

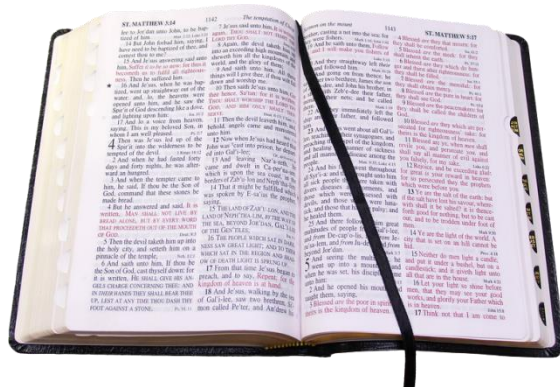


Torah Cycle

2015-2016



Paths of Old - Ancient Paths Jeremiah 6:16; 18:15; Acts 15:21



“Thus said יהוה (Yahweh), “Stand in the ways and see, and ask for the **old paths**, where the good way is, and walk in it; and find rest for yourselves....”
(Jeremiah 6:16)

“But My people have forgotten Me, they have burned incense to what is false, and they have stumbled from their ways, from the **ancient paths**, to walk in bypaths and not on a highway.” (Jeremiah 18:15)

“For from **ancient generations** Mosheh has, in every city, those proclaiming him – being read in the congregations every Sabbath.” (Acts 15:21)

The Biblical Calendar

Scriptural Calendar	Civil Calendar (Rabbinic)
1. Nisan (Abib) [March-April]	1. Tishrei [September-October]
2. Iyar [April-May]	2. Cheshvan [October-November]
3. Sivan [May-June]	3. Kislev [November-December]
4. Tammuz [June-July]	4. Tevet [December-January]
5. Av [July-August]	5. Shevat [January-February]
6. Elul [August-September]	6. Adar [February-March]
7. Tishrei [September-October]	7. Nisan (Abib) [March-April]
8. Cheshvan [October-November]	8. Iyar [April-May]
9. Kislev [November-December]	9. Sivan [May-June]
10. Tevet [December-January]	10. Tammuz [June-July]
11. Shevat [January-February]	11. Av [July-August]
12. Adar [February-March]	12. Elul [August-September]

New Moon - Rosh Chodesh

“He made the moon for seasons...”

Psalm 104:19

Each Biblical month begins on a New Moon known in Hebrew as **Rosh Chodesh**. The head of the Biblical New Year known as Rosh Hashanah begins on the first of Abib/Nisan according to Exodus 12:1-2:

“¹And יהוה (Yahweh) spoke to Mosheh and to Aharon in the land of Mitsrayim (Egypt), saying, ²**This month is the beginning of months for you** (NOTE: The children of Israel were still in Egypt in bondage to the Egyptians before Yahweh used Moses to lead the children of Israel out of Egypt to Mt. Sinai. This was in the Hebrew month of Abib/Nisan.), it is the first month of the year for you.”

The English word for month actually means “moon.” It is Strong’s number H2320: חֹדֶשׁ -- chôdesh -- *kho’-desh* – (From Strong’s number H2318: חָדָשׁ -- châdash -- *khaw-dash’* -- A primitive root; to be new; causatively to rebuild: - renew, repair.); the *new* moon; by implication a *month*: - month (-ly), new moon.

The New Moon celebrations are unfamiliar to most Christians. Yet in Isaiah 66:23, it prophetically says that **all will worship on this day**:

“And it shall be that **from New Moon to New Moon, and from Sabbath to Sabbath, all flesh shall come to worship before Me, declares יהוה (Yahweh).**”

We know this to take place during the time when Messiah Yeshua Rules and Reigns from Jerusalem during the Millennium. Isaiah 66:10-24 is a description of the Millennial Age.

Yahweh established His Appointed Times (Hebrew: Mo’edim) in Genesis 1:14 by using the New Moon each month to set the dates for His Biblical Feasts given to us in Leviticus 23.

The tribe of Issachar in ancient Israel understood how to calculate the New Moons given to us in 1 Chronicles 12:32:

“And of the children of Issachar, *which were men that had understanding of the times, to know what Israel ought to do...*”

When Yeshua came and lived among men in His lifetime, two witnesses searched the skies looking for the first sliver of the New Moon. Once they spotted it, they would report it to the Sanhedrin. These were a group of 70 elders headed by the High Priest. This governing body of 71 men, based on Numbers 11:16 authorized the new month:

“Then יהוה (Yahweh) said to Mosheh, “**Gather to Me seventy men of the elders of Yisra’el**, whom you know to be the elders of the people and officers over them. And bring them to the Tent of Meeting, and let them stand there with you.”



New Moons were important enough to announce with silver trumpets from the top of the Temple as we read in Numbers 10:10 “...in your appointed times, and **at the beginning of your months**, you shall blow the trumpets over your burnt offerings and over your peace offerings. And they shall be a remembrance for you before your Elohim. I am יהוה (Yahweh) your Elohim.”

Men would listen for the blasts of the trumpet each month and they would light great signal fires from mountain to mountain to announce the new month. At the last mountain, they had relay runners who would carry the word that the New Month had started to all the distant places the children of Israel lived including Babylon. By this, everyone knew the new month had started and everyone could start at the same time. We know from Exodus 40 that Yahweh’s glory first filled Moses’ Tabernacle on a New Moon. We know from Numbers 28:11-15 that “Special” sacrifices marked this day as a special feast day.

Many Orthodox Jews as well as a growing number of Hebrew Roots Believers today celebrate the New Moon when the first lunar crescent is visible.

Spiritual Meaning of the New Moon

When we observe the New Moon, we are honoring Almighty Yahweh as the Creator of time and Giver of new beginnings. This “new light” each month points to Him. “Elohim is light and in Him is no darkness at all.” (1 John 1:5). This also points to Messiah Yeshua. Just as the Moon reflects the light of the Sun, so also Messiah Yeshua’s light is a reflection of His Father’s light (John 1:4-5).

We read in Luke 2:32 where Simeon prophesied that Yeshua (Jesus) was a light to the gentiles, and the glory of Israel. Matthew called Yeshua a great light shining on those living in darkness and the shadow of death (Matthew 4:16).

When we are obedient to look for the New Moon each month, it should remind us that Almighty Yahweh makes all things new. One day soon, He will give His people a new name, a new heaven and a new earth, a new song, and a New Jerusalem! (Revelation 2:17 and 3:12; 21:5; 15:2-4; and 21:2) All those belonging to Him are looking forward to “that” Day.

Celebrating the New Moon

You may want to start a fellowship group that meets on each sighting of the New Moon. Assemble before sunset with snacks and Bibles. Then, read aloud the New Moon Scriptures:

Genesis 1:14-19

1 Chronicles 23:30-31

Psalms 81:1-4

Numbers 10:10

2 Chronicles 2:4

Isaiah 66:23

Numbers 28:11-15

2 Chronicles 31:3

Ezekiel 46:1-3, 6

1 Samuel 20:5, 18, 24-27

Ezra 3:5-6

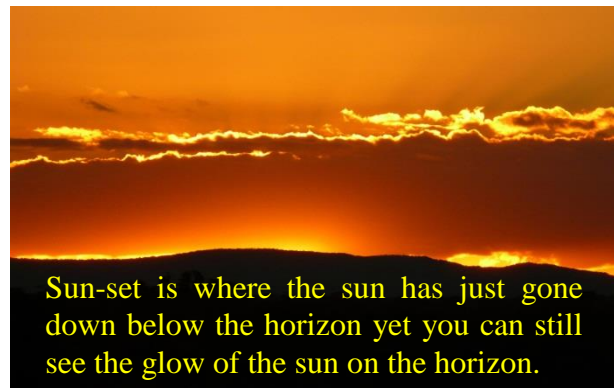
Amos 8:4-5

2 Kings 4:22-23

Nehemiah 10:32-33

Col. 2:16-17

Be sure to look for the first sliver of the New Moon either before, during or after the recommended Scripture readings above. If you have a sliver trumpet or a shofar, at the sighting of the New Moon, blow one long blast. There is a traditional greeting of peace some speak which is **Shalom Alechem (peace be with you)**! The response is **Alechem Shalom (upon you peace)**!



Each New Moon is a “special” time of dedicating ourselves to our Loving Heavenly Father Yahweh and of blessing Him and seeking His direction for the new month ahead. We also take this time to ask His blessings on the planned endeavors for the coming month.

These days are sanctified or set-apart (holy) as days of sacrifice, for worship, for assembly and for us to make our spiritual offerings to Yahweh. (Exodus 13:10; 23:14-17; 34:18-23; Leviticus 23; 2 Chronicles 2:4; Nehemiah 10:33; Ezekiel 44:24; 45:17)

Some traditionally sing and dance to celebrate this occasion, and the partaking of a festive meal together with suggested Scripture reading of Deuteronomy 4:7-9; Psalm 104; and Psalm 81.

The First New Moon to start the Scriptural New Year (Rosh Hashanah-Head of the year) is Abib (Exodus 12:1-2). It is a Solemn (Psalm 81:3) Feast Day. The New Moon of the Seventh Scriptural (Tishrei) Month is Yom Teruah also known as the Day of Trumpets. This is a High Sabbath Day. The New Moon of Trumpets was also a day of restoration of the Torah/Law of Yahweh. (Nehemiah 8:2)

A cleansing process began in the physical temple with the commencement of the New Year (Abib) and this points towards the spiritual cleansing of the spiritual Temple which is each believer in Messiah Yeshua (Jesus). We are that spiritual Temple and the process of cleansing begins with us on the First New Moon of each year as a preparation for the coming Passover season. The Passover season consists of the following Mo'edim (Appointed Times): 1. Pesach (Passover) 2. Hag HaMatzah (Unleavened Bread) 3. Bikkurim

(First Fruits) and 4. Shavuot (Pentecost). It then is repeated throughout the year from New Moon to New Moon as we each come before Yahweh and renew our life in Him. (Ezekiel 45:18; Numbers 28:11) This will continue in the Millennium. (Isaiah 66:22-23)

The New Moons of the other months of the year are similar to Sabbath days in which no trade or unnecessary work is done. (Amos 8:5; Nehemiah 10:31) Work which must to be done is allowed on the new moon.

Yahweh keeps His Mo'edim (Appointed Times) with those who choose to meet with Him at His Designated Times and He enters His assembly at these times on these Holy Days of the Sabbaths and the New Moons to fulfill the spiritual reality of these Feasts in the lives of His people. (Ezekiel 46:1-6)

Is The New Moon Visible or Is It Conjunction?

Some have the understanding that the New Moon is based on the first sliver of the new moon and others have the understanding that it is the full dark moon known as the Conjunction. So, which one is it?

What we need to base our understanding on is “How did the ancient Israelites determine the New Moon or as some say “New Month.” It makes no difference what we think it is today. What matters is how the Israelites did it in their time.

The following came from: http://www.hoshanarabbah.org/pdfs/vis_moon.pdf.

The Meaning of *New Moon* Now and Then

Let's first define the phrase *new moon*. Modern scientists regard the new moon as beginning at the conjunction (when the moon is in its dark phase and is blocked from the sun's light by the earth), while the ancient Israelites regarded it as beginning when it first appeared as a sliver or crescent. We have a clash of definitions here. The term *new moon* meant one thing to the ancient Jews as attested to by their writings, and it means something quite different to modern scientists. To properly understand Scripture, we must put ourselves in the proverbial moccasins of the ancient Jewish people and understand the concept of *new moon* from their perspective. To not do so is to violate Scripture and to take the chances of adding to the Word of Elohim and arriving at false conclusions regarding the truth of Scripture.

The Bible and the New Moon

Let's start with the Bible, the foundation of all spiritual knowledge. We are confronted with two options when determining truth: we can rely on the mind of man in an attempt to figure things out, or divinely revealed truth as recorded in the Word of YHVH. When we base our beliefs and actions on the latter, we are feeding from the tree of life; if on the former we are feeding from the tree of the knowledge of good and evil. To rely on the mind of man (i.e., secular humanism) to determine what is good and evil is tantamount to seeking spiritual truth in Babylon, which is a confused mixture of good and evil. Let's look to the Spirit of Elohim to lead and direct us into all truth as Yeshua promised (John 16:13); let us begin searching the Word of Elohim for that truth.

The first question we need to ask is what is the biblical Hebrew word for *new moon*? It is the Hebrew word **חֹדֶשׁ** / *chodesh* (Strong's H2320/TWOT 613b) meaning “the new moon, month, monthly, the first day of the month, the lunar month.” It is found in the Tanakh (Hebrew Scriptures or Old Testament) 276 times

and is translated in the King James Version as “month” 254 times, “new moon” (20 times), and “monthly” (1 time). We see that from these definitions that the terms “month” and “new moon” are synonymous. It has been understood for millennia that ancient Israelites began their month with the new moon.

Why was it important for the Israelites to know when the new moon occurred and when the month began? The dates of the annual biblical festivals that YHVH gave to Israel and instructed them to observe were determined based on when the new moon occurred (Leviticus 23:5, 6, 24, 27, 34).

The next question to answer is this: when does the biblical month begin? As we noted above, for modern astronomers the term “new moon” means something different than it did to the ancients, including those who YHVH inspired to write the Bible. Ancient calendars were determined by the moon, while modern ones are not. Some biblical expositors teach that the new moon begins when the moon is in conjunction or in line with the earth and the sun and is in its dark phase. Others believe that the month begins just after the moon has moved out of its dark phase and begins to show a sliver of light, which is called the visible or crescent new moon. Who is right?

Some Bible teachers claim that there is no place in the Scriptures that specifically states that the new moon begins at the first visible sliver after being dark for several days. Therefore, they reason, it is an assumption to say that it does (even though, as we will see below, this was the understanding of the ancient Israelites), and therefore, the new moon should be determined from its conjunction with the earth and sun while it is in its dark phase. While on the surface, this may seem like a valid argument, one important verse in the Scriptures, however, and some simple logic quickly disproves this notion. It is Genesis 1:14.

And Elohim said, **“Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons [mo’edim / biblical festivals], and for days, and years.”**

In this verse we see that the sun and the moon are “signs” for seasons, days and years. The word “sign” is the Hebrew word *owt* / אֹתָהּ (*Strong’s H226; TWOT 41a*) meaning “sign, signal, mark, token, emblem, signboard, standard.” In the Tanakh, *owt* describes such **visible** (not invisible) **signs** as Noah’s rainbow (Genesis 9:12–13, 17), Cain’s mark (Genesis 4:15), circumcision (Genesis 17:11), and the Sabbath (Exodus 31:13, 17; Ezekiel 20:12). In addition, *owt* is used some 80 times in the Tanakh to refer to *miraculous signs*. These include the plagues of Egypt (Exodus 7:3; Deuteronomy 4:34, etc.), the sign of the virgin birth of the Messiah (Isaiah 7:11, 14); YHVH *miraculous signs* to Gideon (Judges 6:17) and King Hezekiah (2 Kings 20:9; Isaiah 38:7). In addition, Aaron’s rod that budded was a *sign* or *token* (Numbers 17:25). Many more examples could be given.

What do all these examples of how the Bible uses the Hebrew word *owt* have in common? They were all ***a visible sign that one could see***. This is the definition of the word *owt* and how it is used in the Hebrew Scriptures. Simply stated, the visible sliver of the new moon fits the definition of *owt* as used in Genesis 1:14, while the astronomical conjunction (when the moon is in its dark phase and is invisible to the eye because the earth is between the moon and the sun) does not. Psalm 104:19 is definitive biblical proof that the moon’s purpose is to determine the biblical feasts when it says YHVH “appointed the moon for seasons [Hebrew *mo’edim*, which means ‘appointed times’ or ‘biblical holidays’].” ***The moon cannot be a visible sign to determine seasons or biblical festivals if it is hidden or dark.***

The fact that ancient Israelites determined the new moon based on the sighting with the naked eye of the moon’s sliver has been substantiated repeatedly by historians and religious scholars over the past 2000 years.

[NOTE: My Comment. What is the purpose of the moon? To give us a *owt* (**visible sign**). The sun, moon and stars were placed in the heavens as “*signs*” that we may “*know*” His Message to His People.]

What Leading Scholars Say About the New Moon

In our research in examining secular records from over the past two thousand years, we found that the world’s leading scholars *unanimously* agree that the ancient Israelites determined the beginning of their new month (*rosh chodesh*) based on sighting the first crescent, sliver or sickle of the new moon. We could find no sources that indicated that the ancients relied on the astronomical conjunction for determining *rosh chodesh*. Here is what we found.

Modern Sources

- ☞ [T]he new moon began **when the thin crescent of the new moon was first visible** at sunset. (*Theological Wordbook of the Old Testament*, vol 1, p. 266, emphasis added.)
- ☞ The ancient Greeks recognized **the visible new moon** as the beginning of the month when they celebrated the “sickle of the new moon” with offerings and meals. This was also the case with the ancient Babylonians who worshipped the new moon as the goddess Isis, and had her wearing horns, which resembled the new moon.” (*TDNT*, vol. 4, p. 639, emphasis added.)
- ☞ The new moon festival maintained its importance in the Jewish cults up to NT times. The time was not set by astronomical calculations but **by observation**...[Jewish law] demanded that...as many witnesses as possible should report **the appearance of the sickle** to the appropriate authorities.” (*TDNT*, vol. 4, p. 640, emphasis added.)
- ☞ When the Temple stood, this was a festival proclaimed by the Sanhedrin in Jerusalem after witnesses testified to **observing the new moon**. (*Dictionary of Judaism in the Biblical Period*, p. 454, by Jacob Neusner, Hendrickson, 2002, emphasis added.)
- ☞ [T]he ancient Jewish calendar depended [not on mathematical calculations and arrangements, but was set from month to month according to **the physical appearance of the new moon**. Witnesses who had **seen the first sign of the crescent** on the horizon after sunset were expected to report the fact to the authorities, who thereupon published throughout the country the fact that the new month had begun. (*The Pharisees*, by Louis Finkelstein, p. 601, Jewish Publication Society, 1938, Philadelphia, emphasis added.)
- ☞ **Until Hillel II instituted a permanent calendar based on calculations (ca. 360), the fixing of the new moon was determined by observation and the evidence of witnesses**. During the earlier period, the practice of adding a second day to festivals ... was introduced for communities lying at a distance from Palestine, because it was doubtful on precisely which of the two days the new moon occurred.” (*Encyclopedia of the Jewish Religion*, p. 78; Massada-P.E.C. Press Ltd, 1965, emphasis added.)
- ☞ **The Hillel II calendar was based on fixed calculations, not on the visible new moon sighting** as the Jews had previously done when determining the beginning of months. (*Dictionary of Judaism in the Biblical Period*, by Jacob Neusner, p. 454, emphasis added.)
- ☞ In old Israel the new moon—the day after **the crescent was first sighted in the sky**—was celebrated by sacrifices and feasting...” (*Judaism*, by George Foot Moore, professor of the history of religion, Harvard, vol 2, p. 22, emphasis added.)

- ⌘ [T]he ancient Jewish calendar depended not on mathematical calculations and arrangements, but was set from month to month according the physical appearance of the new moon. Witnesses who had seen the first sign of the crescent on the horizon after sunset were expected to report the fact to the authorities, who thereupon published throughout the country the fact that a new month had begun. The year consisted of 12 months whose limits were determined by these observations. But, since the lunar year consists of only 354 days, eleven less than the solar year, it was necessary from time to time to “intercalate” a thirteenth month before the Passover, to prevent its being moved back into the winter. This intercalary month was a “second Adar” and was added whenever a consideration of the sun’s position in the heavens, the state of the crops, or the new-born lambs, made it appear necessary.” (*The Pharisees*, pp. 601–602, by Louis Finkelstein, professor of theology at Jewish Theological Seminary of America; Jewish Publication Society of America, 1938, emphasis added.)
- ⌘ “The phases of the moon could easily be recognized by everybody. The new moon indicated the beginning of the month.... Though the ‘new moon’ could be observed by every individual, to prevent any mistake or doubt the duty of fixing the new month was assigned to a rabbinical council in Jerusalem. Their decision was subject to the testimony of two reliable witnesses. As soon as their reports have been received and checked by astronomical calculation, an official message was sent out by chains of fire signals” (*The Judaic Heritage*, by Rabbi Dr. R. Brasch, pp. 22, 24, emphasis added).
- ⌘ “Rosh Chodesh [is the] Hebrew term meaning ‘the beginning of a month’ applied to the religious half-holiday observed in connection with **the appearance of the New Moon**; that is, the beginning of each new month of the Hebrew calendar.” (*The New Jewish Encyclopedia*, p. 409, Behrman House Publishers, 1976, emphasis added).
- ⌘ [The Jews] at the time of Jesus Christ [did not] as yet possess any fixed calendar, but **on the basis of purely empirical observation**, on each occasion they **began a new month with the appearing of the new moon**... (*History of Jewish People in the Time of Christ*, first division, vol. 2, p. 366, by Emil Schurer; Hendrickson; 2009, emphasis added).
- ⌘ “The Sanhedrin was assembled in the courtyard (“bet ya’azek”) of Jerusalem on the 30th of each month from morning to evening, waiting for the reports of those appointed **to observe the new moon**; and after the examination of these reports the president of the Sanhedrin, in the presence of at least three members, called out: “The New Moon is consecrated”; whereupon the whole assembly of people twice repeated the words: “It is consecrated” (R. H. ii. 5-7; Sanh. 102). (**The Jewish Encyclopedia** (1901–1906 ed., s.vv. “New Moon,” [http:// www.jewishencyclopedia.com/](http://www.jewishencyclopedia.com/); emphasis added.)
- ⌘ *The Jewish Encyclopedia* (1901–1906 ed., s.vv. “History of the Calendar,” <http://www.jewishencyclopedia.com/>, emphasis added):
- “In the times of the Second Temple it appears from the Mishnah (R. H. i. 7) that the priests had a court to which witnesses came and reported. This function was afterward taken over by the civil court (see B. Zuckermann, “Materialien zur Entwicklung der Altjüdischen Zeitrechnung im Talmud, “Breslau, 1882).
- The fixing of the lengths of the months and the intercalation of months was the prerogative of the Sanhedrin, at whose head there was a patriarch or נשיא. The entire Sanhedrin was not called upon

to act in this matter, the decision being left to a special court of three. The Sanhedrin met on the 29th of each month to await the report of the witnesses.

- On the evening before the announcement of the intercalation the patriarch assembled certain scholars who assisted in the decision. It was then announced to the various Jewish communities by letters. To this epistle was added the reason for the intercalation. A copy of such a letter of Rabban Gamaliel is preserved in the Talmud (Sanh. xi. 2).

The country people and the inhabitants of Babylonia were informed of the beginning of the month by fire-signals, which were readily carried from station to station in the mountain country. These signals could not be carried to the exiles in Egypt, Asia Minor, and Greece, who, being accordingly left in doubt, celebrated two days as the new moon.

Owing to the weather it was frequently impossible to observe the new moon. In order to remove any uncertainty with regard to the length of the year on this account, it was ordained that the year should not have less than 4 nor more than 8 full months. After the fixing of the calendar it was settled that the year should not have less than 5 nor more than 7 full months.”

R. Gamaliel II. (80-116 C.E.) used to receive the reports of the witnesses in person, and showed them representations of the moon to test their accuracy. On one occasion he fixed the first of Tishri after the testimony of two suspected witnesses. The accuracy of the decision was disputed by Rabbi Joshua, who was thereupon commanded by the patriarch to appear before him prepared for travel on the day which was, according to his (Joshua's) calculation, the Day of Atonement, an order with which he most reluctantly complied.”

- One of the important figures in the history of the calendar was Samuel (born about 165, died about 250), surnamed “Yarinai” because of his familiarity with the moon. He was an astronomer, and it was said that he knew the courses of the heavens as well as the streets of his city (Ber. 58b). He was director of a school in Nehardea (Babylonia), and while there arranged a calendar of the feasts in order that his fellow-countrymen might be independent of Judea. He also calculated the calendar for sixty years. His calculations greatly influenced the subsequent calendar of Hillel. According to Bartolucci his tables are preserved in the Vatican. A contemporary of his, R. Adda (born 183), also left a work on the calendar.

Mar Samuel reckoned the solar year at 365 days and 6 hours, and Rab Adda at 365 days, 5 hours, 55 minutes, and $25 \frac{25}{57}$ seconds.

- Under the patriarchate of Rabbi Judah III (300-330) **the testimony of the witnesses with regard to the appearance of the new moon** was received as a mere formality, the settlement of the day depending entirely on calculation. This innovation seems to have been viewed with disfavor by some members of the Sanhedrin, particularly Rabbi Jose, who wrote to both the Babylonian and the Alexandrian communities, advising them to follow the customs of their fathers and continue to celebrate two days, an advice which was followed, and is still followed, by the majority of Jews living outside of Palestine.”

Nineteenth Century Sources

- ☞ **The Jews calculated the month according to the phases of the moon... beginning with the appearance of the new moon....**[T]he Sanhedrin sat in the Hall of Polished Stones to receive testimony of credible witnesses that they had **seen the new moon.**” (Edersheim, *The Temple—Its Ministry and Services*, p. 156; 1994, Hendrickson, emphasis added).
- ☞ **The new moon was reckoned by actual personal observation, not by astronomical calculation....**So important was it deemed to have faithful witnesses, that they were even allowed, in order to reach Jerusalem in time, to travel on the Sabbath, and, if necessary, to make use of horse or mule (*Mish. Rosh ha Shana*, i. 9; iii 2). While strict rules determined who were not to be admitted as witnesses (*Mish. Rosh ha Shana*, i. 8), every encouragement was given to trustworthy persons, and the Sanhedrin provided for them a banquet in a large building specially destined for that purpose and known as the *Beth Yaazek* (*Mish. Rosh ha Shana*, ii. 5). (Edersheim, *The Temple—Its Ministry and Services*, p. 230; 1994, Hendrickson, emphasis added)

Second Century Sources

In the *Mishnah*, the book containing the late second century record of Jewish legal rulings and other religious records, we find recorded that the Jews’ religious leaders established rigorous protocols and rituals for determining when the new moon had been sighted. The following quotes are from the *Mishnah*.

“A father and son who saw the new moon...” (*Rosh Hash* 1:1a)

“Tobiah, the physician, saw the new moon in Jerusalem...” (*Rosh Hash* 1:7e)

“He who saw the new moon...” (*Rosh Hash* 1:9a)

The *Mishnah* then goes on to discuss how to examine those who claimed to have been eye witnesses of the new moon to determine if their testimony was accurate or not (*Rosh Hash* 2:6ff). One of the questions the religious leaders in Jerusalem would ask of the Jewish witnesses was, “How did you see the moon?” (*Rosh Hash* 2:6c). The Jewish leader, Gamaliel [of Acts 5:34] actually showed pictures of the shapes of the moon to the witnesses to help ascertain the accuracy of the witnesses’ testimony (*Rosh Hash* 2:8).

From the most ancient Jewish records in existence, including the *Mishnah*, there is no hint that the Jews before, during or after the time of Yeshua (until at least the middle of the fourth century) determined the new moon in any other way than by sighting the visible sliver of the new moon! Based on these facts, we can be absolutely certain that Yeshua and his early followers (the authors of the Apostolic Scriptures or New Testament) determined the new moon’s advent, the beginning of the biblical month and, hence, the biblical calendar and the biblical feasts based on the visible sighting of the new moon’s crescent! We can find no evidence to the contrary that they determined the new moon in any other way.

Another ancient Jewish record that testifies to the fact that the ancient Jews looked to the visible new moon to determine the appointed times (biblical feasts) is the Old Testament pseudepigraphal *Book of Jubilees* (ca. 2nd century B.C.) that mentions “**those who will examine the moon diligently...**” (6:36, emphasis added).

First Century Sources

Philo was a Jewish historian who wrote in the first century and was a contemporary of Josephus.

“[A]t the time of the new moon, the sun begins to illuminate the moon with a light which **is visible to the outward senses**, and then she displays her own beauty to the beholders.” (*The Works of Philo*, Special Laws II, 141, p. 581, Hendrickson, 1997, emphasis added)

Conclusion

The Biblical and scholarly evidence speaks for itself; therefore, we rest our case. The ancients Israelites determined the beginning of the each month based on sighting the first crescent or sliver of the new moon after it had emerged from being dark for a day or two and so should we.

For more information on the biblical calendar, read my online teaching “The Biblical Calendar and the New Moon—Traditions of Men Versus the Word of Elohim” at

http://www.hoshanarabbah.org/pdfs/new_moons.pdf.

Projected New Moon Sightings

All projected new moon sightings noted throughout this Torah Reading Cycle are based on two sources. There are times when the new moon comes early or later than what is noted in this Torah Reading Cycle. Please be aware that the new moon sighting dates are not perfect and one should **be on the watch from one new moon/month to the next**. A Hebrew month can be no less than 29 days but no more than 30 days long. So, please keep track from one new moon/month to the next how many days have gone by so you will know roughly when the next new moon/month should arrive.

I use as one of my sources for finding the dates for the sighting of the new moon/month from <http://www.moonconnection.com/>.






Torah Cycle 2015-2016

Week Of	Topic	Torah	Haftarah	Brit Chadashah
Genesis בְּרֵאשִׁית (Bereishis = Beh-rey-sheet) Meaning = "in beginning"				
10/10/2015 In the 10 th solar month of the Hebrew 7 th month.	B'resheet בְּרֵאשִׁית In the Beginning	Genesis 1:1—6:8	Isaiah 42:5—43:10	John 1:1-18; Romans 5:12-21
	Additional Readings	Matthew 1:1-17, 19:3-9; Mark 10:1-12; Luke 3:23-38; 1 Corinthians 6:15-20, 15:35-58; Ephesians 5:21-32; Colossians 1:14-17; 1 Timothy 2:11-15; Hebrews 1:1-3, 3:7—4:11, 11:1-7; 2 Peter 3:3-14; Revelation 21:1-5, 22:1-5		
10/14/2015)	Rosh Chodesh ראש חודש New Moon Sighting This Evening	Genesis 1:14-19; Numbers 10:10, 28:11-15; 1 Samuel 20:5, 18, 24-27; 2 Kings 4:22-23; 1 Chronicles 23:30-31; 2 Chronicles 2:4, 31:3; Ezra 3:5-6; Nehemiah 10:32-33; Psalm 81:1-4; Isaiah 66:23; Ezekiel 46:1-3, 6; Amos 8:4-5 and Colossians 2:16-17		
10/17/2015 In the 10 th solar month of the Hebrew 8 th month.	Noach נֹחַ Noah or Rest	Genesis 6:9—11:32	Isaiah 54:1—55:5	Matthew 24:36-51; Luke 17:26-37; Acts 2:1-21; 1 Peter 3:18-22; 2 Peter 1:3—2:22, 3:17-18
10/24/2015 In the 10 th solar month of the Hebrew 8 th month.	Lech Lecha לֵךְ-לְךָ Get Yourself Out	Genesis 12:1—17:27	Isaiah 40:25—41:16	Acts 7:1-8; Romans 3:19—5:11; Galatians 3:6-29; Colossians 2:8-15; Hebrews 7:1-19, 11:1-2, 8-12
10/31/2015 In the 10 th solar month of the Hebrew 8 th month.	Va' Yera וַיֵּרָא And He Appeared	Genesis 18:1—22:24	2 Kings 4:1-37	Luke 17:26-37; Romans 9:6-9; Galatians 4:1—5:6; Hebrews 6:13-20, 11:17-19; James 2:14-26; 2 Peter 2:4-10





Torah Cycle 2015-2016

Week Of	Topic	Torah	Haftarah	Brit Chadashah
11/07/2015 In the 11 th solar month of the Hebrew 8 th month.	Chayei Sarah חַיֵּי שָׂרָה Life of Sarah	Genesis 23:1—25:18	1 Kings 1:1-31	Matthew 8:19-22, 27:3-10; Luke 9:57-62; John 4:1-42; 1 Corinthians 15:50-58
11/13/2015)	Rosh Chodesh רֵאשׁ חֹדֶשׁ New Moon Sighting This Evening	Genesis 1:14-19; Numbers 10:10, 28:11-15; 1 Samuel 20:5, 18, 24-27; 2 Kings 4:22-23; 1 Chronicles 23:30-31; 2 Chronicles 2:4, 31:3; Ezra 3:5-6; Nehemiah 10:32-33; Psalm 81:1-4; Isaiah 66:23; Ezekiel 46:1-3, 6; Amos 8:4-5 and Colossians 2:16-17		
11/14/2015 In the 11 th solar month of the Hebrew 9 th month.	Toldot תּוֹלְדוֹת Generations	Genesis 25:19—28:9	Malachi 1:1—2:7	Romans 9:1—10:21; Hebrews 11:20, 12:14-17
11/21/2015 In the 11 th solar month of the Hebrew 9 th month.	Va' Yetze וַיֵּצֵא And He Went Out	Genesis 28:10—32:2 (Chumash: Genesis 28:10—32:3)	Hosea 12:12—14:9 (Chumash: Hosea 12:13—14:10)	John 1:19-51
11/28/2015 In the 11 th solar month of the Hebrew 9 th month.	Va' Yishlach וַיִּשְׁלַח And He Sent	Genesis 32:3—36:43 (Chumash: Genesis 32:4—36:43)	Hosea 11:7—12:11 (Chumash: Hosea 11:7—12:12)	1 Corinthians 5:1-13; Hebrews 11:1-40; Revelation 7:1-12
12/05/2015 In the 12 th solar month of the Hebrew 9 th month.	Va' Yeshev וַיֵּשֶׁב And He Dwelt / Settled	Genesis 37:1—40:23	Amos 2:6—3:8	Acts 7:9-16; Revelation 12:1-17

Torah Cycle 2015-2016

Week Of	Topic	Torah	Haftarah	Brit Chadashah
12/06/2015 In the 12 th solar month of the Hebrew 9 th month.	Hanukkah Eve עֵרֹוֹב הַחֲנֻכָּה Dedication Eve		Light First Candle After Sunset Hanukkah Readings may be downloaded from http://www.torah-truths.com/torah-cycle#!_torah-cycle .	
12/07/2015 In the 12 th solar month of the Hebrew 9 th month.	Hanukkah חֲנֻכָּה Dedication (Day 1) Light 2nd Candle After Sunset		The Revolt of Judas Maccabeus	2 Maccabees 8:1-11
12/08/2015 In the 12 th solar month of the Hebrew 9 th month.	Hanukkah חֲנֻכָּה Dedication (Day 2) Light 3 rd Candle After Sunset		Preparation for Battle	2 Maccabees 8:12-20
12/09/2015 In the 12 th solar month of the Hebrew 9 th month.	Hanukkah חֲנֻכָּה Dedication (Day 3) Light 4th Candle Before Sunset		Judas Defeats Nicanor	2 Maccabees 8:21-29
12/10/2015 In the 12 th solar month of the Hebrew 9 th month.	Hanukkah חֲנֻכָּה Dedication (Day 4) Light 5th Candle After Sunset		Judas Defeats Timothy and Bacchides	2 Maccabees 8:30-36

Torah Cycle 2015-2016

Week Of	Topic	Torah	Haftarah	Brit Chadashah
12/11/2015 In the 12 th solar month of the Hebrew 9 th month.	Hanukkah חֲנֻכָּה Dedication (Day 5) Light 6th Candle After Sunset		Last Campaign of Antiochus Epiphanies	2 Maccabees 9:1-12
12/12/2015 In the 12 th solar month of the Hebrew 9 th month.	Miketz מִקֵּץ At The End Of	Genesis 41:1—44:17	(Shabbat Hanukkah) Numbers 7:1-11; Zechariah 2:10—4:7 (Tanach: Zechariah 2:14—4:7)	John 6:1-71, 10:22-39
	Hanukkah חֲנֻכָּה Dedication (Day 6) Light 7th Candle After Sunset		Antiochus Makes a Promise to YHWH	2 Maccabees 9:13-18
12/12/2015)	Rosh Chodesh ראש חודש New Moon Sighting This Evening	Genesis 1:14-19; Numbers 10:10, 28:11-15; 1 Samuel 20:5, 18, 24-27; 2 Kings 4:22-23; 1 Chronicles 23:30-31; 2 Chronicles 2:4, 31:3; Ezra 3:5-6; Nehemiah 10:32-33; Psalm 81:1-4; Isaiah 66:23; Ezekiel 46:1-3, 6; Amos 8:4-5 and Colossians 2:16-17		
12/13/2015 In the 12 th solar month of the Hebrew 10 th month.	Hanukkah חֲנֻכָּה Dedication (Day 7) Light 8th Candle After Sunset		Antiochus's Letter and Death	2 Maccabees 9:19-29
12/14/2015 In the 12 th solar month of the Hebrew 10 th month.	Hanukkah חֲנֻכָּה Dedication (Day 8)		Purification of the Temple	2 Maccabees 10:1-9

Torah Cycle 2015-2016

Week Of	Topic	Torah	Haftarah	Brit Chadashah
12/19/2015 In the 12 th solar month of the Hebrew 10 th month.	Va' Yigash וַיִּגַּשׁ And He Drew Near	Genesis 44:18—47:27	Ezekiel 37:15-28	Luke 6:9-16, 15:11-32; Acts 7:9-16; 2 Corinthians 5:1-21; Ephesians 2:1-10; Colossians 1:1-29
12/26/2015 In the 12 th solar month of the Hebrew 10 th month.	Va' Yechi וַיַּחֲיֶה And He Lived	Genesis 47:28—50:26	1 Kings 2:1-12	Acts 7:15-16; Hebrews 11:21-22; 1 Peter 1:1-9, 2:11-17; Revelation 7:1-17, 14:1-7

Hazak, hazak, v'nit'chazek! Be strong, be strong and let us be strengthened!

Exodus שמות (Shemot = She-moat) Meaning = "names"

01/02/2016 In the 1 st solar month of the Hebrew 10 th month.	Shemot שְׁמוֹת Names	Exodus 1:1—6:1	Jeremiah 1:1—2:3	Acts 3:12-15, 5:27-32, 7:17-36, 9:1-30, 22:12-16, 24:14-16
	Additional Readings	Matthew 22:23-33, 41-46; Mark 12:18-27, 35-37; Luke 20:27-44; Hebrews 11:23-26		
01/09/2016 In the 1 st solar month of the Hebrew 10 th month.	Va' Era וַאֲרָא And I Appeared	Exodus 6:2—9:35	Ezekiel 28:25—29:21	Romans 9:14-18; 2 Corinthians 6:14—7:1; Revelation 6:1-17, 8:1—9:21
01/11/2016)	Rosh Chodesh רֹאשׁ חֹדֶשׁ New Moon Sighting This Evening	Genesis 1:14-19; Numbers 10:10, 28:11-15; 1 Samuel 20:5, 18, 24-27; 2 Kings 4:22-23; 1 Chronicles 23:30-31; 2 Chronicles 2:4, 31:3; Ezra 3:5-6; Nehemiah 10:32-33; Psalm 81:1-4; Isaiah 66:23; Ezekiel 46:1-3, 6; Amos 8:4-5 and Colossians 2:16-17		

Torah Cycle 2015-2016

Week Of	Topic	Torah	Haftarah	Brit Chadashah
01/16/2016 In the 1 st solar month of the Hebrew 11 th month.	Bo בָּא Enter / Go / Come	Exodus 10:1—13:16	Jeremiah 46:13-28	Matthew 26:17—27:66; Luke 2:22-24; John 19:31-37; Acts 13:16-23; Revelation 8:6-9:12, 16:1-21
01/23/2016 In the 1 st solar month of the Hebrew 11 th month.	B'shalach בְּשַׁלַּח When He Sent / Let Go	Exodus 13:17—17:16	(Shabbat Shirah) (The Song of Deborah) Judges 4:4—5:31	Luke 2:22-24; John 6:25-35, 19:31-37; Romans 6:1-23; 1 Corinthians 10:1-13; 2 Corinthians 8:1-15; Revelation 15:1-4
01/30/2016 In the 1 st solar month of the Hebrew 11 th month.	Yithro יִתְרוֹ Jethro	Exodus 18:1—20:26 (Chumash: Exodus 18:1—20:23)	Isaiah 6:1—7:6; 9:6-7 (Tanach: Isaiah 6:1—7:6, 9:5-6)	Matthew 5:1-48, 15:1-11, 19:16-30; Acts 6:1-7; Romans 2:17-29, 7:7-12, 13:8-10
	Additional Readings	Mark 7:5-15; Luke 18:18-30; Ephesians 6:1-3; 1 Timothy 3:1-14; 2 Timothy 2:2; Titus 1:5-9; Hebrews 12:18-29; James 2:8-13; 1 Peter 2:9-10		
02/06/2016 In the 2 nd solar month of the Hebrew 11 th month.	Mishpatim מִשְׁפָּטִים Ordinances Judgments / Rulings	Exodus 21:1—24:18	Jeremiah 34:8-22, 33:25-26	Matthew 5:38-42, 12:1-21, 15:1-20, 17:1-11; Mark 7:1-23; Acts 23:1-11; Romans 2:7-29; Hebrews 9:15-22, 10:28-39
02/09/2016)	Rosh Chodesh ראש חודש New Moon Sighting This Evening	Genesis 1:14-19; Numbers 10:10, 28:11-15; 1 Samuel 20:5, 18, 24-27; 2 Kings 4:22-23; 1 Chronicles 23:30-31; 2 Chronicles 2:4, 31:3; Ezra 3:5-6; Nehemiah 10:32-33; Psalm 81:1-4; Isaiah 66:23; Ezekiel 46:1-3, 6; Amos 8:4-5 and Colossians 2:16-17		
02/13/2016 In the 2 nd solar month of the Hebrew 12 th month.	Terumah תְּרוּמָה Heave Offering / Contribution	Exodus 25:1—27:19	1 Kings 5:12—6:13 (Tanach: 1 Kings 5:26—6:13)	Matthew 5:33-37; John 1:1-5, 14; 1 Corinthians 3:16-17, 6:19-20; Hebrews 8:1—9:5, 9:23-24, 10:1

Torah Cycle 2015-2016




Week Of	Topic	Torah	Haftarah	Brit Chadashah
02/20/2016 In the 2 nd solar month of the Hebrew 12 th month.	Tetzaveh תְּצַוֶּה You Shall Command	Exodus 27:20—30:10	Ezekiel 43:10-27	Romans 12:1—13:14; Philippians 4:10-20
02/27/2016 In the 2 nd solar month of the Hebrew 12 th month.	Ki Tisa כִּי תִשָּׂא When You Elevate	Exodus 30:11—34:35	1 Kings 18:1-39	Luke 11:14-20; Acts 7:35—8:1; 1 Corinthians 10:1—11:1; 2 Corinthians 3:1-18; Hebrews 9:1-14; Revelation 11:1-13
03/05/2016 In the 3 rd solar month of the Hebrew 12 th month.	Va' Yachel וַיִּקְהַל And He Assembled	Exodus 35:1—38:20	(<i>Shabbat Shekelim</i>) (<i>Collection of the Half Shekel Temple Tax</i>) Exodus 30:11-16; 2 Kings 11:21—12:16 (Chumash: 2 Kings 12:1-17)	2 Corinthians 8:1—9:15; Hebrews 9:1-14; Revelation 11:1-13
03/10/2016)	Rosh Chodesh ראש חודש New Moon Sighting This Evening	Genesis 1:14-19; Numbers 10:10, 28:11-15; 1 Samuel 20:5, 18, 24-27; 2 Kings 4:22-23; 1 Chronicles 23:30-31; 2 Chronicles 2:4, 31:3; Ezra 3:5-6; Nehemiah 10:32-33; Psalm 81:1-4; Isaiah 66:23; Ezekiel 46:1-3, 6; Amos 8:4-5 and Colossians 2:16-17		
03/12/2015 In the 3 rd solar month of the Hebrew 13 th month.	Pekudei פְּקוּדֵי Accounts Of	Exodus 38:21—40:38	1 Kings 7:51—8:21	1 Corinthians 2:6—3:17; Revelation 15:5-8

Hazak, hazak, v'nit'chazek! Be strong, be strong and let us be strengthened!


Torah Cycle 2015-2016

Week Of	Topic	Torah	Haftarah	Brit Chadashah
Leviticus ויקרא (Vayikra = Vah-ee-rah) Meaning = "and He called"				
03/19/2016 In the 3 rd solar month of the Hebrew 13 th month.	Vayikra ויקרא And he called	Leviticus 1:1—6:7 (Chumash: Leviticus 1:1—5:26)	(<i>Shabbat Zachor</i>) (<i>Sabbath before Purim</i>) (<i>Remembering Amalek</i>) Deuteronomy 25:17-19; 1 Samuel 15:2-34	Romans 8:1-13; Hebrews 10:1-39, 13:10-16
03/24/2016 In the 3 rd solar month of the Hebrew 13 th month.	Feast of Lots פורים (Purim)	Exodus 17:8-16 NOTE: This is a Rabbinic feast. It starts on the evening of 03/23/2016 and ends on the evening of 03/24/2016.	Ester (All)	Titus 3:1-14
03/26/2016 In the 3 rd solar month of the Hebrew 13 th month.	Tzav צו Command	Leviticus 6:8—8:36 (Chumash: Leviticus 6:1—8:36)	Jeremiah 7:21—8:3, 9:22-23	Mark 12:28-34; Romans 8:1-13, 12:1-2; 1 Corinthians 10:14-23; 1 Timothy 2:1-10; Hebrews 7:23—8:6, 13:10-16
04/02/2016 In the 4 th solar month of the Hebrew 13 th month.	Shemini שמיני Eighth	Leviticus 9:1—11:47	(<i>Shabbat Parah</i>) (<i>Red Heifer Sacrifice</i>) (<i>Purification before Pesach</i>) Numbers 19:1-22; Ezekiel 36:16-38	Mark 7:1-23; Acts 5:1-11, 10:1—11:18; 2 Corinthians 6:14—7:1; Galatians 2:11-16; Hebrews 7:1-19, 8:1-6; 1 Peter 1:14-16
04/08/2016)	Rosh Chodesh ראש חודש New Moon Sighting This Evening	Genesis 1:14-19; Numbers 10:10, 28:11-15; 1 Samuel 20:5, 18, 24-27; 2 Kings 4:22-23; 1 Chronicles 23:30-31; 2 Chronicles 2:4, 31:3; Ezra 3:5-6; Nehemiah 10:32-33; Psalm 81:1-4; Isaiah 66:23; Ezekiel 46:1-3, 6; Amos 8:4-5 and Colossians 2:16-17		

Torah Cycle 2015-2016

Week Of	Topic	Torah	Haftarah	Brit Chadashah
04/09/2016 In the 4 th solar month of the Hebrew 1 st month.	Tazria תִּזְרִיעַ Conceived	Leviticus 12:1—13:59	(<i>Sabbath HaHodesh</i>) (<i>Beginning of Months</i>) Exodus 12:1-20; Ezekiel 45:16—46:18	Matthew 8:1-4, 9:20-26, 11:2-6; Mark 1:40-45, 5:1-43; Luke 2:22-24, 5:12-16, 7:18-23; Colossians 2:1-23
04/16/2016 In the 4 th solar month of the Hebrew 1 st month.	Metzora מְצֻרָע Leper	Leviticus 14:1—15:33	(<i>Sabbath HaGadol</i>) (<i>Great Sabbath before Pesach</i>) Malachi 3:4—4:6 (Chumash: Malachi 3:4-24)	Matthew 8:1-17, 9:18-26; Mark 5:21-43; Luke 8:41-56, 17:1-37; Romans 6:19-23; Hebrews 13:4
04/18/2016 In the 4 th solar month of the Hebrew 1 st month.	Selecting The Passover Lamb	Exodus 12:1-5 NOTE: The selection of the lamb begins at sundown on the 18 th .	Joshua 3:1—4:24	Matthew 21:1-17; 1 Corinthians 5:6-8
04/21/2016 In the 4 th solar month of the Hebrew 1 st month.	Passover Eve (Seder)			
04/22/2016 In the 4 th solar month of the Hebrew 1 st month.	Passover Day פֶּסַח	Exodus 12:6-13, 33:12—34:26; Leviticus 23:4-8; Numbers 28:16-31	Ezekiel 36:37—37:14	Matthew 26:1—27:61; Mark 14:1—15:47; Luke 22:1—23:53; John 13:1—19:42
04/23/2016 In the 4 th solar month of the Hebrew 1 st month.	Chag HaMatzot חַג הַמַּצּוֹת Unleavened Bread High Holy Day No Work	Exodus 12:21-51; Numbers 28:16-25	Joshua 3:5-7; Joshua 5:2—6:1, 27	Matthew 16:13-28; Mark 8:27-38, 9:9-13; Luke 9:18-27; John 3:1-21; 1 Corinthians 5:1-8

Torah Cycle 2015-2016

Week Of	Topic	Torah	Haftarah	Brit Chadashah
04/24/2016 In the 4 th solar month of the Hebrew 1 st month.	Bikkurim / Omer (First Fruits Wave Offering-Begin Counting the Omer)	Leviticus 22:26—23:44	Numbers 28:16-25; 2 Kings 23:1-9; 2 Kings 23:21-25	Matthew 28:1-20; Mark 16:1-20; Luke 24:1-53; John 20:1-31, 21:1-25; 1 Corinthians 15:1-58
04/29/2015 In the 4 th solar month of the Hebrew 1 st month.	Chag HaMatzot חג המצות Unleavened Bread High Holy Day No Work	Exodus 13:17—15:26; Numbers 28:19-25; Deuteronomy 15:19—16:17	2 Samuel 22:1-51; Isaiah 10:32—12:6	1 Corinthians 10:1-13; Ephesians 4:1-32; 1 Peter 3:8-22
04/30/2016 In the 4 th solar month of the Hebrew 1 st month.	Aharei Mot אַחֲרֵי מוֹת After the Death	Leviticus 16:1—18:30	Ezekiel 22:1-19	Romans 3:19-31, 9:30—10:13; 1 Corinthians 5:1-13; 2 Corinthians 2:1-17; Galatians 3:10-14; Hebrews 7:23—10:25
05/07/2016 In the 5 th solar month of the Hebrew 1 st month.	Kedoshim קְדוֹשִׁים Holy	Leviticus 19:1—20:27	Amos 9:7-15	Matthew 5:33-37, 43-48; Romans 1:18-32, 13:8-10; Galatians 5:13-26
	Additional Readings	Matthew 15:1-11, 19:16-30, 22:33-40; Mark 7:1-23, 12:28-34; Luke 10:25-37; James 2:1-9; 1 Peter 1:13-21		
05/08/2016 	Rosh Chodesh ראש חודש New Moon Sighting This Evening	Genesis 1:14-19; Numbers 10:10, 28:11-15; 1 Samuel 20:5, 18, 24-27; 2 Kings 4:22-23; 1 Chronicles 23:30-31; 2 Chronicles 2:4, 31:3; Ezra 3:5-6; Nehemiah 10:32-33; Psalm 81:1-4; Isaiah 66:23; Ezekiel 46:1-3, 6; Amos 8:4-5 and Colossians 2:16-17		
05/14/2016 In the 5 th solar month of the Hebrew 2 nd month.	Emor אֶמֹר Say	Leviticus 21:1—24:23	Ezekiel 44:15-31	Matthew 5:38-42; Mark 2:23—3:5; Luke 4:14-32; Galatians 3:26-29; 1 Peter 2:4-10

Torah Cycle 2015-2016

Week Of	Topic	Torah	Haftarah	Brit Chadashah
05/21/2016 In the 5 th solar month of the Hebrew 2 nd month.	Behar Sinai בְּהַר On Mount Sinai	Leviticus 25:1—26:2	Jeremiah 32:6-27	Luke 4:16-21; 1 Corinthians 7:21-24; Galatians 6:7-10; Philemon (All)
05/28/2016 In the 5 th solar month of the Hebrew 2 nd month.	Bechukotai בְּחֻקָּי In My statutes	Leviticus 26:3—27:34	Jeremiah 16:19—17:14	Matthew 21:33-46, 23:1—24:2; John 14:15-21, 15:10-12; 2 Corinthians 6:14-18
Hazak, hazak, v'nit'chazek! Be strong, be strong and let us be strengthened!				
Numbers במדבר (Bamidbar = Bah-mead-bar) Meaning = "in the desert"				
06/04/2016 In the 6 th solar month of the Hebrew 2 nd month.	Bamidbar בְּמִדְבָּר In the wilderness	Numbers 1:1—4:20	Hosea 1:10—2:20 (Chumash: Hosea 2:1-22)	Luke 2:1-52; Romans 9:22-33; 1 Corinthians 12:12-31
06/06/2016)	Rosh Chodesh רֵאשׁ חֹדֶשׁ New Moon Sighting This Evening	Genesis 1:14-19; Numbers 10:10, 28:11-15; 1 Samuel 20:5, 18, 24-27; 2 Kings 4:22-23; 1 Chronicles 23:30-31; 2 Chronicles 2:4, 31:3; Ezra 3:5-6; Nehemiah 10:32-33; Psalm 81:1-4; Isaiah 66:23; Ezekiel 46:1-3, 6; Amos 8:4-5 and Colossians 2:16-17		
06/11/2016 In the 6 th solar month of the Hebrew 3 rd month.	Naso נִשָּׂא Make an accounting	Numbers 4:21—7:89	Judges 13:2-25	John 7:53—8:11; Acts 18:18, 21:17—22:30

Torah Cycle 2015-2016

Week Of	Topic	Torah	Haftarah	Brit Chadashah
06/12/2016 In the 6 th solar month of the Hebrew 3 rd month.	Chag Shavu'ot אֶסְרֵי הַחֵד (Feast of Weeks- Pentecost) High Holy Day No Work	Exodus 19:1—20:26; (Chumash: Exodus 19:1—20:23); Leviticus 23:10-21; Numbers 28:26-31; Deuteronomy 15:19— 16:17	Ezekiel 1:1-28, 3:12; Habakkuk 3:1-19; Ruth (All)	Acts 1:1—2:47, 20:16
06/18/2016 In the 6 th solar month of the Hebrew 3 rd month.	Beha'alotekha בְּהִעָלֶתְךָ When you set up	Numbers 8:1—12:16	Zechariah 2:10—4:7 (Chumash: Zechariah 2:14—4:7)	John 19:31-37; 1 Corinthians 10:6-13, 12:1—14:40; Hebrews 3:1-6
06/25/2016 In the 6 th solar month of the Hebrew 3 rd month.	Shelach L'cha שְׁלַח-לְךָ Send thou	Numbers 13:1—15:41	Joshua 2:1-24; Psalm 95:7-11	Hebrews 3:1—4:16
07/02/2016 In the 7 th solar month of the Hebrew 3 rd month.	Korach קֹרַח Korah	Numbers 16:1—18:32	1 Samuel 11:14—12:22	2 Timothy 2:8—4:5; Hebrews 5:1-10; 2 John 1-13; Jude 1-25
07/05/2016)	Rosh Chodesh ראש חודש New Moon Sighting This Evening	Genesis 1:14-19; Numbers 10:10, 28:11-15; 1 Samuel 20:5, 18, 24-27; 2 Kings 4:22-23; 1 Chronicles 23:30-31; 2 Chronicles 2:4, 31:3; Ezra 3:5-6; Nehemiah 10:32-33; Psalm 81:1-4; Isaiah 66:23; Ezekiel 46:1-3, 6; Amos 8:4-5 and Colossians 2:16-17		
07/09/2016 In the 7 th solar month of the Hebrew 4 th month.	Hukat הֻקַּת Statute	Numbers 19:1—22:1	Judges 11:1-33	John 3:1-21, 4:3-30, 12:27-50

Torah Cycle 2015-2016

Week Of	Topic	Torah	Haftarah	Brit Chadashah
07/16/2016 In the 7 th solar month of the Hebrew 4 th month.	Balak בָּלָק Balak	Numbers 22:2—25:9	Micah 5:7—6:8 (Chumash: Micah 5:6—6:8)	1 Corinthians 1:20-31; Hebrews 1:1-2; 2 Peter 2:1-22; Jude 11; Revelation 2:14-15
07/23/2016 In the 7 th solar month of the Hebrew 4 th month.	Pinchas פִּינְחָס Phineas	Numbers 25:10—29:40 (Chumash: Numbers 25:10—30:1)	1 Kings 18:46—19:21	Matthew 26:1-30; Mark 14:1-26
	Additional Readings	Luke 22:1-20; John 2:13-22, 7:1-13, 37-39, 11:55—12:1, 13:1, 18:28, 39, 19:14; Acts 2:1-21, 12:3-4, 20:5-6, 16, 27:9-11; 1 Corinthians 5:6-8, 16:8; Hebrews 11:28; Colossians 2:8—4:6		
07/30/2016 In the 7 th solar month of the Hebrew 4 th month.	Matot מַטּוֹת Tribes	Numbers 30:1—32:42 (Chumash: Numbers 30:2—32:42)	(<i>Sabbath Dibre Yirmeyahu</i>) (<i>Preparation for 9 Av</i>) Jeremiah 2:4-28; 3:4; 4:1-2	Matthew 5:33-37; James 4:1—5:20
08/04/2016)	Rosh Chodesh רֵאשׁ חֹדֶשׁ New Moon Sighting This Evening	Genesis 1:14-19; Numbers 10:10, 28:11-15; 1 Samuel 20:5, 18, 24-27; 2 Kings 4:22-23; 1 Chronicles 23:30-31; 2 Chronicles 2:4, 31:3; Ezra 3:5-6; Nehemiah 10:32-33; Psalm 81:1-4; Isaiah 66:23; Ezekiel 46:1-3, 6; Amos 8:4-5 and Colossians 2:16-17		
08/06/2016 In the 8 th solar month of the Hebrew 5 th month.	Massei מַסְעֵי Journeys	Numbers 33:1—36:13	(<i>Shabbat Shim'u</i>) (<i>Preparation for 9 Av</i>) Jeremiah 2:4-28, 3:4	1 John 2:1—3:24; James 4:1-12

Hazak, hazak, v'nit'chazek!

Be strong, be strong and let us be strengthened!

Torah Cycle 2015-2016

Week Of	Topic	Torah	Haftarah	Brit Chadashah
Deuteronomy דְּבָרִים (<i>Devarim = Deh-vah-rim</i>) Meaning = “words”				
08/13/2016 In the 8 th solar month of the Hebrew 5 th month.	Devarim דְּבָרִים Words	Deuteronomy 1:1—3:22	<i>(Shabbat Hazon)</i> <i>(Preparation for 9 Av)</i> Isaiah 1:1-27	John 15:1-11; Acts 7:2-60, 9:1-21; 1 Timothy 3:1-7; Hebrews 3:7—4:11
08/14/2016 In the 8 th solar month of the Hebrew 5 th month.	Tisha B'Av תשעה באב (Both Temples Destroyed)	Evening Reading for 08/13/2016 Lamentations (All) NOTE: This is a Rabbinic feast.	Morning Reading for 08/14/016 Deut. 4:25-40; Jeremiah 8:13—9:24 (Chumash: Jeremiah 8:13—9:23); John 2:13-25	Afternoon Reading for 08/14/2016 Exodus 32:11-14, 34:1-10; Isaiah 55:6—56:8; John 8:1-58
08/20/2016 In the 8 th solar month of the Hebrew 5 th month.	Va'etchanan וְאֶתְחַנֵּן And I besought	Deuteronomy 3:23—7:11 Shema (Hear) O' Israel Deuteronomy 6:4-9	<i>(Shabbat Nahamu)</i> Isaiah 40:1-26, 62:6-7	Matthew 4:1-11, 22:33-40, 23:31-39; Mark 12:1-44; Luke 10:25-37; Acts 13:13-43; Romans 3:27-31; 1 Timothy 2:1-6; James 2:14-26
08/27/2016 In the 8 th solar month of the Hebrew 5 th month.	Ekev עָקֵב Because	Deuteronomy 7:12—11:25	Isaiah 49:14—51:3	Luke 4:1-13; Romans 8:29-39; Hebrews 12:1-29; James 5:7-11
09/02/2016)	Rosh Chodesh ראש חודש New Moon Sighting This Evening	Genesis 1:14-19; Numbers 10:10, 28:11-15; 1 Samuel 20:5, 18, 24-27; 2 Kings 4:22-23; 1 Chronicles 23:30-31; 2 Chronicles 2:4, 31:3; Ezra 3:5-6; Nehemiah 10:32-33; Psalm 81:1-4; Isaiah 66:23; Ezekiel 46:1-3, 6; Amos 8:4-5 and Colossians 2:16-17		

Torah Cycle 2015-2016

Week Of	Topic	Torah	Haftarah	Brit Chadashah
09/03/2016 In the 9 th solar month of the Hebrew 6 th month.	Re'eh רֵאֵה Behold	Deuteronomy 11:26—16:17	Isaiah 54:11—55:5	John 7:37-52; 1 Corinthians 5:9-13, 8:1-13; 1 John 4:1-6
09/10/2016 In the 9 th solar month of the Hebrew 6 th month.	Shoftim שֹׁפְטִים Judges	Deuteronomy 16:18—21:9	Isaiah 51:12—52:12	Matthew 5:38-42, 18:1-35; John 1:19-27; Acts 3:13-26, 7:35-53; 1 Corinthians 5:9-13; 1 Timothy 5:17-22; Hebrews 10:28-31
09/17/2016 In the 9 th solar month of the Hebrew 6 th month.	Ki Tetze כִּי-תֵצֵא When you go	Deuteronomy 21:10—25:19	Isaiah 52:13—54:10	Matthew 5:27-32, 19:1-12, 22:23-32; Mark 10:2-12, 12:18-27
	Additional Readings	Luke 20:27-38; 1 Corinthians 5:1-5, 7:1-40, 9:4-18; Galatians 3:9-14; 1 Timothy 5:17-18		
09/24/2016 In the 9 th solar month of the Hebrew 6 th month.	Ki Tavo כִּי-תָבוֹא When you come	Deuteronomy 26:1—29:9 (Chumash: Deut. 26:1—29:8)	Isaiah 60:1-22	Matthew 13:1-23, 25:1-46; Luke 21:1-4; Acts 28:17-31; Romans 11:1-15; Ephesians 1:3-6; James 1:1—2:26
10/01/2016 In the 10 th solar month of the Hebrew 6 th month.	Nitzavim נִצָּבִים You are standing	Deuteronomy 29:10—30:20 (Chumash: Deuteronomy 29:9—30:20)	Isaiah 61:1—63:9 (<i>Messianic Adaption</i>)	Romans 9:30—10:13; 1 Timothy 6:1-21; Hebrews 12:14-15; 1 John 5:1-21
10/02/2016)	Rosh Chodesh ראש חודש New Moon Sighting This Evening	Genesis 1:14-19; Numbers 10:10, 28:11-15; 1 Samuel 20:5, 18, 24-27; 2 Kings 4:22-23; 1 Chronicles 23:30-31; 2 Chronicles 2:4, 31:3; Ezra 3:5-6; Nehemiah 10:32-33; Psalm 81:1-4; Isaiah 66:23; Ezekiel 46:1-3, 6; Amos 8:4-5 and Colossians 2:16-17		

Torah Cycle 2015-2016

Week Of	Topic	Torah	Haftarah	Brit Chadashah
10/03/2016 In the 10 th solar month of the Hebrew 7 th month.	Yom Teruah (Feast of Trumpets) High Holy Day No Work	Genesis 21:1—22:24; Numbers 29:1-6	1 Samuel 1:1—2:10; Jeremiah 31:2-20 (Chumash: Jeremiah 31:1-19)	1 Thessalonians 4:13-18; 1 Corinthians 15:50-57; Revelation 11:15—19:10
10/08/2016 In the 10 th solar month of the Hebrew 7 th month.	Vayelekh וַיֵּלֶךְ And he went	Deuteronomy 31:1-30	(Sabbath Shuvah) (Sabbath of Repentance) Hosea 14:1-9; (Chumash: Hosea 14:2-10); Micah 7:18-20; Joel 2:15-27	Philippians 1:1—2:30; Hebrews 12:14-29, 13:5-8
10/11/2016 In the 10 th solar month of the Hebrew 7 th month.	Yom Kippur יוֹם הַכִּיפּוּרִים Day of Atonement High Holy Day No Work	Morning Reading Leviticus 16:1-34; Numbers 29:7-11; Isaiah 57:14—58:14; Psalm 35:10-28; Romans 3:21-26; Hebrews 5:1—7:28	Afternoon Reading Leviticus 18:1-30; Jonah 1:1—4:11; Micah 7:18-20; 2 Corinthians 5:10-21; Hebrews 8:1—10:39; Revelation 19:11-16	
10/15/2016 In the 10 th solar month of the Hebrew 7 th month.	Hazinu הֲאִזִּינוּ Give ear	Deuteronomy 32:1-52	2 Samuel 22:1-15	Romans 1:1-18, 10:14-21, 12:14-21; Hebrews 12:14-29; 1 Peter 1:1—2:25
	Vezot Haberachah וְזֹאת הַבְּרָכָה And this is the blessing	Deuteronomy 33:1—34:12	Joshua 1:1-18	Matthew 17:1-9; Mark 9:2-10; Luke 9:28-36, 24:1-53; Jude 3-4, 8-10; Revelation 22:1-5

Hazak, hazak, v'nit'chazek!

Be strong, be strong and let us be strengthened!

Torah Cycle 2015-2016

Week Of	Topic	Torah	Haftarah	Brit Chadashah
10/16/2016 In the 10 th solar month of the Hebrew 7 th month.	Erev Sukkot אֶרֶב הַסֻּכּוֹת Feast of Booths Eve			
10/17/2016 In the 10 th solar month of the Hebrew 7 th month.	Hag HaSuccoth Feast of Sukkot Day 1 High Holy Day No Work	Genesis 48—49; Leviticus 22:26— 23:44; Numbers 29:12-16	1 Kings 8:2-21; Psalm 105, 113, 120—121; Zechariah 14:1-21	Matthew 6:1-34, 18:3-6, 19:4; John 1:10-14; Revelation 7:1-10, 21:1-4
10/18/2016 In the 10 th solar month of the Hebrew 7 th month.	Hag HaSuccoth Feast of Sukkot Day 2 Chol HaMoed Shabbat	Exodus 33:12—34:26; Numbers 29:17-19	Psalm 114, 122— 123; Ecclesiastes 1:1— 2:26; Ezekiel 38:18— 39:16	Matthew 20:1-16
10/19/2016 In the 10 th solar month of the Hebrew 7 th month.	Hag HaSuccoth Feast of Sukkot Day 3	Leviticus 22:26— 23:44; Numbers 29:20-22	Psalm 115, 124— 125; Ecclesiastes 3:1— 4:16	Matthew 20:17-28
10/20/2016 In the 10 th solar month of the Hebrew 7 th month.	Hag HaSuccoth Feast of Sukkot Day 4	Numbers 29:23-25	Psalm 116, 126— 127; Ecclesiastes 5:1— 6:12	Matthew 13:44-46
10/21/2016 In the 10 th solar month of the Hebrew 7 th month.	Hag HaSuccoth Feast of Sukkot Day 5	Exodus 33:12—34:26; Numbers 29:26-28	Psalm 117, 128— 129; Ecclesiastes 7:1— 8:17; Ezekiel 38:18— 39:16	Matthew 11:25-30

Torah Cycle 2015-2016

Week Of	Topic	Torah	Haftarah	Brit Chadashah
10/22/2016 In the 10 th solar month of the Hebrew 7 th month.	Hag HaSuccoth Feast of Sukkot Day 6	Numbers 29:29-31	Psalm 118, 130— 131; Ecclesiastes 9:1— 10:20	Matthew 10:1-42
10/23/2016 In the 10 th solar month of the Hebrew 7 th month.	Hag HaSuccoth Feast of Sukkot Day 7 <i>Hoshana Rabbah</i>	Numbers 29:32-34	Psalm 132—133; Ecclesiastes 11:1— 12:14	John 7:1-50; Revelation 20:7-15
10/24/2016 In the 10 th solar month of the Hebrew 7 th month.	Shemini-Atzeret שמיני עצרת The Eight Day High Holy Day No Work	Deuteronomy 14:22—16:17; Numbers 29:35-40 (Chumash:Numbers 29:35—30:1)	1 Kings 8:54-66; Psalm 134—135; Jeremiah 2:13— 17:13; Zechariah 14:1-21	Matthew 6:1-34; John 7:1—8:11; Revelation 21:1—22:21
	Simhat Torah שמחת תורה Rejoicing in the Torah Vezot Haberachah וזאת הברכה And this is the blessing			

NOTE: The celebration of **Shemini-Atzeret** and **Simhat Torah** are celebrated together in Israel on the same day. If you are not in the land of Israel these two celebrations are two separate days. Thus, Sukkot celebration is nine days outside the land of Israel.

The *Torah* (Genesis through Deuteronomy) is the foundation of all Scripture. With this being the case, an inadequate or erroneous understanding of the *Torah* makes it much more challenging to come to a proper understanding of the rest of the Hebrew Scriptures, not to mention the New Testament which is based upon the *Torah*.

During the time when Yeshua (Jesus) was here, there were two different Torah reading cycles. One cycle was accomplished in a one year cycle of which this Torah Reading Cycle is based upon. The other reading cycle was based on a three year cycle. The most popular Torah Reading Cycle is the one year cycle.

Torah Reading Forbidden

During the reign of Antiochus Epiphanies who ruled from 175-164 BCE, the Jewish people were forbidden to read the *Torah* or to circumcise their children. Anyone who was caught doing so was put to death. Many were martyred because they circumcised their children in obedience to YHWH's Command (Genesis 17:10-14 and Leviticus 12:3). The Jewish people managed to be creative and they were able to get around Antiochus Epiphanies edict to not read the *Torah*. They accomplished this by setting up a cycle of readings based on the *Nevi'im* (The Prophets) which would remind them in some way of the *Torah* portion that was normally read that particular Sabbath. The connection in the *Nevi'im* (The Prophets) might refer them to a story found in the *Torah*. This connection could be as little as a single word. After reading this *Torah* substitute, one of the men would say; "Oh, that reminds me of the story about..." and off they would go into a discussion about that week's *Torah* portion without having broken the law forced upon the Jewish people by Antiochus Epiphanies. These portions from the *Nevi'im* (The Prophets) became known as the *Haftarah* which means "other readings."

The introduction of public reading of the Torah by Ezra the Scribe after the return of the Judean exiles is described in Nehemiah Chapter 8. Prior to Ezra, the mitzvah of Torah reading was based on the Biblical commandment of Hakhel (Deuteronomy 31:10-13), by which once every 7 years the entire people was to be gathered, "men, women and children," (Deuteronomy 31:12) and hear much of Deuteronomy, the final volume of the Torah/Pentateuch, read to them. Traditionally, the mitzvah of gathering the people and reading them the Torah under Hakhel was to be performed by the King. Under Ezra, the Torah reading became more frequent and the congregation themselves substituted for the King's role. Ezra is traditionally credited with initiating the modern custom of reading thrice weekly in the synagogue. This reading is an obligation incumbent on the congregation, not an individual, and did not replace the Hakhel reading by the king. The reading of the Torah/Law in the synagogue can be traced to at least about the 2nd century BCE, when the grandson of Sirach refers to it in his preface as an Egyptian practice.

Source: http://en.wikipedia.org/wiki/Torah_reading

This Torah Cycle has been adjusted to complete the Torah, Haftarah and Brit Chadashah readings before Sukkot.

This Annual Torah Cycle came from http://www.torah-truths.com/torah-cycle#!_torah-cycle.

Important Message to the Reader:

I encourage the reader to read all of the suggested Scripture references for each Sabbath in advance and make any notations of comments you want to share with others or questions you want to address with the group you are assembling with. When the reader assembles with others to read the suggested readings, by no means is it imperative to read all the suggested Scriptures for that weekly Sabbath in a group setting. **It is far better to have an in-depth discussion on a few Scriptures than to read everything that is being presented on a specific date.** The beauty of studying the Scriptures year after year is that each year everyone is able to uncover new and deeper truths from what was understood the previous year.

I hope this Annual Torah Cycle Reading Schedule will bless each and every one of you.

May our Loving Heavenly Father YHWH (Yahweh) guide each of you into His Truths from His Absolute Written Word.

Shalom,

One Crying In The Wilderness