2701 W. Howard, Chicago, IL. 60645  
[Phone](#): (773) 465-3900; Fax: (773) 465-6929  
[Site](#): [www.crcweb.org](http://www.crcweb.org)

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The KOF-K symbol [lower left] is the internationally recognized trademark of KOF-K Kosher Supervision, one of the foremost kosher certification agencies in the United States.

Serving the kosher consumer for almost 40 years, KOF-K was the first agency to introduce [computer technology](#) to the complexities of kosher supervision. Computer technology has placed the KOF-K at the cutting edge of kosher supervision today.

Kof-K has earned a reputation for being efficiently organized, professionally staffed and technologically advanced.

Kof-K Kosher Supervision  
201 The Plaza, Teaneck, NJ 07666  
[Phone](#): (201) 837-0500; Fax: (201) 837-0126  
[Site](#): [www.kof-k.org](http://www.kof-k.org)

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Triangle-K [certification](#) [upper right] is awarded by a consortium of Orthodox Jewish rabbis who desire to see as wide a range of food products as possible made available to kosher consumers worldwide.

To this end, Triangle-K and Associates works side by side on an individual basis with each of their clients to create reasonable and cost effective certification and supervision [programs](#).

Examples of Triangle-K certified products are Hebrew National, Valley Fig, Sunmaid, Sunsweet, Diamond Walnut, Hazelnut Growers, Minute Maid Juices, Yoo-Hoo, Sunny Delight, Wonder Bread, Del Monte Fruits and Vegetables, Frito-Lay Corn Chips and Potato Chips, Mogen-David Wine, Bird's Eye Vegetables and Fruits, Ocean Spray Cranberry Drinks, Jellies and Sauces, Hawaiian Punch, Mott's, and Kraft Puddings.

Triangle-K and Associates, Inc.  
225 West 86th Street  
New York, New York 10024 USA  
[Phone](#): (212) 877-1823; Fax: (212) 595-7966  
[Site](#): <http://www.trianglek.org/>

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Star-K, [upper left] the symbol of the Baltimore-based Star-K Kosher Certification Agency, provides kosher supervision globally. The newest Star-K office opened in Mumbai, India. Star-K's Web site offers helpful information to kosher consumers worldwide.

Of the several hundred kosher agencies in the world, Star-K is the only one that certifies technology. For example, it was Star-K that certified the new kosher consumer-friendly Connect Io™ Refrigerated, Internet-Controlled Electric Double Wall Oven, which includes separate Sabbath and Holiday programmable modes. STAR-K is known as a leader in integrating complex food technology with kosher laws.

The Star-K kosher symbol is regarded as being in the top tier of strictness and quality.

Star-K Kosher Certification  
122 Slade Ave. #300, Baltimore, MD 21208  
Phone: (410) 484-4110; Fax: (410) 653-9294  
Site: [www.star-k.org](http://www.star-k.org)

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**[G-8] The Holy Days**  
 {According to Leviticus 23 – 25}  
 www.TheWordNotes.com

King James 1769 Version	King James Paraphrase
(2) This month <i>shall be</i> unto you the beginning of months: it <i>shall be</i> the first month of the year to you. (Exodus 12:2)	(2) <b>This month <i>shall be</i> the beginning of months for you: it <i>shall be</i> the first month {Nisan [Mar./Apr.]} of the year to you.</b> ({02} Exodus 12:2)

**This command to Moses in the book of Exodus changed the beginning of the year from the Jewish month Tishri [September/October] to the month Nisan [March/April]. The month Tishri which was originally the first month of the year became the seventh month of the year. Interestingly, modern Jews still start their calendars with the seventh month Tishri, but number their months beginning in Nisan. A Jewish rabbi explained to me that the Jews are the only people who begin their new year in the seventh month rather than the first month of the year.**

King James 1769 Version	King James Paraphrase
(1) And the LORD spake unto Moses, saying, (2) Speak unto the children of Israel, and say unto them, <i>Concerning</i> the feasts of the LORD, which ye shall proclaim <i>to be</i> holy convocations, <i>even</i> these <i>are</i> my feasts. (Lev. 23:1-2)	(1) And the LORD {Jehovah} spoke to Moses, saying, (2) <b>Speak to the children of Israel, and say to them, <i>Concerning</i> the feasts of the LORD {Jehovah}, which you shall proclaim <i>to be</i> holy assemblies, <i>even</i> these <i>are</i> My feasts.<sup>a</sup></b> ({03} Lev. 23:1-2)

"convocation"- public meeting or assembly

**Passover**- evening of 14th day of the first month [Nisan](Lev. 23:5) {First month according to Exodus 12:2} [Will always occur in March or April]

King James 1769 Version	King James Paraphrase
(4) These <i>are</i> the feasts of the LORD, <i>even</i> holy convocations, which ye shall proclaim in their seasons. (5) In the fourteenth <i>day</i> of the first month at even <i>is</i> the LORD'S passover. (6) And on the fifteenth day of the same month <i>is</i> the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread. (Lev. 23:4-6)	(4) <b>These <i>are</i> the feasts of the LORD {Jehovah}, <i>even</i> holy assemblies, which you shall proclaim in their seasons.</b> (5) <b>In the fourteenth <i>day</i> of the first month {Nisan [Mar./Apr.]} at evening <i>is</i> the LORD {Jehovah}'s Passover.<sup>b</sup></b> (6) <b>And on the fifteenth day of the same month <i>is</i> the Feast of Unleavened bread to the LORD {Jehovah}: seven days you must eat unleavened bread. ( {03} Lev. 23:4-6)</b>

Note: Jewish days begin at evening {actually 6:00 p.m.}

**First Fruits Offering [Biblical Easter]- Sunday** following the **Saturday** which occurs **after** the **Passover** in accordance with the holy day of Jesus' resurrection.

King James 1769 Version	King James Paraphrase
<p>(10) Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest:</p> <p>(11) And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it. (Lev. 23:10-11)</p>	<p>(10) Speak to the children of Israel, and say to them, When you have come into the land which I give to you, and shall reap its harvest, then you shall bring a sheaf of the <b>first fruits</b> of your harvest to the priest:</p> <p>(11) And he shall wave the sheaf before the LORD {Jehovah}, to be accepted for you: on <b>the morning after the sabbath</b> {Saturday} <b>[Easter]</b><sup>c</sup> the priest shall wave it. ({03} Lev. 23:10-11)</p>

**Pentecost**- 50 days from First Fruits Offering {Jewish Shavouth}

Note: Modern Jews have changed this to 50 days from Passover – see [The Jewish Calendar](http://www.TheWordNotes.com) at [www.TheWordNotes.com](http://www.TheWordNotes.com). According to tradition Moses received the 10 commandments on Pentecost.

King James 1769 Version	King James Paraphrase
<p>(15) And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete:</p> <p>(16) Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD. (Lev. 23:15-16)</p>	<p>(15) And you shall count from the <b>morning after the sabbath</b> {Saturday} {Easter}, from the day that you brought the sheaf of the wave offering; seven complete sabbaths {Saturdays}:</p> <p>(16) Even to the morning after the seventh sabbath {Saturday} {Pentecost} you shall number <b>fifty days</b>; and you shall offer a new meat offering to the LORD {Jehovah}.<sup>s</sup> ({03} Lev. 23:15-16)</p>

**Feast of Trumpets**- The first day of the seventh month [Tishri 1] [Modern Rosh Hashanah {head of the year}]- The Jewish New Year on their modern calendar. Rosh Hashanah will always occur in September or October of the year. According to tradition 100 trumpet blasts are sounded – 3 sounds, 3 times for 9 blasts {11 times} followed by a pause then 1 last trumpet.

King James 1769 Version	King James Paraphrase
<p>(24) Speak unto the children of Israel, saying, In the seventh month, in the first <i>day</i> of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation. (Lev. 23:24 KJV)</p>	<p>(24) Speak to the children of Israel, saying, In the seventh month {Tishri [Sept./Oct.]}, in the first <i>day</i> of the month, you shall have a sabbath, a memorial of <b>blowing of trumpets</b>, a holy assembly.<sup>h</sup> ({03} Lev. 23:24 KJP)</p>

**Yom Kippur-** The Day of Atonement, the tenth day of the seventh month (Tishri)

King James 1769 Version	King James Paraphrase
<p>(27) Also on the tenth <i>day</i> of this seventh month <i>there shall be</i> a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD.</p> <p>(28) And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the LORD your God. (Lev. 23:27-28)</p>	<p>(27) Also on the <b>tenth day of this seventh month</b> {Tishri [Sept./Oct.]} <i>there shall be</i> a Day of Atonement{Yom Kippur}:<sup>i</sup> it shall be a holy assembly to you; and you shall afflict your souls, and offer an offering made by fire to the LORD {Jehovah}.</p> <p>(28) And you shall do no work in that same day: because it is a <b>Day of Atonement {Yom Kippur}</b>, to make an atonement for you before the LORD {Jehovah} your God. ({03} Lev. 23:27-28)</p>

**Feast of Tabernacles [or Booths]-** {Succoth} begins the 15th day of the seventh month

King James 1769 Version	King James Paraphrase
<p>(34) Speak unto the children of Israel, saying, The fifteenth day of this seventh month <i>shall be</i> the feast of tabernacles <i>for</i> seven days unto the LORD. (Lev. 23:34)</p>	<p>(34) <b>Speak to the children of Israel, saying, The fifteenth day of this seventh month</b> {Tishri [Sept./Oct.]} <i>shall be</i> the <b>Feast of Tabernacles</b> <i>for</i> seven days to the LORD {Jehovah}. ({03} Lev. 23:34)</p>

**Sabbath Year-** every 7th year

King James 1769 Version	King James Paraphrase
<p>(3) Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof;</p> <p>(4) But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard. (Lev. 25:3-4)</p>	<p>(3) Six years you shall sow your field, and six years you shall prune your vineyard, and gather in its fruit;</p> <p>(4) But in the <b>seventh year</b> shall be a sabbath of rest to the land, a sabbath for the LORD {Jehovah}: you shall neither sow your field, nor prune your vineyard. ({03} Lev. 25:3-4)</p>

**Year of Jubilee-** every 50th year {Trumpets blown on Day of Atonement on 49th year to consecrate the 50th year}

King James 1769 Version	King James Paraphrase
<p>(8) And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.</p> <p>(9) Then shalt thou cause the trumpet of the jubile to sound on the tenth <i>day</i> of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land.</p> <p>(10) And ye shall hallow the fiftieth year, and proclaim liberty throughout <i>all</i> the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. (Lev. 25:8-10)</p>	<p>(8) And you shall number seven sabbaths {sevens} of years to yourselves, seven times seven years; and the space of the seven sabbaths of years shall be to you forty and nine years.</p> <p>(9) Then you shall cause the trumpet of the Jubilee to sound on the tenth <i>day</i> of the seventh month {Tishri [Sept./Oct.]}, in the Day of Atonement {Yom Kippur} you shall make the trumpet sound throughout all your land.</p> <p>(10) And you shall hallow the fiftieth year, and proclaim liberty throughout <i>all</i> the land to all its inhabitants: it shall be a jubilee to you; and you shall return every man to his possession, and you shall return every man to his family. ({03} Lev. 25:8-10)</p>

### Jewish Calendar

07 Tishri	[30 days]	{Sep/Oct}	-- Rosh Hoshanah, Yom Kippur, Tabernacles
08 Heshvan	[29 or 30 days]	{Oct/Nov}	
09 Kislev	[30 or 29 days]	{Nov/Dec}	
10 Tebeth	[29 days]	{Dec/Jan}	
11 Shebath	[30 days]	{Jan/Feb}	
12 Adar	[29 or 30 days]	{Feb/Mar}	{30 on leap year}
13 Adar II	[29 days]	leap year only	
01 Nisan	[30 days]	{Mar/Apr}	-- Passover, First Fruits {Easter}
02 Iyar	[29 days]	{Apr/May}	
03 Sivan	[30 days]	{May/Jun}	-- Pentecost
04 Tammuz	[29 days]	{Jun/Jul}	
05 Ab	[30 days]	{Jul/Aug}	-- Destruction of Temples
06 Ellul	[29 days]	{Aug/Sep}	

The Jewish day starts at 6:00 p.m. rather than midnight as the Gregorian calendar we use. Therefore the phrase "the evening and the morning were the first day" {Gen. 1:5} is literal.

The Jewish calendar follows the "Golden Cycle" which is a 19 year cycle of lunar months and solar years. The years 3,6,8,11,14,17, and 19 are leap years. There are 12 "common" years with 7 "leap" years giving a total of 235 lunar months which make up the 19 solar years. The common years may be 353 days, 354 days, or 355 days. The leap years will be 383 days, or 384 days, or 385 days. For more information on the construction of the Jewish calendar see [G-2] The Jewish Calendar - Old and New Calendars and Arthur Spier's book: The Comprehensive Hebrew Calendar published by Feldheim Publishers, Jerusalem/New York.

{02} Exodus

King James 1769 Version

King James Paraphrase

**Chapter 12**

(1) And the LORD spake 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.  
(3) Speak ye unto all the congregation of Israel, saying, In the tenth *day* of this month they shall take to them every man a lamb, according to the house of *their* fathers, a lamb for an house:  
(4) And if the household be too little for the lamb, let him and his neighbour next unto his house take *it* according to the number of the souls; every man according to his eating shall make your count for the lamb.  
(5) Your lamb shall be without blemish, a male of the first year: ye shall take *it* out from the sheep, or from the goats:  
(6) And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.  
(7) And they shall take of the blood, and strike *it* on the two side posts and on the upper door post of the houses, wherein they shall eat it.

**Chapter 12**

(1) And the LORD {Jehovah} spoke to Moses and Aaron in the land of Egypt, saying,  
(2) This month *shall be* to you the beginning of months: it *shall be* the first month of the year for you. {Nisan [March-April]}<sup>a</sup>  
(3) Speak to all the congregation of Israel, saying, In the **tenth day of this month** they shall each man take for themselves **a lamb**, according to the house of *their* fathers, a lamb for each house:<sup>b</sup>  
(4) And if the household is too poor for the lamb, let him and his neighbor next to his house take *it* according to the number of the souls; every man according to what he can eat shall make your count for the lamb.  
(5) Your lamb shall be without blemish, a male of the first year: you shall take *it* out from the sheep, or from the goats:  
(6) **And you shall keep it up until the fourteenth day of the same month:**<sup>c</sup> and the whole assembly of the congregation of Israel shall kill it in the evening.  
(7) And they shall take of the blood, and strike *it* on the two side posts and on the upper door post of the houses, in which they shall eat it.

12:2a – Modern Nisan (March-April), the month of the Passover, is to be the first month of the year – previously called Abib in Ex. 13:4; 23:15; 34:18.  
- traditionally Tishri (September-October) was the beginning of the year.  
- See [Appendix L: The Modern Jewish Calendar and Holy Days](#). See also [The Jewish Calendar](#) at [www.TheWordNotes.com](http://www.TheWordNotes.com)  
12:3b – Nisan 10 – Passover Lamb designated – Mat. 21:1-9; Mk. 11:1-10; Lk. 19:29-38; Jn. 12:12  
12:6c – fourteenth day at evening – see Lev. 23:5

**Appendix F: The Modern Jewish Calendar and Holy Days  
(2021 A.D. – 2048 A.D.)**

**{As set in Exodus 12:2 and Leviticus 23-25}**

- MONTH 1 -- Nisan {March/April} {30 days} - [Passover, Easter]  
MONTH 2 -- Iyar {April/May} {29 days}  
MONTH 3 -- Sivan {May/June} {30 days} - [Pentecost {Feast of Weeks}]  
MONTH 4 -- Tammuz {June/July} {29 days}  
MONTH 5 -- Ab {July/Aug.} {30 days} – [Temple destroyed]  
MONTH 6 -- Ellul {Aug./Sep.} {29 days}  
MONTH 7 -- Tishri {Sep./Oct.} {30 days} - [Rosh Hashanah, Feast of Trumpets, Day of Atonement {Yom Kippur}, Feast of Tabernacles]  
MONTH 8 -- Heshvan {Oct/Nov} {29 or 30 days}  
MONTH 9 -- Kislev {Nov/Dec} {30 or 29 days} [Hanukah]  
MONTH 10 -- Tebeth {Dec/Jan} {29 days}  
MONTH 11 -- Shebat {Jan/Feb} {30 days}  
MONTH 12 -- Adar {Feb/Mar} {29 days but 30 days on leap year}  
MONTH 13 -- Adar II {leap year only - 29 days}

The modern Jewish calendar can have 353 days, 354 days, or 355 days on a regular year or 383 days, 384 days, or 385 days on a leap year and follows the 19 year Golden (lunar/solar) Cycle. For more information concerning the technical details of the Jewish calendar construction see: The Jewish Calendar at [www.TheWordNotes.com](http://www.TheWordNotes.com) See also: The Modern Jewish Calendar (5708 C.E.- 5810 C.E.) [1947 A.D. - 2100 A.D.] and The Reference Day Calendar/Holy Days -- 1947 A.D. - 2100 A.D. at [www.TheWordNotes.com](http://www.TheWordNotes.com) [Reference Day is counted from May 14, 1948 A.D.; Iyar 5, 5708 C.E.] **The following data comes from The Reference Day Calendar/Holy Days data.**

**Rosh Hashanah-** The Jewish New Year on their modern calendar. The first day of the month of Tishri. The seventh month of the Jewish calendar. The required time for the blowing of the trumpets. (Lev. 23:20) Rosh Hashanah will always occur in September or October of the year. 100 trumpet blasts will be sounded. 3 tones; three times - for a total of 9 will be sounded 11 times for a total of 99; followed by a pause - only the one blowing the trumpet will know when the “last trumpet” will sound for 100.

**Yom Kippur-** The Day of Atonement, the tenth day of the seventh month (Tishri) (Lev.23:27)

**Succoth-** Feast of Tabernacles- begins the 15th day of the seventh month (Lev. 23:34)

**Hanukah-** Beginning of the Jewish Feast of Lights (not an Old Testament Holy Day, but included here because it is considered holy to modern Jews. Also referred to as the Feast of Dedication [Jn. 10:22]

**Christmas**- a holy day to Christians, although the exact day of Jesus' birth is questionable

**New Year** (Gregorian -- January 1) added for reference purposes only

**Purim (Adar 14 or Adar II 14)** – Esther 9:21-27

**Nisan 1**- The first day of the first month of the year

{First month according to Exodus 12:2}

**Nisan 14**- Biblical Passover (Lev. 23:5)

**Nisan 15**- Modern Jewish Passover

**Easter {Biblical}** - First Fruits Offering- Sunday following the first Saturday which occurs on or after the Biblical Passover in accordance with the holy day of Jesus' resurrection. (Lev. 23:10-11)

**Easter {Modern}**- The first Sunday, after the fourteenth day of the ecclesiastical moon {nearly full moon} which occurs on or after the vernal equinox. Easter is computed according to the Gregorian method after 1582 A.D. [Easter can occur any time from March 22 to April 25.]

**Israel's Birth-Jewish** - Israel's re-birth on the Jewish Calendar {Iyar 5}

**Israel's Birth-Gregorian** - Israel's re-birth on the Gregorian Calendar

{May 14}

**Shavouth**- 50 days from Modern Passover - Jewish Pentecost

**Pentecost**- 50 days from Modern Easter - Biblical Pentecost

**Ab 9**- the 9th of the month of Ab, the day which according to Jewish tradition is the exact day that both temples were destroyed.

The **Gregorian Date** is our modern Gregorian calendar. The **Julian Star Date** used by observatories and for space flights is computed from the arbitrary date of Jan. 1, 4713 B.C., at noon Greenwich mean time.

The **Reference Date** can be computed by subtracting **2432685** from the astronomical Julian Star Date.

The tables that follow come from the Reference Day Calendar Day Data at [www.TheWordNotes.com](http://www.TheWordNotes.com).

The data is available for 1947 A.D. to 2100 A.D. at [www.TheWordNotes.com](http://www.TheWordNotes.com). Note: Rosh Hashanah, 5778 C.E. is on a Thursday – this means it actually starts at 6:00 p.m. Wednesday, Sept. 20, 2017 A.D. and ends Thursday, Sept. 21, 2017.

The Jewish day begins at 6:00 in the evening not midnight as on the Gregorian calendar.

\*Non-Biblical, but celebrated by modern Jews

+Non-Biblical, but included for reference

GY – Golden Year in Golden Cycle

Golden Cycle Leap Years: 3, 6, 8, 11, 14, 17, and 19

### Harvest Times In Israel

{1} Nisan [March/April] – Barley Harvest (Passover)

{3} Sivan [May/June] – Wheat Harvest (Pentecost)

{7} Tishri [September/October] – Grape Harvest (Feast of Tabernacles)

Holy Day	Day	Jewish	Gregorian	Julian	Reference
Rosh Hashanah (Trumpets) GY - 8	Saturday	07 Tishri 1, 5784	9/16/2023	2460203	27518
Yom Kippur (Atonement)	Monday	07 Tishri 10, 5784	9/25/2023	2460212	27527
Succoth (Tabernacles)	Saturday	07 Tishri 15, 5784	9/30/2023	2460217	27532
Hanukah (Kislev 25)*	Friday	09 Kislev 25, 5784	12/8/2023	2460286	27601
Christmas (Dec. 25)+	Monday	10 Tebeth 13, 5784	12/25/2023	2460303	27618
New Years (Jan. 1)+	Monday	10 Tebeth 20, 5784	1/1/2024	2460310	27625
Purim (Adar 14 or Adar2 14 [Feast of Lots])	Sunday	13 Adar II 14, 5784	3/24/2024	2460393	27708
Nisan 1 (Nisan 1)+	Tuesday	01 Nisan 1, 5784	4/9/2024	2460409	27724
Biblical Passover (Nisan 14)	Monday	01 Nisan 14, 5784	4/22/2024	2460422	27737
Pesa (Jewish Passover - Nisan 15)*	Tuesday	01 Nisan 15, 5784	4/23/2024	2460423	27738
Easter (Biblical-1st Sunday after Passover)	Sunday	01 Nisan 20, 5784	4/28/2024	2460428	27743
Easter (Modern)+	Sunday	13 Adar II 21, 5784	3/31/2024	2460400	27715
Israel's Anniv. Jewish (Iyar 5)*	Monday	02 Iyar 5, 5784	5/13/2024	2460443	27758
Israel's Anniv. Gregorian (May 14)+	Tuesday	02 Iyar 6, 5784	5/14/2024	2460444	27759
Shavouth (50 days from Jewish Passover)*	Wednesday	03 Sivan 6, 5784	6/12/2024	2460473	27788
Biblical Pentecost (49 days from Biblical Easter)	Sunday	03 Sivan 10, 5784	6/16/2024	2460477	27792
Pentecost (49 days from Modern Easter)+	Sunday	02 Iyar 11, 5784	5/19/2024	2460449	27764
Ab 9 (Destruction of Temples)*	Tuesday	05 Ab 9, 5784	8/13/2024	2460535	27850

Holy Day	Day	Jewish	Gregorian	Julian	Reference
Rosh Hashanah (Trumpets) GY - 9	Thursday	07 Tishri 1, 5785	10/3/2024	2460586	27901
Yom Kippur (Atonement)	Saturday	07 Tishri 10, 5785	10/12/2024	2460595	27910
Succoth (Tabernacles)	Thursday	07 Tishri 15, 5785	10/17/2024	2460600	27915
Hanukah (Kislev 25)*	Thursday	09 Kislev 25, 5785	12/26/2024	2460670	27985
Christmas (Dec. 25)+	Wednesday	09 Kislev 24, 5785	12/25/2024	2460669	27984
New Years (Jan. 1)+	Wednesday	10 Tebeth 1, 5785	1/1/2025	2460676	27991
Purim (Adar 14 or Adar2 14 [Feast of Lots])	Friday	12 Adar 14, 5785	3/14/2025	2460748	28063
Nisan 1 (Nisan 1)+	Sunday	01 Nisan 1, 5785	3/30/2025	2460764	28079
Biblical Passover (Nisan 14)	Saturday	01 Nisan 14, 5785	4/12/2025	2460777	28092
Pesa (Jewish Passover - Nisan 15)*	Sunday	01 Nisan 15, 5785	4/13/2025	2460778	28093
Easter (Biblical-1st Sunday after Passover)	Sunday	01 Nisan 15, 5785	4/13/2025	2460778	28093
Easter (Modern)+	Sunday	01 Nisan 22, 5785	4/20/2025	2460785	28100
Israel's Anniv. Jewish (Iyar 5)*	Saturday	02 Iyar 5, 5785	5/3/2025	2460798	28113
Israel's Anniv. Gregorian (May 14)+	Wednesday	02 Iyar 16, 5785	5/14/2025	2460809	28124
Shavouth (50 days from Jewish Passover)*	Monday	03 Sivan 6, 5785	6/2/2025	2460828	28143
Biblical Pentecost (49 days from Biblical Easter)	Sunday	03 Sivan 5, 5785	6/1/2025	2460827	28142
Pentecost (49 days from Modern Easter)+	Sunday	03 Sivan 12, 5785	6/8/2025	2460834	28149
Ab 9 (Destruction of Temples)*	Sunday	05 Ab 9, 5785	8/3/2025	2460890	28205

Golden Cycle Leap Years: 3, 6, 8, 11, 14, 17, and 19

Rosh Hashanah (Trumpets) GY - 7	Monday	07 Tishri 1, 5783	9/26/2022	2459848	27163
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{5783 an excessive common year}

Month	Days	Weekday	Jewish	Gregorian	Julian	Reference
07 Tishri	30	Saturday	07 Tishri 1, 5784	09/16/+2023	2460203	+0027518
08 Heshvan	29	Monday	08 Heshvan 1, 5784	10/16/+2023	2460233	+0027548
09 Kislev	29	Tuesday	09 Kislev 1, 5784	11/14/+2023	2460262	+0027577
10 Tebeth	29	Wednesday	10 Tebeth 1, 5784	12/13/+2023	2460291	+0027606
11 Shebat	30	Thursday	11 Shebat 1, 5784	01/11/+2024	2460320	+0027635
12 Adar I	30	Saturday	12 Adar I 1, 5784	02/10/+2024	2460350	+0027665
13 Adar II	29	Monday	13 Adar II 1, 5784	03/11/+2024	2460380	+0027695
01 Nisan	30	Tuesday	01 Nisan 1, 5784	04/09/+2024	2460409	+0027724
02 Iyar	29	Thursday	02 Iyar 1, 5784	05/09/+2024	2460439	+0027754
03 Sivan	30	Friday	03 Sivan 1, 5784	06/07/+2024	2460468	+0027783
04 Tammuz	29	Sunday	04 Tammuz 1, 5784	07/07/+2024	2460498	+0027813
05 Ab	30	Monday	05 Ab 1, 5784	08/05/+2024	2460527	+0027842
06 Ellul	29	Wednesday	06 Ellul 1, 5784	09/04/+2024	2460557	+0027872
GOLDEN CYCLE=305 GOLDEN YEAR=8 {5784 – defective leap year}						

07 Tishri	30	Thursday	07 Tishri 1, 5785	10/03/+2024	2460586	+0027901
08 Heshvan	30	Saturday	08 Heshvan 1, 5785	11/02/+2024	2460616	+0027931
09 Kislev	30	Monday	09 Kislev 1, 5785	12/02/+2024	2460646	+0027961
10 Tebeth	29	Wednesday	10 Tebeth 1, 5785	01/01/+2025	2460676	+0027991
11 Shebat	30	Thursday	11 Shebat 1, 5785	01/30/+2025	2460705	+0028020
12 Adar	29	Saturday	12 Adar 1, 5785	03/01/+2025	2460735	+0028050
01 Nisan	30	Sunday	01 Nisan 1, 5785	03/30/+2025	2460764	+0028079
02 Iyar	29	Tuesday	02 Iyar 1, 5785	04/29/+2025	2460794	+0028109
03 Sivan	30	Wednesday	03 Sivan 1, 5785	05/28/+2025	2460823	+0028138
04 Tammuz	29	Friday	04 Tammuz 1, 5785	06/27/+2025	2460853	+0028168
05 Ab	30	Saturday	05 Ab 1, 5785	07/26/+2025	2460882	+0028197
06 Ellul	29	Monday	06 Ellul 1, 5785	08/25/+2025	2460912	+0028227
GOLDEN CYCLE=305 GOLDEN YEAR=9 {5785 – excessive common year}						

Rosh Hashanah (Trumpets) GY - 10	Tuesday	07 Tishri 1, 5786	9/23/2025	2460941	28256
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{5786 – regular common year}

Rosh Hashanah (Trumpets) GY - 11	Saturday	07 Tishri 1, 5787	9/12/2026	2461295	28610
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{5787 - excessive leap year}

{44} Acts

King James 1769 Version

King James Paraphrase

(22) Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; *namely*, Judas surnamed Barsabas, and Silas, chief men among the brethren:

(23) And they wrote *letters* by them after this manner; The apostles and elders and brethren *send* greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:

(24) Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, *Ye must* be circumcised, and keep the law: to whom we gave no *such* commandment:

(25) It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,

(26) Men that have hazarded their lives for the name of our Lord Jesus Christ.

(27) We have sent therefore Judas and Silas, who shall also tell *you* the same things by mouth.

(28) For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

(29) That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

(22) Then it pleased the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; *namely*, Judas surnamed Barsabas, and Silas, chief men among the brothers:

(23) And they wrote *letters* for them after this manner;

“The apostles and elders and brothers *send* greeting to the brothers who are of the Gentiles {non-Jews} in Antioch and Syria and Cilicia:

(24) Since we have heard, that certain ones who went out from us have troubled you with words, subverting your souls, saying, *You must* be circumcised, and keep the law: to whom we gave no *such* commandment:

(25) It seemed good to us, being assembled with one accord, to send chosen men to you with our beloved Barnabas and Paul,

(26) Men who have risked their lives for the Name of our Lord Jesus Christ who shall also tell *you* the same things by mouth.

(28) Because it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things;

(29) That you **abstain from meats offered to idols, and from blood, and from things strangled, and from fornication:** from which if you keep yourselves, you shall do well. Fare you well.”<sup>g</sup>

15:29g – see Acts 15:20

## {48} Galatians

King James 1769 Version

King James Paraphrase

### Chapter 1

(1) Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)

(2) And all the brethren which are with me, unto the churches of Galatia:

(3) Grace *be* to you and peace from God the Father, and *from* our Lord Jesus Christ,

(4) Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:

(5) To whom *be* glory for ever and ever. Amen.

(6) I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

(7) Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

(8) But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

(9) As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received, let him be accursed.

(10) For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

### Chapter 1

(1) Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, Who raised Him from the dead;)

(2) And all the brothers who are with me, to the churches of Galatia:

(3) Grace *be* to you and peace<sup>a</sup> from God the Father, and *from* our Lord Jesus Christ,

(4) Who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father:

(5) To Whom *be* glory forever and ever. Amen {let it be}.

(6) I marvel that you are so soon removed from Him Who called you into the grace of Christ to another gospel:

(7) Which is not another; but there are some who trouble you, and would pervert the gospel of Christ.

(8) But though we, or an angel from heaven, preaches any other gospel to you than that which we have preached to you, let him be accursed.

(9) As we said before, so I say now again, If any *man* preaches any other gospel to you than what you have received, let him be accursed.

(10) Because do I now persuade men, or God? or do I seek to please men? Because if I yet pleased men, I would not be the servant of Christ.

1:3a – Grace and Peace – grace always precedes peace – Rom. 1:7; I Cor. 1:3; II Cor. 1:2; Eph. 1:2; Phil. 1:2; Col. 1:2; I Thes. 1:1; II Thes. 1:2; I Tim. 1:2; II Tim. 1:2; Tit. 1:4; Philemon 1:3; I Pet. 1:2; II Pet. 1:2; II Jn. 1:3 – grace means receiving something as a free gift that is totally undeserved

**{48} Galatians**

**King James 1769 Version**

**King James Paraphrase**

(11) But I certify you, brethren, that the gospel which was preached of me is not after man.  
(12) For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ.  
(13) For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it:  
(14) And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.  
(15) But when it pleased God, who separated me from my mother's womb, and called *me* by his grace,  
(16) To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:  
(17) Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.  
(18) Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.  
(19) But other of the apostles saw I none, save James the Lord's brother.  
(20) Now the things which I write unto you, behold, before God, I lie not.  
(21) Afterwards I came into the regions of Syria and Cilicia;

(11) But I certify *to* you, brothers, that the gospel which was preached by me is not after man.  
(12) Because I neither received it from man, neither was I taught *it*, but by the revelation of Jesus Christ.  
(13) Because you have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it:  
(14) And profited in the Jews' religion above many my equals in my own nation, being more exceedingly zealous of the traditions of my forefathers.  
(15) But when it pleased God, Who separated me from my mother's womb, and called *me* by His grace,  
(16) To reveal His Son in me, that I might preach Him among the heathen {ungodly}; I did not immediately confer with flesh and blood:  
(17) Neither did I go up to Jerusalem to those who were apostles before me; but I went into Arabia, and returned again to Damascus.  
(18) Then after three years I went up to Jerusalem to see Peter, and stayed with him fifteen days.<sup>b</sup>  
(19) But I saw none of the other apostles, except James the Lord's brother.<sup>c</sup>  
(20) Now the things which I write to you, indeed, before God, I do not lie.  
(21) Afterwards I came into the regions of Syria and Cilicia;

1:18b – Acts 9:26f

1:19c – James – the Lord's brother – Mat. 12:47; 13:55; Mk. 3:31; 6:3; Acts 12:11; Acts 15:13; 20:18

{48} Galatians

King James 1769 Version

King James Paraphrase

(22) And was unknown by face unto the churches of Judaea which were in Christ:  
(23) But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.  
(24) And they glorified God in me.

**Chapter 2**

(1) Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with *me* also.  
(2) And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.  
(3) But neither Titus, who was with me, being a Greek, was compelled to be circumcised:  
(4) And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:  
(5) To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.  
(6) But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed *to be somewhat* in conference added nothing to me:

(22) And was unknown by face to the churches of Judaea which were in Christ:  
(23) But they had heard only, That he who persecuted us in times past now preaches the faith which he once destroyed.  
(24) And they glorified God in me.

**Chapter 2**

(1) Then fourteen years later I went up again to Jerusalem with Barnabas, and also took Titus with *me*.<sup>a</sup>  
(2) And I went up by revelation, and communicated to them that gospel which I preach among the Gentiles {non-Jews}, but privately to those who were of reputation, lest by any means I should run, or had run, in vain.  
(3) But not even Titus, who was with me, being a Greek, was compelled to be circumcised:  
(4) And that because false brothers had come in unnoticed, who came in privately to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:  
(5) To whom we did not submit ourselves, no, not for an hour; that the truth of the gospel might continue with you.  
(6) But of these who seemed to be of influence, (whatever they were, it makes no matter to me: God accepts no man's person:) because those who seemed *to be of influence* in conference added nothing to me:

2:1a - Acts 15:1-35

{48} Galatians

King James 1769 Version

King James Paraphrase

(7) But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as *the gospel* of the circumcision *was* unto Peter;

(8) (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)

(9) And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we *should go* unto the heathen, and they unto the circumcision.

(10) Only *they would* that we should remember the poor; the same which I also was forward to do.

(11) But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

(12) For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

(13) And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

(7) But to the contrary, when they saw that the gospel of the uncircumcision {non-Jews} was committed to me, as *the gospel* of the circumcision {Jews} *was* to Peter;

(8) (Because He Who worked effectively in Peter to the apostleship of the circumcision {Jews}, the Same was mighty in me towards the Gentiles {non-Jews}:)

(9) And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given to me, they gave to me and Barnabas the right hands of fellowship; that we *should go* to the heathen {ungodly}, and they to the circumcision {Jews}.

(10) Only *they desired* that we should remember the poor; which I also was **determined to do.**

(11) But when Peter had come to Antioch, I withstood him to *his* face, because he was to be blamed.

(12) Because before certain ones came from James, he ate with the Gentiles {non-Jews}: but when they had come, he withdrew and separated himself, fearing those who were of the circumcision {Jews}.

(13) And the other Jews likewise separated with him; so much so that Barnabas also was carried away with their separation.

**{48} Galatians**

**King James 1769 Version**

**King James Paraphrase**

(14) But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before *them* all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

(15) We *who are* Jews by nature, and not sinners of the Gentiles,

(16) Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

(17) But if, while we seek to be justified by Christ, we ourselves also are found sinners, *is* therefore Christ the minister of sin? God forbid.

(18) For if I build again the things which I destroyed, I make myself a transgressor.

(19) For I through the law am dead to the law, that I might live unto God.

(20) I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

(21) I do not frustrate the grace of God: for if righteousness *come* by the law, then Christ is dead in vain.

(14) But when I saw that they did not behave uprightly according to the truth of the gospel, I said to Peter before *them* all, If you, being a Jew, live after the ways of Gentiles {non-Jews}, and not as the Jews, why do you compel the Gentiles {non-Jews} to live as the Jews?

(15) We *who are* Jews by nature, and not sinners of the Gentiles {non-Jews},

(16) Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: because by the works of the law no flesh shall be justified.

(17) But if, while we seek to be justified by Christ, we ourselves also are found sinners, *is* Christ therefore the minister of sin? God forbid.

(18) Because if I build again the things which I destroyed, I make myself a sinner.

(19) Because I through the law am dead to the law, that I might live to God.

(20) I am crucified with Christ: nevertheless I live; yet not I, but Christ lives in me: and the life which I now live in the flesh I live by the faith of the Son of God, Who loved me, and gave Himself for me.

(21) I do not frustrate the grace of God: because if righteousness *comes* by the law, then Christ has died in vain.