

INTRODUCING THE TORAH READING CYCLE

The Torah Reading Cycle should be considered by New Testament readers. The purpose of this introduction is to define the basic characteristics of the Reading Cycle, outline selected benefits of studying the Cycle, and present the Torah Reading Cycle along with its key connections.

Torah Reading occupies a basic, central, and powerful place in any and every Judaic community. From an early time the Torah has been read every week. The Annual Torah Reading Cycle was developed to systematically read through the Torah each year at weekly Sabbath synagogue gatherings (as well as at festivals and fasts). Each year the completion of the Cycle is celebrated in many Judaic traditions with dancing at *Simhat Torah*. Deuteronomy 34 is immediately followed by Genesis 1 to symbolize the never-ending character of the Torah. The naturalness of Judaic scripture celebration can be illustrated by a thought in the mind of a character in a Chaim Potok novel—“I wondered if gentiles ever danced with their Bible.”¹

The Cycle divides the Torah into fifty-four portions. The *parashot* (Torah selections) are each followed by a *haftarah* (Prophets selection) which was chosen for its relationship to the *parashah* in some fashion. According to the Talmud, a *haftarah* was chosen “because it is similar in subject” with the *parashah* (b. *Meg.* 29b).

The Annual Cycle, or at least part of it, likely goes back to the second temple era (pre-70 CE) and pre-dates the New Testament by at least a century and a half.² The book of Acts

¹ Chaim Potok, *In the Beginning* (New York: Alfred A. Knopf, 1975), 400.

² For a detailed introduction to the Annual Cycle see Gary E. Schnittjer, “New Testament Theology and Patterns of Torah Reading,” Ph.D. dissertation, Dallas Theological Seminary, 2000, esp. chap. 2. For an analysis of second temple (pre-70 CE) evidence for the Annual Cycle see chap. 4. Also see Naomi Goldstein Cohen, “Earliest Evidence of the Haftarah Cycle for the Sabbaths between the 17th of Tammuz and Sukkoth in Philo,” *Journal of Jewish Studies* 48 (1997): 225-49. In the medieval period there was also a three-year or Triennial Cycle used by certain Judaic communities (see Schnittjer, chap. 3).

described a synagogue Torah Reading service in a city of Asia Minor: “After the reading from the Torah and the Prophets, the synagogue-rulers sent to them saying, ‘Men, brothers, if there is any word of encouragement for the people among you say it’” (13:15 translation mine). Acts also quotes James as saying, “For Moses has been preached in every city from the earliest times and is read in the synagogues on every Sabbath” (15:21).³ The Cycle was a part of the New Testament’s world.

Studying the Torah Reading Cycle offers several benefits. First, it will enable one to read the scripture in one of the ways that it was read in the days of Jesus and Paul. In the ancient world, where personal scrolls were scarce, corporate Torah Reading was the primary vehicle for exposing many people to scripture. Second, studying the Cycle will give the reader an understanding of one important way in which texts were read together during the New Testament era. Such an insight is crucial for those who recognize the value of reading scripture with scripture.

The following is a listing of the Annual Torah Reading Cycle. While the “Connections” notes relate the most notable relationships between the counterpart passages, the careful reader will discover other interesting parallels as well.

³ Also compare Acts 13:5; 16:13; 17:2, 10, 17; 18:4, 19; 19:8.

THE TORAH READING CYCLE

SABBATH READINGS⁴

<i>Sabbath</i>	<i>Parashah</i>	<i>Haftarah</i>	<i>Connection (P = Parashah; H = haftarah)</i>
GENESIS			
“In the beginning” ⁵	1:1-6:8	Isa. 42:5-43:10	Both <i>P</i> and <i>H</i> speak of God as Creator. The <i>P</i> describes the growth of sin and violence and the <i>H</i> declares the Creator’s rescue mission. Also note the verbal links in <i>H</i> —Isa. 42:5 heaven/earth; 42:6 light; 42:14 woman in labor; 42:22 exile; 43:1, 10 created, formed. ⁶
“Noah”	6:9-11:32	Isa. 54:1-55:5	The formal connection is “like the days of Noah” (Isa. 54:9). At a more basic level both the flood and the exile open the way for a new humanity.
“Go forth”	12:1-17:27	Isa. 40:27-41:16	The <i>P</i> opens with the call of Abram and the <i>H</i> offers hope to the exiled descendants of Abraham, God’s friend (Isa. 41:8).
“And he appeared”	18:1-22:24	2Ki. 4:1-37	Like Sarah, the Shunammite is unable to have a child. Elisha promises that “next year in this season” a son will be born (cf. Gen. 18:14; 2Ki. 4:16). Isaac and the Shunammite’s son were each rescued from death.
“Sarah’s life”	23:1-25:18	1Ki. 1:1-31	Abraham in his old age was concerned for the purity of his line. Likewise the elderly David became occupied by the right of succession. Only two Shunammite women are mentioned in the scripture, in this and the preceding <i>H</i> .
“The descendants”	25:19-28:9	Mal. 1:1-2:7	The link is found in the opening verses of the <i>H</i> where God’s relationship toward Jacob and Esau parallels that of Israel and Edom.

⁴ Appendix 3 is adapted from Gary E. Schnittjer, *Torah Reading Cycle* (Morrisville, Pa.: Bibliion Publishing, 1999). The readings are based on JPS, ix-xiv; and *Encyclopaedia Judaica*, 1971 ed., s.v. “Torah, Reading of,” 15: cols. 1246-1255. According to the Talmud, a *haftarah* was chosen “because it is similar in subject” with the *parashah* (b. *Meg.* 29b). The notes on the “connections” between the counterpart *parashot* and *haftarot* are derived from my own study as well as the discussions (*ad loc*) in the following sources: Philip Birnbaum, *The Torah and Haftarot* (New York: Hebrew Publishing Co., 1983); J. H. Hertz, ed., *The Pentateuch and Haftorahs: Hebrew Text, English Translation, and Commentary*, second ed. (London: Soncino Press, 1936, 1960); Alfred J. Kolatch, *This is the Torah* (Middle Village, NY: Jonathan David Publishers, 1988, 1994), 252-92; W. Gunther Plaut, *The Haftarah Commentary*, ed. S. David Sperling, trans. Chaim Stern (New York: UAHC Press, 1996); Nosson Scherman, *The Chumash. The Torah: Haftaros and Five Megillos with a Commentary Anthologized from the Rabbinic Writings* (Brooklyn, N.Y.: Mesorah Publications, 1993, 1994). For other reflection on the connections see the appropriate subsections of Michael Fishbane, *The JPS Bible Commentary: Haftarot* (Jewish Publication Society, 2002).

⁵ The Sabbath readings are named by the first word of the respective readings.

⁶ Compare Ps. 33:3 with Isa. 42:10-11; Ps. 33:6 with Gen. 1:6; 2:1; Ps. 33:7 with Gen 1:9-10; Ps. 33:9 with Gen. 1:3, etc.

“And he left”	28:10-32:3	Hos. 12:12-14:9 [12:13-14:10] ⁷	The <i>H</i> opens “Now Jacob fled . . .”
“And he sent”	32:3-36:43 [32:4-]	Hos. 11:7-12:12	<i>H</i> interweaves incidents of Jacob’s life. Cf. esp. Gen. 32:25-31 with Hos. 12:4; Gen. 32:11; 33:11 with Hos. 12:8.
“And he settled”	37:1-40:23	Amos 2:6-3:8	The sale of the “righteous for silver” (Amos 2:6) brings to mind the sale of Joseph (Gen. 37:28). Cf. father and son with same girl Amos 2:7-8 with Gen. 38; flee naked Amos 2:16 with Gen. 37:23; 39:12-13.
“At the end of”	41:1-44:17	1Ki. 3:15-4:1	In both <i>P</i> and <i>H</i> , kings have dreams which were more than dreams.
“And he came near”	44:18-47:27	Ezek. 37:15-28	The opening verses of the <i>H</i> refer to Judah and Joseph who were the main characters in the <i>S</i> . The union of the two sticks in the <i>H</i> pictures the reunion of the brothers in the <i>S</i> .
“And he lived”	47:28-50:26	1Ki. 2:1-12	The <i>P</i> contains the blessings that Jacob gave to his sons while on his death bed. In the <i>H</i> , the aged David blesses Solomon. Cf. Gen. 48:7 with 1Ki. 2:10; Gen. 49:33 with 1Ki. 2:6.
EXODUS			
“The names”	1:1-6:1	Isa. 27:6-28:13; 29:22, 23	Israel suffered in bondage and Egypt received punishment in <i>S</i> , Israel’s affliction in the <i>H</i> anticipates God’s deliverance.
“And I appeared”	6:2-9:35	Ezek. 28:25- 29:21	<i>H</i> is primarily a prophecy against Egypt, thus linking it to the <i>S</i> .
“Go”	10:1-13:16	Jer. 46:13-28	<i>H</i> is a prophecy against Egypt which shows the foolishness of seeking help from Egypt in their crisis.
“When he let them go”	13:17-17:16	Judg. 4:4-5:31	In <i>P</i> and <i>H</i> , the story of deliverance from oppression is celebrated in a song of triumph and praise.
“Jethro”	18:1-20:26	Isa. 6:1-7:6; 9:5, 6	The <i>P</i> and <i>H</i> each describe a revelation of God. ⁸
“The rules”	21:1-24:18	Jer. 34:8-22; 33:25, 26	The <i>P</i> opens with the enactment to free a Hebrew slave after six years. The <i>H</i> records an hour of crisis when the people temporarily obey this law, but force their emancipated slaves back into bondage when the national crisis passes. Jeremiah is outraged—the enemy will return.
“The offering”	25:1-27:19	1Ki. 5:12-6:13	The tabernacle in the wilderness is described by the <i>P</i> and Solomon’s temple by the <i>H</i> .

⁷ Brackets refer to Heb. verse references when different.

⁸ Compare Ps. 68:17 which connects “sanctuary,” “Sinai,” “chariots.”

“Command”	27:20-30:10	Ezek. 43:10-27	The <i>P</i> closes with a description of the altar of incense. The <i>H</i> describes the altar of burnt offering in the temple of Ezekiel’s vision.
“When you take”	30:11-34:35	1Ki. 18:1-39	In the <i>S</i> , the people worship the golden calf. In the <i>H</i> , they waver between God and Baal. ⁹
“And he assembled”	35:1-38:20	1Ki. 7:40-50	Parts of the tabernacle and temple are described with care in the <i>P</i> and <i>H</i> , respectively.
“The amounts”	38:21-40:38	1Ki. 7:51-8:21	God’s presence descends on the tabernacle and temple, respectively.
LEVITICUS			
“And he called”	1:1-6:7 [-5:26]	Isa. 43:21-44:23	Whereas the <i>P</i> contains detailed instructions for worship, the <i>H</i> grieves Israel’s failure of all worship (esp. Isa. 43:23-24). Yet, God will forgive for his own sake.
“Command”	6:8-8:36 [6:1-]	Jer. 7:21-8:3; 9:23, 24 [9:22, 23]	The <i>P</i> outlines regulations for sacrifice. In the <i>H</i> , Jeremiah’s temple sermon proclaims the uselessness of worship combined with unrighteousness.
“On the eighth day”	9:1-11:47	2Sam. 6:1-7:17	The <i>P</i> tells of the tabernacle’s consecration and the death of Nadab and Abihu for failing to follow the regulations. The <i>H</i> describes the bringing of the ark to Jerusalem and the death of Uzzah for his irreverence. Both Aaron and David were fearful after the judgments (Lev. 10:16-20; 2Sam. 6:9-12).
“When she gives birth”	12:1-13:59	2Ki. 4:42-5:19	In the <i>H</i> , Elisha fed one hundred with a little bread and Naaman’s leprosy was cured. The <i>P</i> deals with diagnosis and treatment of leprosy.
“The diseased person”	14:1-15:33	2Ki. 7:3-20	The <i>P</i> deals with cleansing leprosy and the <i>H</i> describes the four lepers and the fulfillment of Elisha’s prediction.
“After the death”	16:1-18:30	Ezek. 22:1-19	The <i>P</i> ordains strict regulations for the religious and moral purity of the people and the <i>H</i> indicts Jerusalem for callous violation of the same.
“Be holy”	19:1-20:27	Amos 9:7-15	The <i>P</i> opens with a note of consecration in the individual life. The <i>H</i> begins with an oracle against those who have rejected this ideal and thus bring the downfall of the kingdom. But Israel will yet be loyal and blessed. Cf. esp. Lev. 19:33-34 with Amos 9:12.
“Speak”	21:1-24:23	Ezek. 44:15-31	The regulations of the priests of the tabernacle and the temple of Ezekiel’s vision are respectively outlined in the <i>P</i> and <i>H</i> .

⁹ Compare Ps. 69:13, 16 with 1Ki. 18:37; Ps. 69:28 with Exod. 32:32-33.

“On the Mountain of Sinai”	25:1-26:2	Jer. 32:6-27	The <i>P</i> deals with redemption of family inheritance and the <i>H</i> provides a striking instance when Jeremiah prophetically redeemed a piece of land.
“My decrees”	26:3-27:34	Jer. 16:19-17:14	The <i>P</i> proclaims blessings for obedience and penalties for disobedience. The <i>H</i> reflects on the people’s failure and hopes for healing. The blessing by the produce of the trees (Lev. 26:4, 20) and the comparison of a faithful individual with a tree by the water (Jer. 17:8) is also striking. ¹⁰

NUMBERS

“In the wilderness”	1:1-4:20	Hos. 1:10-2:20 [2:1-22]	The <i>H</i> opens by comparing the future numbers of the nation to the sand of the sea, thus connecting it with the censuses of the <i>S</i> .
“Take a census”	4:21-7:89	Judg. 13:2-25	The <i>P</i> details the Nazirite regulations and the <i>H</i> tells of the birth of Samson, a Nazirite.
“When you light”	8:1-12:16	Zech. 2:10-4:7 [2:14-]	The vision of the candlestick in the <i>H</i> links with the command concerning the lamps in the <i>S</i> . ¹¹
“Send”	13:1-15:41	Josh. 2:1-24	<i>P</i> and <i>H</i> record sending out of spies. Cf. Num. 14:13-16 with Josh. 2:10-11; Num. 15:37-41 with Josh. 2:17-21.
“Korah”	16:1-18:32	1Sam. 11:14-12:22	Korah and company complain against Moses and the people are ungrateful for Samuel’s leadership and clamor for a king—Moses and Samuel respond similarly. Moses and Aaron intercede for the people (Num. 16:45-48) and the people ask Samuel to intercede on their behalf and Samuel tells them to embrace God (1Sam. 12:19-22).
“This is a requirement”	19:1-22:1	Judg. 11:1-33	The <i>P</i> records the Israelites’ vow not to profit by victory (Num. 21:2) and the <i>H</i> contains Jephthah’s vow (Judg. 11:30). Also, Jephthah’s letter (Judg. 11:21-24) reflects events of Num. 21. Cf. Num. 21:21 with Judg. 11:12, 14; Num. 21:23 with Judg. 11:28.
“Balak”	22:2-25:9	Mic. 5:6-6:8	<i>H</i> makes reference to Balaam who is the outstanding figure of the <i>S</i> . Cf. “lion” Num. 23:24; 24:9; Mic. 5:8-9.
“Phinehas”	25:10-30:1	1Ki. 18:46-19:21	The zeal of Phinehas and Elijah link the <i>P</i> and <i>H</i> (Num. 25:11; 1Ki. 19:10, 14). Cf. second census and appointment of Joshua in <i>P</i> with numbering of people (1Ki. 19:18) and new leader appointed (1Ki. 19:19-21). ¹²

¹⁰ Compare Ps. 1:1a, 2, 3 with Lev. 26:3-4; Jer. 17:7-8; Ps. 1:4 with Lev. 26:14, 33; Ps. 1:6 with Jer. 17:10.

¹¹ Compare Ps. 48:14 with Num. 9:15-23, esp. v. 20; Ps. 48:1 with Zech. 2:10-12 (cf. 8:3).

¹² Compare Ps. 69:9.

“The tribes”	30:2-32:42	Jer. 1:1-2:3	This is the first of the “Three [<i>H</i>] of Rebuke” that precede Tisha B’Av (9th of Ab), the anniversary of the destruction of Jerusalem. <i>H</i> relates to Tisha B’Av rather than the <i>S</i> .
“These were the journeys”	33:1-36:13	Jer. 2:4-28; 3:4	<i>H</i> is second of Rebuke. Cf. marching through wilderness (Num. 33) with Jer. 2:6.
DEUTERONOMY			
“The words”	1:1-3:22	Isa. 1:1-27	These <i>P</i> and <i>H</i> are read on the Sabbath prior to Tisha B’Av (9th of Ab). <i>Sabbath Chazon</i> ¹³ (Vision) is named for the <i>H</i> ’s first word. ¹⁴
“I pleaded”	3:23-7:11	Isa. 40:1-26	The first of “Seven of Consolation” between Tisha B’Av and Rosh Ha-Shanah. <i>Sabbath Nachama</i> (Consolation) is named for the repeated first word of the <i>H</i> . The <i>H</i> expands upon the theme that opens the <i>S</i> —the hope that God will again look with favor upon his people (cf. Deut. 4:16-18 with Isa. 40:19-20). ¹⁵
“Reward”	7:12-11:25	Isa. 49:14-51:3	The <i>P</i> emphasizes Israel’s duty to maintain its spiritual identity in the face of Canaanite idolatry. The second <i>H</i> of the “Seven of Consolation” stresses that Israel will be strong and reject its neighbors’ idolatrous practices. Cf. forget and writing Isa. 49:14-16 with Deut. 6:6-9, 12; 7:11; 9:7; 11:18-21.
“See”	11:26-16:17	Isa. 54:11-55:5	The third <i>H</i> of Consolation promises prosperity for following good which corresponds to the choice between the two ways of the <i>S</i> .
“Judges”	16:18-21:9	Isa. 51:12-52:12	<i>P</i> is concerned with administration of justice including the appointment of judges. The fourth <i>H</i> of Consolation assures that those who unjustly oppress Israel will find that one day God’s justice will prevail.
“When you go”	21:10-25:19	Isa. 54:1-10	The fifth <i>H</i> of Consolation promises that God will save the people out of captivity if they will obey his laws, many of which appear in the <i>S</i> .
“When you enter”	26:1-29:9 [-29:8]	Isa. 60:1-22	The <i>P</i> promises that if Israel obeys he “will set you high above the nations.” The sixth <i>H</i> of Consolation opens with the Lord’s glory risen upon them.
“You are standing”	29:10-30:20 [29:9-]	Isa. 61:10-63:9	The <i>P</i> and <i>H</i> each emphasize the covenant between God and his people. The “Seventh [<i>H</i>] of Consolation” is always read on Sabbath before Rosh Hashana.

¹³ Only three Sabbaths are named and they each fall in the Sabbaths of Rebuke or Consolation.

¹⁴ Compare Ps. 72:2, 4 with Deut. 1:16-18; Isa. 1:17.

¹⁵ Compare Ps. 37:2 with Isa. 40:8; Ps. 37:3 with Isa. 40:11; Ps. 37:31 with Deut. 6:6.

“And he went out”	31:1-30	Isa. 55:6-56:8	Often the <i>P</i> is combined with another or falls on <i>Sabbath Shuvah</i> named for the opening words of the <i>H</i> (Hos. 14:2-10 and Mic. 7:18-20 or Joel 2:15-17) “Repent, O Israel.” ¹⁶
“Listen”	32:1-52	2Sam. 22:1-51	Both <i>P</i> and <i>H</i> are songs of thanks by Moses and David, respectively, to God for his salvation. ¹⁷
“This is the blessing”	33:1-34:12	Josh. 1:1-18	The connection between the <i>P</i> and <i>H</i> concerns the succession of Joshua and demonstrates the ongoing significance of the Books of Moses.

READINGS FOR SPECIAL OCCASIONS:
FESTIVALS, SABBATHS, AND FASTS

<i>Occasion</i>	<i>Parashah</i>	<i>Haftarah</i>	<i>Connection</i> (<i>P</i> = <i>parashah</i> ; <i>H</i> = <i>haftarah</i>)
Rosh Hodesh ¹⁸	Num. 28:1-15		
Sabbath and Rosh Hodesh	[weekly por.]; Num. 28:9-15	Isa. 66:1-24	<i>H</i> chosen because of “from new moon . . .” (Isa. 66:23).
Sabbath on the eve of Rosh Hodesh	[weekly por.]	1Sam. 20:18-24	The <i>H</i> account occurs on the eve of the new moon.
Rosh Ha-Shanah ¹⁹ (Trumpets)			
1st day	Gen. 21:1-34; Num. 29:1-6	1Sam. 1:1-2:10	The <i>P</i> and <i>H</i> each tell of the giving of a longed for and promised son. ²⁰
2nd day	Gen. 22:1-24; Num. 29:1-6	Jer. 31:1-19	The <i>H</i> closes with repentance—the theme of the festival.
Sabbath Shuvah	[weekly por.]	Hos. 14:2-10 & Mic. 7:18-20 or Joel 2:15-17	<i>Sabbath Shuvah</i> named for the opening words of the <i>H</i> “Repent, O Israel.”
Yom Kippur (Day of Atonement)			
Morning	Lev. 16:1-34; Num. 29:7-11	Isa. 57:14-58:14	On the most solemn fast day, the <i>H</i> reminds that fasting is not enough.

¹⁶ When two *parashot* are combined the second *haftarah* is the only one read except in the case of the seventh *haftarah* of Consolation which is never dropped. This *parashah* (Deut. 31:1-30) often is combined with another *parashah* or falls on *Sabbath Shuvah* for which there is already a fixed *haftarah*. This combination of factors means that this *haftarah* (Isa. 55:6-56:8) is rarely read.

¹⁷ Compare Ps. 17:8 with Deut. 32:10-11; Ps. 18 = 2Sam. 22.

¹⁸ First day of month (lit. “head of month”).

¹⁹ From Rosh Ha-Shanah through Yom Kippur are the Days of Awe.

²⁰ Compare Ps. 35:9 with 1Sam. 2:1; Ps. 35:13 with 1Sam. 1:8, 13; Ps. 35:15-16 with Gen. 21:9.

Afternoon	Lev. 18:1-30	Jon. 1:1-4:11; Mic. 7:18-20	Both <i>H</i> passages stress that God is inescapable, ever loving, and ever waiting on repentance.
Sukkot ²¹ (Tabernacles)			
1st day	Lev. 22:26-23:44; Num. 29:12-16	Zech. 14:1-21	In the <i>H</i> , Booths will be celebrated by all nations one day.
2nd day	Lev. 22:26-23:44; Num. 29:12-16	1Ki. 8:2-21	Solomon's temple was dedicated during Booths.
3rd day	Num. 29:17-22		
4th day	Num. 29:20-28		
5th day	Num. 29:23-31		
6th day	Num. 29:26-34		
7th day	Num. 29:26-34		
Sabbath during the intermediate days	Exod. 33:12-34:26; Num. 29 por.	Ezek. 38:18-39:16	An old tradition believes that Armageddon would be waged during Booths. ²²
Shemini Azeret 8th day	Dt. 14:22-16:17; Num. 29:35-30:1	1Ki. 8:54-66	The <i>H</i> mentions the "eighth day."
Simhat Torah	Deut. 33:1-34:12; Gen. 1:1-2:3; Num. 29:35-30:1	Josh. 1:1-18	To emphasize the unending rhythm of the Torah in the life of the people, its completion is followed by its beginning and the <i>H</i> marks its ongoing significance.
Hanukkah ²³ (Lights/ Dedication)			
1st day	Num. 7:1-17		
2nd day	Num. 7:18-29		
3rd day	Num. 7:24-35		
4th day	Num. 7:30-41		
5th day	Num. 7:36-47		
6th day	Num. 7:42-53		
7th day	Num. 7:48-59		
8th day	Num. 7:54-8:4		

²¹ Ecclesiastes is also read at Sukkoth.

²² It is difficult to determine if the *haftarah* (Ezek. 38:18-39:16) is based on or is the basis of the tradition.

²³ Commemorated the purification of the temple and altar under Maccabeans (165/4 BCE). This feast is mentioned in Jn. 10:22.

1st Sabbath Hanukkah	[Hanukkah & weekly por.]	Zech. 2:10-4:7 [2:14-]	The <i>H</i> appropriately characterizes the celebration of the Maccabean festival.
2nd Sabbath Hanukkah	[Hanukkah & weekly por.]	1Ki. 7:40-50	The <i>H</i> describes the first temple which is appropriate for the rededication of the second.
Rosh Hodesh during Hanukkah	[Hanukkah & weekly por.]; Num. 28:1-15		
Rosh Hodesh and Sabbath Hanukkah	[Hanukkah & weekly por.]	Isa. 66:1-24	
Sabbath Shekalim ²⁴ Shekels	[weekly por.]; Exod. 30:11-16	2Ki. 12:1-17 [11:17-]	The <i>H</i> tells of the preservation of the royal Judean line.
Sabbath Zakhor Remember	[weekly por.]; Deut. 25:17-19	1Sam. 15:2-34	This <i>H</i> recalls the inhumanity of the Amalakites and is read before Purim in relation to Haman, the Amalakite.
Purim ²⁵	Exod. 17:8-16		
Sabbath Parah Red Cow	[weekly por.]; Num. 19:1-22	Ezek. 36:16-38	The need for moral purification links <i>P</i> and <i>H</i> .
Sabbath Ha-Hodesh This Month	[weekly por.]; Exod. 12:1-20	Ezek. 45:16-46:18	The <i>P</i> and <i>H</i> recall preparations for the Passover.
Sabbath Ha-Gadol	[weekly por.]	Mal. 3:4-4:6 [3:4-24]	<i>H</i> ends with the reappearance of Elijah. Past redemption is associated with future hope.
Pesah ²⁶ (Passover)			
1st day	Exod. 12:21-51; Num. 28:19-25	Josh. 3:5-7; 5:2-6:1; 6:27	The <i>H</i> tells of the Passover at Gilgal, the first in the Land.
2nd day	Lev. 22:26-23:44; Num. 28:16-25	2Ki. 23:1-9, 21-25	The Passover during King Josiah's reformation is told in the <i>H</i> .
3rd day	Exod. 13:1-16; Num. 28:19-25		
4th day	Exod. 22:24-23:19; Num. 28:19-25		
5th day	Exod. 33:12-34:26; Num. 28:19-25		
6th day	Num. 9:1-14; 28:19-25		

²⁴ Torah readings for the four special Sabbaths are prescribed in the Mishnah (*Meg.* 3:4-6).

²⁵ Esther is also read at Purim.

²⁶ Song of Songs is also read at Pesah.

Sabbath during middle days	[order changes for the 5th day reading]	Ezek. 36:37-37:14 [37:1-]	Dry bones vision looks toward restoration and resurrection which would take place on Passover according to tradition. ²⁷
7th day	Exod. 13:17-15:26; Num. 28:19-25	2Sam. 22:1-51	The Song of the Sea and the Song of David are read as <i>P</i> and <i>H</i> .
8th day	Deut. 15:19-16:17 ²⁸ ; Num. 28:19-25	Isa. 10:32-12:6	The messianic hope is associated with the Exodus (Isa. 11:16).
Shavuot ²⁹ (Pentecost)			
1st day	Exod. 19:1-20:23; Num. 28:26-31	Ezek. 1:1-28; 3:12	The <i>P</i> and <i>H</i> each recount a revelation of God. ³⁰
2nd day	Deut. 15:19-16:17 ³¹ ; Num. 28:26-31	Hab. 3:1-19 [2:20-]	The <i>H</i> uses imagery from the revelation of God at Sinai.
Tisha B'Av (9th of Av) ³²			
Morning	Deut. 4:25-40	Jer. 8:13-9:24 [-9:23]	<i>H</i> 's gloom and doom indictment is appropriate for remembering the destruction of the Temple.
Afternoon	Exod. 32:11-14; 34:1-10	Isa. 55:6-56:8	(See note on "Fasts" below.)
Fasts ³³	Exod. 32:11-14; 34:1-10	Isa. 55:6-56:8	The <i>H</i> opens with a call to repentance and the promise of salvation.

²⁷ It is difficult to determine if the *haftarah* (Ezek. 36:37-37:14) is based on or is the basis of the tradition.

²⁸ When on Sabbath, Deut. 14:22-16:17.

²⁹ Ruth is also read at Pentecost.

³⁰ Compare Ps. 68:17 which connects "sanctuary," "Sinai," "chariots."

³¹ When on Sabbath, Deut. 14:22-16:17.

³² Tisha B'Av memorializes the destruction of the temple in 586 BCE and 70 CE. Lamentations is also read on the Tisha B'Av.

³³ The Torah passage is read in the morning and afternoon but the Prophets selection in the morning only. Four fasts are listed in Zech. 8:19; 7:5 "The fasts of the fourth, fifth, seventh and tenth months . . ." The fasts: "fourth," lamented the breaking into Jerusalem by Nebuchadnezzar (2Ki. 25:3-4; Jer. 39:2; 52:6-7); "fifth" [Tisha B'Av] mourned the burning of temple (2Ki. 25:8-10; Jer. 52:12-14); "seventh," marked the assassination of Gedaliah (2Ki. 25:22-25; Jer. 41:1-3); "tenth," commemorated beginning of Nebuchadnezzar's siege of Jerusalem (2Ki. 25:1; Jer. 39:1; Ezek. 24:1-2).