Sabbath Readings 2022-2024. By Wyn Laidig (wynlaidig@laidig.com).

Created February 2021

Compile this file in Logos as a Personal Book choosing filetype “Lectionary”. Specify the title as “Sabbath Readings”, or something you want to see, since the title you specify will be visible in the lectionary bar on your logos homepage. To view the lectionary readings from your homepage, select the lectionary from the homepage settings menu. *NOTE: At the time of creation, there is a bug in Logos preventing the lectionary from being added to the homepage unless you are adding in on a Saturday on or after Oct 2, 2021.*

Whenever the resource is opened in Logos, it should open to the weekly readings for the coming Sabbath. If it doesn’t just type “Saturday” in the search bar and it will go to the next Sabbath reading.

A reading plan can be made by selecting this resource to be read beginning October 2, 2021, every Saturday, for 157 weeks.

This is a three-year Lectionary that provides the standard weekly Torah readings on an annual cycle, along with all the rest of Scripture on a three-year cycle. Following this plan, after 3 years, a person will have read the Torah three times and all the rest of Scripture once.

The Biblical calendar used here is not the traditional Jewish (Hillel) Calendar based on a formulation developed in the fourth Century. Instead this calendar is based upon starting each month when the first crescent moon could be visible with the naked eye in Israel. This is most likely how the people of Israel determined the start of each month in Biblical days. Also, the beginning of the year (Day 1 of Month 1) is established by the requirement that the beginning of Passover (the sunset beginning Day 14 of Month 1) must follow the time of the spring equinox in Israel. While this is not prescribed in Scripture, there is some evidence that the Sanhedrin required the presence of the full moon (at Passover) to occur after the equinox. So there is perhaps some ancient tradition to support this. Also, it seems to be a logical way for the people of Israel to have established the new year, even during their time in the wilderness when they didn’t plant barley. The spring equinox is easily observable (the day when the suns shadow falls on an east-west line all though-out the day), and would have been something familiar to the Moses and people of Israel. As a result of the above, this Biblical calendar can occasionally vary by as much as one month from the traditional Jewish dates, which are based on calculations developed in the fourth century, rather than on observation of the crescent moon the vernal equinox. It is hoped that these dates more accurately reflect the true Biblical calendar.

More information on the Biblical calendar can be found [www.loveandinstruction.com](http://www.loveandinstruction.com) and [www.biblicalcalendar.org](http://www.biblicalcalendar.org).

Note that the dates for the feasts for Firstfruits and Shavuot also differ from traditional Jewish reckoning since it seems the most natural reading of Scripture is that Firstfruits falls on the day after the regular Sabbath, which is always on a Sunday. Since the entire section is talking about the week of Unleavened Bread, the natural assumption would be that the Sabbath referred to must fall during the week of Unleavened Bread. (The current Jewish interpretation is that Firstfruits falls on the day after the first day of Unleavened Bread, placing it on Day 16 of Month 1 each year.) The choice of the date for Firstfruits also affects the date for Shavuot, since Shavuot falls exactly seven weeks after Firstfruits. Following the calendar used in this lectionary, Shavuot, like Firstfruits, always falls on a Sunday.