

This week's Audio, Video, and Teaching Notes are posted here.

The Pentateuch: A New Look / Introduction / Class One (Sukkot – The Joy of the Day; Leviticus 23 – The Festivals of YHVH; The Universality of the Festival; I've Been Your God Since Egypt; Return to the Wilderness to Rekindle Your Love; Reading the Torah Publicly Every Seven Years; Gaps in Keeping the Festivals; Three Pilgrimage Festivals; Different Names for Sukkot; At the Turn of the Year; Ezra and Nehemiah – The Time of the Return / Reform; Deuteronomy 31 – The Little Scroll that Moses Wrote; The Five Books; Two Systems of Study & Reading – The Triennial & Annual Cycles of Torah Reading; Introducing a New Series – The Pentateuch: A New Look at the Five Books)

September 25, 2021 – Ross Nichols

The Pentateuch: A New Look / Introduction / Class One

Audio/Video Links:

<https://unitedisraelworldunion.com/the-pentateuch-a-new-look-introduction-class-one/>

<https://www.youtube.com/watch?v=I6aFY3FOSFE>

Teaching Notes Link:

<https://unitedisraelworldunion.com/wp-content/uploads/2021/09/2021.9.25-The-Pentateuch-A-New-Look-Introduction-Class-One.pdf>

TODAY'S INTRODUCTION

-Welcome to United Israel World Union, this is our Sabbath morning scripture study coming to you live from the United Israel Center in Saint Francisville, Louisiana. Many of you are in your own place today, alone, Shabbat Shalom and thank you for joining us this morning. We need one another to help us go through what the world is going through today. I pray that all of you and the ones that you care for remain healthy today and throughout the coronavirus.

-United Israel is pleased to announce a new teaching series for the Jewish calendar year 5782. The entire year will be dedicated to a careful study of the words of the Bible's first five books based upon an honest and objective new look at the Pentateuch. The materials for the weekly lessons will be arranged according to the annual cycle of readings.

-“Read the Bible as though it were something entirely unfamiliar, as though it had not been set before you ready – made... Face the book with a new attitude as something new... Let whatever may happen occur between yourself and it. You do not know which of its sayings and images will overwhelm and mold you... But hold yourself open. Do not believe anything a priori; do not disbelieve anything a priori. Read aloud the words written in the book in front of you; hear the word you utter and let it reach you.” Everette Fox, *The Schocken Bible: Volume 1 – The Five Books of Moses*, New York – 1997.

TEACHING NOTES

-Thanks for joining us today, Hag Sukkot Sameach – Happy Sukkot. Today we'll do a teaching on Sukkot, and I'll also introduce our new series that'll begin officially next Saturday. The reason we say Hag Sukkot Sameach, in Hebrew sameach means joy. One

of the things that is central to Sukkot is joy. We are supposed to rejoice, it's commanded, and we're going to talk about the joy of the day. We are commanded to be in a rejoicing mode for seven days.

-Lev 23: 39 On the first day shall be a solemn rest, and on the eighth day shall be a solemn rest. 40 And you shall take on the first day the fruit of splendid trees, branches of palm trees and boughs of leafy trees and willows of the brook, and you shall rejoice before YHVH your God seven days.

-Deu 16: 13 "You shall keep the Feast of Booths seven days, when you have gathered in the produce from your threshing floor and your winepress. 14 You shall rejoice in your feast, you and your son and your daughter, your male servant and your female servant, the Levite, the sojourner, the fatherless, and the widow who are within your towns. 15 For seven days you shall keep the feast to YHVH your God at the place that YHVH will choose, because YHVH your God will bless you in all your produce and in all the work of your hands, so that you will be altogether joyful.

-What other festival calls for exclusivity of joy, but during these seven days it's a commandment to rejoice and it's one of the major parts of Sukkot in most places. Fall is in the air and it's a time of rejoicing. Today we're talking about the festivals in general but focused on Sukkot. One of the biggest misconceptions regarding Leviticus 23 is that the festivals are often thought of as Jewish festivals, but biblically these are the festivals of YHVH. You could come away with the idea that most of these are intended for the people of Israel, because they often deal with specific historical events associated with the biblical people of Israel. An interesting thing about Sukkot is that it has this other element of being universal. This is a global, universal application of the festive season.

-Zec 14: 16 Then everyone who survives of all the nations that have come against Jerusalem shall go up year after year to worship the King, YHVH of hosts, and to keep the Feast of Booths. 17 And if any of the families of the earth do not go up to Jerusalem to worship the King, YHVH of hosts, there will be no rain on them. 18 And if the family of Egypt does not go up and present themselves, then on them there shall be no rain; there shall be the plague with which YHVH afflicts the nations that do not go up to keep the Feast of Booths. 19 This shall be the punishment to Egypt and the punishment to all the nations that do not go up to keep the Feast of Booths.

-One reason that that might be is that the land of Canaan, Eretz Israel is different and it's dependent upon rain as many other nations are. The Nile is one of the main sources and some commentators feel that they would be ok because they would get their water from another way. The bible says, your land Israel is different in that it is dependent upon the rain and the rain depends upon your obedience and rain is considered one of the blessings. Sukkot will not only be followed in the future, but we also recognize this idea of universality of the festival. Everyone around the world should be keeping Sukkot.

-Hos 12: 9 I am YHVH your God from the land of Egypt; I will again make you dwell in tents, as in the days of the appointed feast. 10 I spoke to the prophets; it was I who multiplied visions, and through the prophets gave parables.

-This starts out, I've been your God since Egypt, where he made a name for himself. Hosea also speaks of this idea of returning to the tents. Wooing the people of Israel from among the nations back into the wilderness like it's a love relationship. Like a couple going back on their anniversary to the place where they met and fell in love. In the story of the people of Israel, the place where that love is kindled is in the wilderness and

they're dwelling in these sukkots. This idea of God bringing them into that place again, to rekindle and recommit to this covenant idea. A lot of the bible deals with the wilderness and one of the key components to the five books is a section that begins in Exodus 3 / 4 and runs all the way through the end of Deuteronomy. In that body of literature, you are smack dab in the wilderness where most of this experience take's most of the five books. Sometimes when people are having a tough time spiritually, they're said to be having a wilderness experience, where they mean that it's really dry and they're grumbling.

-I want you to think about a wilderness experience, which is in a remarkable way, the closest that the people ever got to God. It's where they fell in love and met God. One of the features that's significant about the festival of Sukkot is that it's during this season that the Torah is read. The teaching is to be read publicly during the festival of Sukkot every seven years. I'm making a connection between Sukkot and our upcoming year journey to learn the five books and I'm pulling them together with this connection. It's during Sukkot that the five books, the Torah, the teaching is to be read publicly.

-Deu 31: 9 Then Moses wrote this law and gave it to the priests, the sons of Levi, who carried the ark of the covenant of YHVH, and to all the elders of Israel. 10 And Moses commanded them, "At the end of every seven years, at the set time in the year of release, at the Feast of Booths, 11 when all Israel comes to appear before YHVH your God at the place that he will choose, you shall read this law before all Israel in their hearing. 12 Assemble the people, men, women, and little ones, and the sojourner within your towns, that they may hear and learn to fear YHVH your God, and be careful to do all the words of this law, 13 and that their children, who have not known it, may hear and learn to fear YHVH your God, as long as you live in the land that you are going over the Jordan to possess."

-It's not every year but it is always at this set time every seven years. This time is separated out. Notice the effect that's intended to be brought about by this public reading of the scripture. What's it supposed to do? It's for those who may not have experienced this or may not know the story. All of the people will gather that they may hear and learn to revere YHVH your God and to observe faithfully. It's intended to bring about something quite incredible. What's to be read every seven years, is it Genesis 1:1 – Deuteronomy 34:12, or is it something else? What we do have in scripture is one example that stands out of a public reading of this Torah.

-Neh 7: 73 So the priests, the Levites, the gatekeepers, the singers, some of the people, the temple servants, and all Israel, lived in their towns. And when the seventh month had come, the people of Israel were in their towns.

-Neh 8: 1 And all the people gathered as one man into the square before the Water Gate. And they told Ezra the scribe to bring the Book of the Law of Moses that YHVH had commanded Israel. 2 So Ezra the priest brought the Law before the assembly, both men and women and all who could understand what they heard, on the first day of the seventh month. 3 And he read from it facing the square before the Water Gate from early morning until midday, in the presence of the men and the women and those who could understand. And the ears of all the people were attentive to the Book of the Law. 4 And Ezra the scribe stood on a wooden platform that they had made for the purpose. And beside him stood Mattithiah, Shema, Anaijah, Uriah, Hilkiyah, and Maaseiah on his right hand, and Pedaiah, Mishael, Malchijah, Hashum, Hashbaddanah, Zechariah, and Meshullam on his left hand. 5 And Ezra opened the book in the sight of all the people, for he was above all

the people, and as he opened it all the people stood. 6 And Ezra blessed YHVH, the great God, and all the people answered, "Amen, Amen," lifting up their hands. And they bowed their heads and worshiped YHVH with their faces to the ground. 7 Also Jeshua, Bani, Sherebiah, Jamin, Akkub, Shabbethai, Hodiah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, the Levites, helped the people to understand the Law, while the people remained in their places. 8 They read from the book, from the Law of God, clearly, and they gave the sense, so that the people understood the reading.

-The idea is that in Nehemiah 8 the people are all assembled, and the Torah is read and this public reading of scripture takes place over a period of about half a day; from the morning until about mid-day. That's not going to give you enough time to read Genesis 1:1 through Deuteronomy 34:12. This was on the first day of the seventh month. Sukkot and the public reading of the Torah is to take place during Sukkot, which is the 15th of the seventh month.

-Neh 8: 13 On the second day the heads of fathers' houses of all the people, with the priests and the Levites, came together to Ezra the scribe in order to study the words of the Law. 14 And they found it written in the Law that YHVH had commanded by Moses that the people of Israel should dwell in booths during the feast of the seventh month, 15 and that they should proclaim it and publish it in all their towns and in Jerusalem, "Go out to the hills and bring branches of olive, wild olive, myrtle, palm, and other leafy trees to make booths, as it is written." 16 So the people went out and brought them and made booths for themselves, each on his roof, and in their courts and in the courts of the house of God, and in the square at the Water Gate and in the square at the Gate of Ephraim. 17 And all the assembly of those who had returned from the captivity made booths and lived in the booths, for from the days of Jeshua the son of Nun to that day the people of Israel had not done so. And there was very great rejoicing. 18 And day by day, from the first day to the last day, he read from the Book of the Law of God. They kept the feast seven days, and on the eighth day there was a solemn assembly, according to the rule.

-We are talking about the days of Nehemiah, and it says, the Israelites had not done so since the days of Joshua ben Nun. It's not just that they didn't do Sukkot, they didn't do Passover either.

-2Kin 23: 22 For no such Passover had been kept since the days of the judges who judged Israel, or during all the days of the kings of Israel or of the kings of Judah.

-2Chr 35: 18 No Passover like it had been kept in Israel since the days of Samuel the prophet. None of the kings of Israel had kept such a Passover as was kept by Josiah, and the priests and the Levites, and all Judah and Israel who were present, and the inhabitants of Jerusalem.

-When this Passover takes place, some suggest that this was really done well and that's what's being remarked on. But the idea that's being conveyed by these texts here on Passover and in Nehemiah 8 dealing with Sukkot is that they weren't being kept according to scripture. The idea in Nehemiah 8 says they had a special gathering on the eighth day of the gathering as written.

-Lev 23: 39 "On the fifteenth day of the seventh month, when you have gathered in the produce of the land, you shall celebrate the feast of YHVH seven days. On the first day shall be a solemn rest, and on the eighth day shall be a solemn rest.

-Num 29: 35 "On the eighth day you shall have a solemn assembly. You shall not do any ordinary work,

-Lev 23: 36 For seven days you shall present food offerings to YHVH. On the eighth day you shall hold a holy convocation and present a food offering to YHVH. It is a solemn assembly; you shall not do any ordinary work.

-This is present in Leviticus and Numbers, Deuteronomy's version that describes this festival season does not mention this.

-Deu 16: 13 "You shall keep the Feast of Booths seven days, when you have gathered in the produce from your threshing floor and your winepress. 14 You shall rejoice in your feast, you and your son and your daughter, your male servant and your female servant, the Levite, the sojourner, the fatherless, and the widow who are within your towns. 15 For seven days you shall keep the feast to YHVH your God at the place that YHVH will choose, because YHVH your God will bless you in all your produce and in all the work of your hands, so that you will be altogether joyful.

-Notice here it doesn't include reference to the first or the eighth day.

-1Kin 8: 2 And all the men of Israel assembled to King Solomon at the feast in the month Ethanim, which is the seventh month. 3 And all the elders of Israel came, and the priests took up the ark. 4 And they brought up the ark of YHVH, the tent of meeting, and all the holy vessels that were in the tent; the priests and the Levites brought them up.

-Sukkot ultimately becomes known as the feast and it is certainly the feast of the seventh month.

-1Kin 8: 65 So Solomon held the feast at that time, and all Israel with him, a great assembly, from Lebo-hamath to the Brook of Egypt, before YHVH our God, seven days. 66 On the eighth day he sent the people away, and they blessed the king and went to their homes joyful and glad of heart for all the goodness that YHVH had shown to David his servant and to Israel his people.

-In some texts it appears that this is a seven-day festival called Sukkot and the chief part of that is that you'll dwell in booths to remind you of the wilderness experience. In some text we get the idea that there was something special done on the eighth day. It's important to recognize that throughout the biblical period people assumed that these were kept in a concise manner and without interruption, but that's simply not the case. For other names and texts that deal with the festival of Sukkot let's look further.

-Exo 23: 14 "Three times in the year you shall keep a feast to me. 15 You shall keep the Feast of Unleavened Bread. As I commanded you, you shall eat unleavened bread for seven days at the appointed time in the month of Abib, for in it you came out of Egypt. None shall appear before me empty-handed. 16 You shall keep the Feast of Harvest, of the firstfruits of your labor, of what you sow in the field. You shall keep the Feast of Ingathering at the end of the year, when you gather in from the field the fruit of your labor. 17 Three times in the year shall all your males appear before Adonai YHVH.

-These three festivals are called Pilgrimage Festivals, so for all three, Passover, Shavuot, and Sukkot all the males are to go to Jerusalem. Do you leave the women? I don't think so, we have evidence that entire families would make this trek. Part of the reason that you need to bring everybody, bring your kids, is because part of the festival is to read aloud the teaching. Your kids will read and listen and this will cause them to learn and so forth.

-Exo 34: 22 You shall observe the Feast of Weeks, the firstfruits of wheat harvest, and the Feast of Ingathering at the year's end. 23 Three times in the year shall all your males appear before YHVH God, the God of Israel. 24 For I will cast out nations before you

and enlarge your borders; no one shall covet your land, when you go up to appear before YHVH your God three times in the year.

-Sukkot is one of the three Pilgrimage Festivals and I think that it's one of the most important at the turn of the year because of this idea that the people would hear and learn to fear and observe the teaching during this time. Every seven years it would be like a reset for them and most of the people would be present for this during a Pilgrimage Festival. Some of the people who are listening to me are part of the Hebrew Torah Reading Team. Every year for the past several years, the Hebrew Torah Reading Team has read through continuously, with no breaks and a schedule of reading times. They begin in Genesis 1:1 and read it all the way through in Hebrew through Deuteronomy 34:12. In fact, they are doing that right now, they are doing their round the clock reading. You can join the Hebrew Torah Reading Team if you want to practice your reading skills. If you're interested in that you can email me, and I will connect you with the team.

-In the public reading and study in Nehemiah 8 there was a reading and a description, and an interpretation and understanding that was conveyed. We are dealing with the public reading of the teaching, and it's evolved over time since the return in the time of Ezra and Nehemiah. I do think that the text is being honest that Sukkot was not kept at least as it was written / intended from Joshua the son of Nun up until the time of Ezra and Nehemiah. I think that there was a gap there. I also think that this seven-year cycle of reading of the Torah, that was not going on either. Were the stipulations for the year of release kept properly in the biblical narratives? No, so it's likely that they skipped over this reading of the teaching as well. The idea is that from the time of Ezra and Nehemiah, Ezra reads in Nehemiah 8 the teaching and it's also confirmed at least in tradition that Ezra reinstated the liturgy and so forth. We do get the idea that Ezra is a righteous man.

-Ezr 7: 6 this Ezra went up from Babylonia. He was a scribe skilled in the Law of Moses that YHVH, the God of Israel, had given, and the king granted him all that he asked, for the hand of YHVH his God was on him. 10 For Ezra had set his heart to study the Law of YHVH, and to do it and to teach his statutes and rules in Israel.

-We get this idea that Ezra the scribe is excellent and righteous and Jewish literature is big on Ezra. If you read Ezra and Nehemiah, you will see that what takes place at that period is a sort of revival, a rededication. They're attempting to straighten things out after the Exile. They want to follow the teaching. They haven't done well before this, but they are now back in the land, and they want to make it work. If you read Ezra and Nehemiah, it's like a surprise and they read and they learned in the book of the Torah of Moses that they're supposed to do this. It's what happens, people have wandered off the path and the way you get back on the path is you get back in the book and that's why it's established to read it publicly and so forth.

-If you read Ezra chapter 7-10 and Nehemiah 8..., these are examples of what takes place in this reform. So, tradition attributes the arrangement of the synagogue liturgy, and particularly the practice of the public reading of the Pentateuch to Ezra. We do have some things that we do know and that certain traditions developed, and I think that it went something like this.

-The little scroll that Moses wrote, in Deuteronomy 31 it says he wrote it until he finished it to the very end. Somebody else is telling us that, not Moses. It says that he gives the scroll to the Levites and tells them to put it in the side of the ark or beside the ark where it's to be kept. It says that he completed the Torah to the very end, and we still have three

chapters left in Deuteronomy. What was in the little scroll? Was the little scroll what they read in the year of release at Sukkot every seven years?

-Deu 31: 9 Then Moses wrote this law and gave it to the priests, the sons of Levi, who carried the ark of the covenant of YHVH, and to all the elders of Israel. 10 And Moses commanded them, "At the end of every seven years, at the set time in the year of release, at the Feast of Booths, 11 when all Israel comes to appear before YHVH your God at the place that he will choose, you shall read this law before all Israel in their hearing. 12 Assemble the people, men, women, and little ones, and the sojourner within your towns, that they may hear and learn to fear YHVH your God, and be careful to do all the words of this law, 13 and that their children, who have not known it, may hear and learn to fear YHVH your God, as long as you live in the land that you are going over the Jordan to possess."

-Per tradition, Ezra is the one who reinitiated these public readings to make sure that it was covered, that the people heard the reading of the Torah; but there are several theories as to how we got to the place where we are, to where you and I are going to work through the Pentateuch in a whole year. How do you go from there and what was the process? The five books known to us as the Pentateuch, popularly known as the Torah, Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, they ultimately become known as, or called the Torah of Moses. I want you distinguish between the little scroll that Moses wrote and the larger body of material. We're going through the bigger body of material for a year.

-Together, these sacred texts, the little book that Moses wrote and other sacred histories, some of which could be ascribed to Moses as well; they get collected and collated into the Pentateuch, the five books which we are going to study. This is where we are going to focus and it's these five books that at least from the time, I'm talking early, BCE, that this becomes the collection. It is looked at, studied, and read as the Book of Books. A system of reading and study can be traced back more than 2,000 years for these five books. Actually, there were two systems of covering this material. The first system is from the land of Israel, and it grows up from the soil if you will, and another system that came out of Babylon. There are two systems of study and reading for the Torah.

-The one from the land of Israel is attested for in Jewish literature and is a cycle that's called the Palestinian Cycle and it's a triennial cycle, meaning that it took the people three to three and a half years to read through the five books. That is the one that developed from the land of Israel. This is the earliest system. We as a group, years ago actually went through this at several different excursions on our study cycles. The three-and-a-half-year triennial cycle is this oldest. It's the earliest method whereby you would study the five books. This was the practice in the land of Israel in the New Testament times, the second temple period.

-Luk 4: 16 And he came to Nazareth, where he had been brought up. And as was his custom, he went to the synagogue on the Sabbath day, and he stood up to read. 17 And the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written, 18 "The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, 19 to proclaim the year of the Lord's favor."

-This cycle of reading, which did include reading from the prophets, is the triennial cycle. It's not the annual cycle of reading. Throughout the New Testament scriptures when it says, and after the reading of the law and the prophets, which occurred in the book of Acts several times, it's talking about this cycle of reading, not the annual cycle. One thing we learn from ancient sources is that whenever the reading cycle is described in Jewish literature for instance, it tells us that most of the readings, the weekly Parsha is about twenty verses. It's because you would have up to seven readers who had to read at least three verses, which is what the Talmud and the Mishna tell us. This is a triennial cycle of readings. In the Leningrad Codex, the oldest complete Hebrew Bible Manuscript, there are markings that tell us where those original readings from the synagogue were. If you want to see a chart that has all of that in it, look at my academia page and it gives everyone one of those readings with the prophet reading attached to it.

-In my own Hebrew Bible, which is based upon the Leningrad Codex, the scribal notations indicate the following number and locations for the 167 sedarim. Each of these would be the start of a weekly Torah portion. I am listing them here with the familiar chapter and verse location so that you can mark them in your Bible.

Genesis – 45 Sedarim

1.1; 2.4; 3.22; 5.1; 6.9; 8.1; 8.15; 9.18; 11.1; 12.1; 14.1; 15.1; 16.1; 17.1; 18.1; 19.1; 20.1; 21.1; 22.1; 24.1; 24.42; 25.1; 25.19; 27.1; 27.28; 28.10; 29.31; 30.22; 31.3; 32.4; 33.18; 35.9; 37.1; 38.1; 39.1; 40.1; 41.1; 41.38; 42.18; 43.14; 44.18; 46.28; 48.1; 49.1; 49.27

Exodus – 33 Sedarim

1.1; 2.1; 3.1; 4.18; 6.2; 7.8; 8.16; 10.1; 11.1; 12.29; 13.1; 14.15; 16.4; 16.28; 18.1; 19.6; 21.1; 22.24; 23.20; 25.1; 26.1; 26.31; 27.20; 29.1; 30.1; 31.1; 32.15; 34.1; 34.27; 35.30; 37.1; 38.21; 39.33

Leviticus – 25 Sedarim

1.1; 4.1; 5.1; 6.12; 8.1; 10.8; 11.1; 12.1; 13.29; 14.1; 14.33; 15.1; 15.25; 17.1; 18.1; 19.1; 19.23; 21.1; 22.17; 23.9; 24.1; 25.14; 25.35; 26.3; 27.2

Numbers – 33 Sedarim

1.1; 2.1; 3.1; 4.17; 5.11; 6.1; 6.22; 7.48; 8.1; 10.1; 11.16; 11.23; 13.1; 14.11; 15.1; 16.1; 17.16; 19.1; 20.14; 22.2; 23.10; 25.1; 25.10; 26.52; 27.15; 28.26; 30.2; 31.1; 31.25; 32.1; 33.1; 34.1; 35.9

Deuteronomy – 31 Sedarim

1.1; 2.1; 2.31; 3.23; 4.25; 4.41; 6.4; 7.12; 9.1; 10.1; 11.10; 12.20; 13.2; 14.1; 15.7; 16.18; 17.14; 18.14; 20.10; 21.10; 22.6; 23.10; 23.22; 24.19; 26.1; 28.1; 29.9; 30.11; 31.14; 32.1; 33.1

-So based upon the divisions above, one would study Genesis 1.1 – 2.3 in the first week of the Torah cycle, 2.4 – 3.21 in the second week etc.

-The second system is the one that we are going to follow for our present study, because it allows us to move through the material in an organized fashion in the period of one year. Where did that come from? This particular system, the annual cycle of Torah readings is generally attributed to a Rabbi by the name of Abba Arikha, 3rd century Rabbi of the Common Era, 175 to 247 CE is when he lived. He brought about the transition from the triennial cycle of reading to the annual cycle of reading and he's in Babylon. It originates in Babylon and his work is fascinating. Much of the current liturgy that's practiced in modern Judaism today can be tracked to this particular Rabbi.

-This system by Rabbi Arikha is 54 different readings. Based on the development of this particular cycle, on festivals you're going to be dealing with special readings. So, we'll incorporate that into our year long journey. The festivals and what are the readings associated with that, and on normal Sabbaths you cover the next reading according to the annual cycle. There are some Reform Synagogues that follow a triennial cycle of readings and not the annual cycle. Most Orthodox and Conservative Congregations follow the annual cycle of readings. Some of the Reform Synagogues follow a triennial cycle, it's not the authentic, it's broken down and voted on by a group of Reform Rabbis. It's an excellent section and it get you through the Torah in three years and they can dive deep that way and study...

-There are special readings for the festivals and some Sabbaths contain two readings combined to make it all work out so that you can get it done in a full year. Over the course of a year from Tishri to Tishri we will cover the entire five books and this festive year will be concluded with Simchat Torah. This annual cycle of reading each week will follow the United Israel Jewish calendar which shows every Sabbath with the reading and that's what we're going to be studying. I want you to read ahead so that you know the material. These classes will demonstrate the beauty and the artistry of the Pentateuch as we have it.

-Psa 119: 18 Open my eyes, that I may behold wondrous things out of your Torah.

-We are going to be looking at this beautiful document which has so inspired all of us, but we're also going to acknowledge the contributions and advances of biblical scholarship. We're not going to shy away from what have we learned from the scholars. This doesn't mean that it's going to be a totally intellectual exercise. I believe and I'm looking for a true and informed decision about these texts. We're going to look at the beauty and the artistry, but we're also going to look at the scientific advances and the academic advances.

-This study is going to pull together so much that we have going on and I'm excited about it. (1) I mentioned the Hebrew Torah Reading Team, if you're interested in listening in to the reading of the Torah portions, look at the Hebrew Torah Reading Team. You can join up and do this and be part of that exercise. (2) It's going to put us on the same page, and we'll also make use of these calendars and you'll be able to read ahead. Beginning this coming week, I want to make sure that you know when we publish the bulletin, we're going to announce the Torah reading, and this is what's coming up the next week and you'll have all week. My intention is to put out the bulletin on Mondays and Monday will point you to the coming Saturday.

-We have some other ideas that have to do with helping you learn the Torah reading for the upcoming week. Another thing that we have is John Perry "Baruch" made a set of Tweets a few years back when you could only have 140 characters. I asked Baruch if he could write a summary for each Torah Portion in the annual cycle of readings and he said he could do that. On our United Israel Twitter feed we're going to be launching every week the 140-character summary of the Torah reading. That's pretty cool.

-I encourage you to read ahead. The Hebrew Torah Reading Team is also something I want to remind you of. You need no other materials other than your bible and your presence. I do recommend the Hertz Pentateuch, called the Pentateuch and Haftorahs, edited by J. H. Hertz. You can find these on Amazon and on my latest UIWU blog, I posted about this. You can get it and here is the link.

-Since we will be covering material from the Biblical texts, all that is required is a Bible. We will be recommending various books and articles throughout the year-long course, but these are optional. As a start we highly recommend Hertz's commentary.[2] This work by the late, Chief Rabbi of the British Empire is a classic work and is widely available. It is available new from Amazon for \$39.95,

<https://www.amazon.com/Pentateuch-Haftorahs-English-Translation-Commentary/dp/0900689218/> but they also list more than 80 used copies for as little as \$6.38. We also recommend Dr. James Tabor's, The Book of Genesis, which is also available on Amazon.[3] <https://www.amazon.com/Book-Genesis-Translation-Transparent-English/dp/B08GFX3N8W/>

-Regarding Genesis and Dr. James Tabor, is that next week he's teaching. James Tabor will be teaching the first class on our new study of the Pentateuch. So, don't miss James Tabor on Bereshit, Genesis 1:1 – 6:8. I'll be in Germany with Dave and Patty Tyler chasing down the oldest manuscript of the bible ever, so Dr. Tabor will be teaching. In terms of this class, don't miss a single weekly lesson. If you miss the live it's ok because I'm going to upload the video and audio files and it's also available on iTunes. There is no excuse for you missing it if you want to listen. You'll have these up every week and they'll be a whole year's worth.

-I have a lot of idea's about how to make this particular study very interesting and informative. So, I really hope that you will join us beginning next Saturday, and I really do hope that all of you have a wonderful rest of Sukkot, and you experience joy and rejoicing over the next few days as we prepare to begin again in Genesis. Our new series again is going to be called, The Pentateuch: A New Look at the Five Books. Join us next Saturday.

Shabbat Shalom, Shavua Tov, have a beautiful week.

THIS WEEK IN TORAH

SEPTEMBER 21-28, 2021

Sukkot / Feast of Tabernacles & Shemini Atzeret: (Leviticus 23:1-2; Leviticus 23:33-44; Numbers 29:12-39) YHVH spoke to Moses, saying, "Speak to the people of Israel and say to them, These are the appointed feasts of YHVH that you shall proclaim as holy convocations; they are my appointed feasts which you shall proclaim at the time appointed for them. The fifteenth day of the seventh month shall be a holy convocation. On the first day and eight day of the festival is a sacred assembly and you shall do no customary work on it. You shall gather in the fruit, make offerings unto YHVH and dwell in booths for seven days. "Shavua Tov" and Have a Great Week!

"This Week in Torah" FB Page: <https://www.facebook.com/groups/571648826269105/>

From the Wilderness to Sukkot – Faith and the Coming Redemption (Simple Faith; The Beginning of Freedom; What is Faith; The Faith of: Abraham & Sarah, Moses & Tziporah, and Israel in the Wilderness; The Three Pilgrimage Festivals; Faith During Sukkot; Sukkot and the Coming Redemption; Global Unity; Torah and the Haftorah; Readings on Sukkot; Sukkah and the Kingdom of David; A View Forward to Redemption)

October 20, 2019 – David Tyler

Audio/Video Link:

<https://www.youtube.com/watch?v=hus9T5rldSY>

UIWU ANNOUNCEMENT:

The Moses Scroll book release date of 8 March 2021 was purposely chosen. Moses Shapira died on 8 March 1884, and as far as we know, the last public sighting of his scroll was 8 March 1889. It seemed apropos to share the scroll anew with the world on that same fateful day.



<https://themosesscroll.com/>

<https://www.amazon.com/Moses-Scroll-Ross-K-Nichols/dp/1736613405/?pldnSite=1>

<https://www.youtube.com/watch?v=Iud2k6HwTL4&t=16s>

<https://www.facebook.com/themosesscroll/videos/535074677630755>

UPCOMING EVENTS

-Blossoming Rose Israel Tours (2022): <https://blossomingrose.org/>

-Walking the Ancient Paths – (2022): Tabor – Nichols Israel Tour March 4-15, 2022;

<https://unitedisraelworldunion.com/israel-tours/>; <https://blossomingrose.org/2022-walking-the-ancient-paths/>

-UNCC Mt. Zion Archaeological Project, Dig Mt. Zion (2022): June/July 2022;

<https://digmountzion.uncc.edu/>, <https://www.facebook.com/groups/digmountzion/>

-Accessible Adventure Israel Tour – (2022): Nichols – Young; October 17 – 27, 2022;

<https://blossomingrose.org/accessible-adventure-israel-tour-2022/>

& <https://www.youtube.com/watch?v=gyUGXC4fUvU>

UNITED ISRAEL WORLD UNION (UIWU) WEBSITES

-UIWU Official Website / YouTube Website / Facebook Website:

<https://unitedisraelworldunion.com/> (UIWU Main Website)

<https://www.youtube.com/channel/UCq31WAlio9zC1eXDzrEVzlg> (YouTube Videos)

<https://www.facebook.com/groups/unitedisraelworldunion/> (UIWU Facebook)

-UIWU Founder, United Nations Correspondent, Author, (1903 – 2003) David Horowitz:

[https://en.wikipedia.org/wiki/David_Horowitz_\(author\)](https://en.wikipedia.org/wiki/David_Horowitz_(author))

<https://jamestabor.com/the-extraordinary-life-of-david-horowitz-documented-at-last/>

<https://unitedisraelworldunion.com/category/remembering-david-horowitz/>

-UIWU President, Biblical Scholar/Professor at UNCC, Tabor Blog, Dr. James D. Tabor:

<https://jamestabor.com/>

https://en.wikipedia.org/wiki/James_Tabor

https://www.youtube.com/results?search_query=james+tabor

-UIWU Executive Vice-President, Historian, Researcher, Author, Ralph Buntyn:

<https://unitedisraelworldunion.com/category/remembering-david-horowitz/>

<https://www.amazon.com/Book-David-Horowitz-Nations-Founder/dp/1630515833>

https://www.youtube.com/results?search_query=ralph+buntyn

-UIWU Vice-President, Weekly Teaching and Study Sessions, Ross Nichols:
<https://unitedisraelworldunion.com/author/rknichols/>
<https://rossknichols.com/about-ross-nichols/>
<https://www.youtube.com/channel/UCq31WAlio9zC1eXDzrEVzlg>
-UIWU Vice-President, Temple Beth Shalom, Hickory, NC, Rabbi Dennis Jones:
<https://www.hickoryjewishcenter.com/index.html>
<https://www.facebook.com/pages/Hickory-Jewish-CenterTemple-Beth/125461817509689> & <https://unitedisraelworldunion.com/faith-without-borders/>
-UIWU Ministers/Board Directors, UI Center Northeast, Rome, NY, Dave & Patty Tyler:
<https://www.facebook.com/UIWUNortheast>
<https://www.youtube.com/watch?v=6BsCXrGttxo> (The Song of Moses by Patricia Tyler)
-UIWU Historical Research Specialist, Weekly Teachings, Author, Jodell Onstott:
https://www.youtube.com/results?search_query=jodell+onstott
<https://www.amazon.com/YHWH-Exists-Jodell-Onstott/dp/0975337505>
-UIWU Audio/Visual Technical Support, Weekly Teachings/Meals, Dave & Sherry Cole
-UIWU UI Minister, Weekly Teachings, UI Bulletin Contributor, Ronnie Fulcher
-UIWU Board Director, United Israel Bulletin Contributor, Betty Givin
-UIWU Music Minister, Weekly Teachings, Glenn Chatterton
-UIWU Scribe, Weekly Teaching Notes, This Week in Torah FB, John “Baruch” Perry
-UIWU Teaching Notes Facebook Page: <https://www.facebook.com/UIWU-Teaching-Notes-103999335011360>
-A 115 Page Summary of UI “Weekly Teaching Notes” (April 2007 to August 2021)
<https://www.facebook.com/groups/unitedisraelworldunion/permalink/1300354300382921>
-This Week in Torah / Facebook: <https://www.facebook.com/groups/571648826269105/>

FRIENDS OF UNITED ISRAEL WORLD UNION

-Blossoming Rose, Official Curator of UI Biblical Tamar Park, Dr. DeWayne Coxson:
<https://blossomingrose.org/>
https://www.facebook.com/groups/97078180601/?ref=group_browser
<https://www.youtube.com/watch?v=VLCdRzFRy90> (Biblical Tamar – 7 Periods)
https://www.youtube.com/results?search_query=biblical+tamar+park+israel
-Kol Yehuda, Facebook United 2 Restore, Israeli Tour Guide, Hanoch Young:
<https://www.kolyehuda.com/>
<https://www.facebook.com/groups/470824226357829/>
https://www.youtube.com/results?search_query=hanoch+young+israel
-Truth2U, Tanakh Tours, The Kingdom Chronicles, Talk Radio Host, Jono Vandor:
<https://www.truth2u.org/author/admin/>
<https://truth2u.org/category/james-tabor/> (Gleanings from Genesis, with Tabor/Nichols)
<https://truth2u.org/2021/01/15/the-moses-scroll-a-new-book-by-ross-k-nichols/>
<https://israelnewstalkradio.com/news-anchor-jono-vandor/>
<https://www.facebook.com/Truth2Uorg-116835708352238>
-Film Director, Producer, Freelance Journalist, Author, Simcha Jacobovici:
<https://www.facebook.com/groups/57979546982/>
https://en.wikipedia.org/wiki/Simcha_Jacobovici
https://www.youtube.com/results?search_query=Simcha+Jacobovici
-Archaeologist, Professor of Practice at UNCC, Dr. Shimon Gibson:

https://www.youtube.com/results?search_query=shimon+gibson

<https://history.uncc.edu/people/dr-shimon-gibson>

https://en.wikipedia.org/wiki/Shimon_Gibson

[-Nehemia's Wall, Uncovering Ancient Hebrew Sources of Faith, Nehemia Gordan](#)

[https://www.nehemiaswall.com/;](https://www.nehemiaswall.com/)

https://www.youtube.com/results?search_query=nehemia+gordan