

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

Roots of Faith – Class Six (Introducing the Davidic Messiah; Hebrew Parallelism; The Root of Jesse; A Banner to/for the Nations; Regathering the Outcasts / Dispersed of Israel and Judah; Dating the Time Period of Isaiah 11:1 – 12:6; The Spirit of YHVH is Upon Him; A Righteous King from the Tent of David; The Spirit of Counsel and Might is Upon Him; High Hopes for Eliakim; The Government is on His Shoulder; Josiah by Name; The Seven Spirits; Hope Not for a Descendant of David; My Servant David shall be King Over Them; Introducing a Survey of Messianic Texts)

September 30, 2023 – Ross Nichols

Audio/Video Links:

<https://unitedisraelworldunion.com/roots-of-faith-isaiah-episode-six/> &

<https://www.youtube.com/watch?v=CHNKJmncF1s>

Teaching Notes Link:

<https://unitedisraelworldunion.com/wp-content/uploads/2023/09/2023.9.30-Roots-of-Faith-Class-Six.pdf>

INTRODUCTION

-Welcome to our series on The Prophet Isaiah. This series embarks on an enlightening journey, delving deep into the life and times of one of the most influential prophets in biblical history. Isaiah's words have resonated through the ages. His profound prophecies, remarkably preserved at Qumran and frequently echoed in the New Testament, underscore his unparalleled significance in Jewish and Christian traditions. But who was Isaiah, the man behind these powerful words? The Book of Isaiah is a testament to a prophet's life lived in turbulent times, a reflection of his profound relationship with God, and a testament to his undying hope for his people.

-We are presently in an ongoing study on Isaiah. Not just the book of Isaiah, we are dealing with and bringing in other texts that shed light on the Book of Isaiah and the life and times of Isaiah ben Amoz. The eighth century BCE prophet. We are dealing with a period of four kings' reigns. Concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

-This study will focus on chapters 1 – 39 because they give off every evidence of being set in the eighth century BCE and have historical material and connections to the time and person of Isaiah. We do have one ruler that's mentioned in chapter 40 – 66, but Cyrus comes from a period much later. We also have two challenges in our study, our material is not laid out chronologically and we also have gaps in timing.

-Current videos in The Prophet Isaiah Series are found on Ross's YouTube page:

https://www.youtube.com/watch?v=ZXOQDbB2mj8&list=PLzmkIBloXBL9AgGYA7KQBVk8ph6Gn_YjH

TEACHING NOTES

-Today is class six in our Isaiah series and is titled "Roots of Faith".

-**Introducing the Davidic Messiah**

-Isa 11: 1 There shall come forth a shoot from the stump of Jesse, and a branch from his roots shall bear fruit. 2 And the Spirit of the LORD shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and the fear of the LORD. 3 And his delight shall be in the fear of the LORD. He shall not judge by what his eyes see, or decide disputes by what his ears hear, 4 but with righteousness he shall judge the poor, and decide with equity for the meek of the earth; and he shall strike the earth with the rod of his mouth, and with the breath of his lips he shall kill the wicked. 5 Righteousness shall be the belt of his waist, and faithfulness the belt of his loins. 6 The wolf shall dwell with the lamb, and the leopard shall lie down with the young goat, and the calf and the lion and the fattened calf together; and a little child shall lead them. 7 The cow and the bear shall graze; their young shall lie down together; and the lion shall eat straw like the ox. 8 The nursing child shall play over the hole of the cobra, and the weaned child shall put his hand on the adder's den. 9 They shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of the LORD as the waters cover the sea. 10 In that day the root of Jesse, who shall stand as a signal for the peoples--of him shall the nations inquire, and his resting place shall be glorious. 11 In that day the Lord will extend his hand yet a second time to recover the remnant that remains of his people, from Assyria, from Egypt, from Pathros, from Cush, from Elam, from Shinar, from Hamath, and from the coastlands of the sea. 12 He will raise a signal for the nations and will assemble the banished of Israel, and gather the dispersed of Judah from the four corners of the earth. 13 The jealousy of Ephraim shall depart, and those who harass Judah shall be cut off; Ephraim shall not be jealous of Judah, and Judah shall not harass Ephraim. 14 But they shall swoop down on the shoulder of the Philistines in the west, and together they shall plunder the people of the east. They shall put out their hand against Edom and Moab, and the Ammonites shall obey them. 15 And the LORD will utterly destroy the tongue of the Sea of Egypt, and will wave his hand over the River with his scorching breath, and strike it into seven channels, and he will lead people across in sandals. 16 And there will be a highway from Assyria for the remnant that remains of his people, as there was for Israel when they came up from the land of Egypt.

-Isa 12: 1 You will say in that day: "I will give thanks to you, O LORD, for though you were angry with me, your anger turned away, that you might comfort me. 2 "Behold, God is my salvation; I will trust, and will not be afraid; for the LORD GOD is my strength and my song, and he has become my salvation." 3 With joy you will draw water from the wells of salvation. 4 And you will say in that day: "Give thanks to the LORD, call upon his name, make known his deeds among the peoples, proclaim that his name is exalted. 5 "Sing praises to the LORD, for he has done gloriously; let this be made known in all the earth. 6 Shout, and sing for joy, O inhabitant of Zion, for great in your midst is the Holy One of Israel."

-Isaiah 11:1 – 12:6 is one of the premiere pieces in all of ancient literature and is considered to be what we would characterize as messianic. It describes seemingly a singular eschatological figure known to both Jews and Christians as the Messiah. But the title, the name, the designation “Messiah” occurs nowhere in this passage. It’s considered to be a description of the ideal Davidic messiah / ruler. But the name David doesn’t appear anywhere in this text. Today, we’ll bring up some things that will take us into a discussion and ultimately into a series of what are to be considered messianic passages in the Hebrew bible.

-Hebrew Parallelism

-In Isaiah 11:1 we are introduced to what is called in biblical Hebrew parallelism. We have a description followed by a description both describing the same person/thing. In this case it is a figure. The first part of this Hebrew parallelism calls this figure the rod or shoot from the stump / stock of Jesse. The second part of this Hebrew parallelism calls the same figure a branch from his roots. How do we interpret this? Whose roots are we talking about? If we overlay these and look at both Hebrew parallelisms on top of one another, we can quickly see that this is this and that is that. The rod/shoot in the first half is the branch of the second half. Both of these terms describe this particular figure. We know where this branch is from. Almost everyone of faith who comes to this believes that they already know either who this is or from whom this person descends. We need to be careful and read this text as if we didn't have the answer written in the column of your beautiful study bible. Let's look at the text and think about it. Whoever this branch / shoot / rod is comes from the stump / trunk of Jesse, which is David's father.

-The Root of Jesse

-In Isaiah 11:10, the same rod / shoot from the same stump / stock is the same branch from Jesse's roots. Notice that this same figure is called the root of Jesse. Not the fruit of Jesse. The root of Jesse. The Spirit of YHVH will rest this shoot / branch / root from Jesse. This particular figure has the Spirit of YHVH upon them. This person will be a righteous judge. His message will possess the power to slay the wicked but is not described as wielding a sword or spear or a weapon. Like Isaiah's vision in Isaiah 2, there are no weapons. The spears and the swords have been turned into implements of farming. This person will slay the bad with the words of his mouth and the breath of his lips. This message from this one seemingly leads to an era of peace and knowledge.

-A Banner to/for the Nations

-If the root of Jesse is indeed the rod / shoot from the trunk / stem / stock, and also if this person is the branch from his roots. I suggest to you that all three of these describe the same singular figure. Then this particular shoot / branch / root who is standing for an ensign or a banner of the peoples. This figure is standing for a banner of or for the people. What does that mean? The nations / people are going to seek this particular figure. The goyim will seek him. Additionally, in an attempt to assemble the outcasts of Israel, to gather the dispersed of Judah it says that an ensign is lifted to/for the nations. The root of Jesse is the ensign of the peoples. Then it says this ensign is lifted. Is there a connection between the two? Could be. We want the texts to speak to us. We want to read the text and allow the texts to interpret the texts. Why look somewhere else for an understanding if we see within the same texts the same words / phrases? Let's play these options out.

-Regathering the Outcasts / Dispersed of Israel and Judah

-The assembly and gathering of Israel and Judah, the outcasts and the dispersed is a second time. It is a second reach, a second attempt to bring back the outcasts and the dispersed of Israel and Judah. When was the first? Somehow there are two times in which the process whereby the outcasts and the dispersed are brought back. Do we have to look solely to the Book of Isaiah for the answers? The days of the life and times of Isaiah are told in several different books of the biblical texts. Amos might have played in because he and Isaiah were both prophets in the days of Uzziah. Perhaps Hosea has something to say or other contemporary biblical personalities.

-Dating the Time Period of Isaiah 11:1 – 12:6

-When do we place the texts of Isaiah 11:1 – 12:6? Do we know for certain that this text is contemporary to Amos the 8th century BCE prophet? Read the Book of Isaiah critically and allow the texts to say what it says without over interpreting it, or inserting your own ideas which are foreign to the texts. Read it for what it says and let it speak to you and it will tell you certain passages which are not contemporary to the 8th century BCE. If you read Isaiah 13 & 14, it pushes you to the Babylonian Period. It seems these texts are collected within other texts which do reflect the 8th century BCE. We've pointed out that Isaiah 40 – 66 seem to be beyond the 8th century BCE. The only historical personality mentioned in Second Isaiah is a Persian ruler by the name of Cyrus. God calls Cyrus his anointed one in Isaiah 45. In Isaiah 11:1 – 12:6, there's no clear language that puts this prophetic text in context. No ruler is mentioned. Immediately following this text is Isaiah 13 – 19 coming to us in the form of what's called burdens or pronouncements against / to the nations surrounding, Babylon etc. Some of those come from different periods as well. Isaiah 13:17 mentions the Medes. The Medes came in at a later period. Isaiah 20 – 39, bring us in and out of historical settings, flashing us forward and then back again. In Isaiah 20, we're told that Isaiah walked naked through the streets for three years. Some of these texts are early and some are late and it's not necessarily in order.

-The Spirit of YHVH is Upon Him

-If Isaiah 11:1 – 12:6 can be dated to Isaiah's time, the 8th century BCE, then we have to ask who is the one on whom the Spirit of YHVH rests? Is it a contemporary king? If you say no, you might be right in thinking that it looks forward to an eschatological messianic figure. Or maybe it's someone that Isaiah anticipated would be born in his day? The shoot / rod from the stem / stump of Jesse, the branch which will grow from his roots, the root of Jesse is most often associated with a descendant of David the celebrated king, the son of Jesse. But is that what we're looking at here? Is this describing a righteous king of the Davidic dynasty?

-A Righteous King from the Tent of David

-Isa 16: 5 then a throne will be established in steadfast love, and on it will sit in faithfulness in the tent of David one who judges and seeks justice and is swift to do righteousness."

-If Isaiah 16:5 is speaking of a king that is coming, a throne that is yet to be manifested in loving kindness, in truth in the tent of David. The tent of David is not really about a sukkah, but there is another passage about David that mentions sukkah. In the tent of David, the throne that will be established has to do with the Davidic dynasty. It's in David's tent, not someone else's.

-Amo 9: 11 "In that day I will raise up the booth of David that is fallen and repair its breaches, and raise up its ruins and rebuild it as in the days of old, 12 that they may possess the remnant of Edom and all the nations who are called by my name," declares the LORD who does this.

-Are these prophets who live and work and prophesy at the same time, are they looking beyond the option of the day? Are they seeing a yet to be manifest king of the line of David? Is it someone in their day? Remember that Isaiah and Amos overlap. I have a hard time imagining that Isaiah and Amos are describing a contemporary king. We do have in their day, Uzziah. Amos does look forward to a restoration of the Davidic house or the prophecy in Amos 9 comes from a time when the Davidic house needs to be restored. If you read at that time that I will cause the tent of David to stand up and repair

it in the days when they still had Uzziah, Jotham, Ahaz, and Hezekiah, they would have said, what do you mean restore the tent of David? Is it talking about a king beyond, from the time when kings reigned or is it put in at a time once the Davidic house is seemingly no more?

-The same question applies to Isaiah. Remember in Isaiah's day the kingdom is not cut off. It is cut off at some point later. Hezekiah is a godly king from everything that we read and is one of the greatest kings. Perhaps only bettered in behavior by Josiah who would come a hundred years later. Was Isaiah 11:1 – 12:6 written during the reign of Uzziah and it's looking forward to a righteous king? We don't read a lot about Jotham. Ahaz is not the righteous king that everyone would expect. Hezekiah – maybe. There is much to be said about how righteous Hezekiah is.

-What about one of the children that are born to Isaiah? Could Isaiah 11:1 – 12:6 be talking about one of these other children? Maybe even a child of Isaiah, we don't know. Is Isaiah of the royal house? Jeremiah, we know that he is a priest, the son of a priest, the priest of Anathoth. We don't get that with Isaiah. In Isaiah 8:16 it says it talks about how these are the children that the LORD has given me for signs and portents in Israel. Could it be that Isaiah is talking about one of those children, whether his children or another child who is to be born in his time? We know from Isaiah 7:14, as far as a literal reading of the text, it's not looking forward to a birth that's going to happen hundreds and hundreds of years later, he says – behold the young maiden is pregnant and she is going to bring forth a sign. This is going to be a sign for Ahaz. Could this child that's born at that time be the child that we anticipate?

-The Spirit of Counsel and Might is Upon Him

-Isa 9: 6 For to us a child is born, to us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. 7 Of the increase of his government and of peace there will be no end, on the throne of David and over his kingdom, to establish it and to uphold it with justice and with righteousness from this time forth and forevermore.

-One of the things to describe the child here is that he's a counselor. In Isaiah 11, when it speaks of this one that has the Spirit of God, the Spirit of YHVH is upon him, the Spirit of counsel and might. Could the Isaiah 9 figure who's being described here, his name and what he's going to accomplish tell a story? In Isaiah 11, the Spirit of counsel is on this one.

-High Hopes for Eliakim

-Also, in the air at the time, begins a story from 2Kings 18:17+, the same story is covered / begins in Isaiah 36:35+. The Assyrians are coming, and it's in the days of Hezekiah when the Assyrians dispatched a messenger boy. He and the army around him come to the Judeans and he tells them to just surrender. One of the people dispatched to go talk to him is the king's boy, Hezekiah's son. Hezekiah is a good king, a righteous king. Hilkiyah the priest has a son whose name is Eliakim. He is one of the ones dispatched to meet with the Assyrian who's telling the people to surrender. The people have high hopes for Eliakim as noted in the book of Isaiah. In context, in 2Kings 18 the phrase counsel and might is used by the Assyrian.

-Here we have the Assyrian presenting the counsel and might, but the prophetic image is of a different counsel and might. The counsel and might that the Judeans need to trust is in the one on whom the Spirit of YHVH rests. That is the counsel and might, not the

Assyrian that's at the gate. How do I know from Isaiah's day, there's high hopes for Eliakim?

-Isa 22: 20 In that day I will call my servant Eliakim the son of Hilkiyah, 21 and I will clothe him with your robe, and will bind your sash on him, and will commit your authority to his hand. And he shall be a father to the inhabitants of Jerusalem and to the house of Judah. 22 And I will place on his shoulder the key of the house of David. He shall open, and none shall shut; and he shall shut, and none shall open. 23 And I will fasten him like a peg in a secure place, and he will become a throne of honor to his father's house. 24 And they will hang on him the whole honor of his father's house, the offspring and issue, every small vessel, from the cups to all the flagons. 25 In that day, declares the LORD of hosts, the peg that was fastened in a secure place will give way, and it will be cut down and fall, and the load that was on it will be cut off, for the LORD has spoken."

-The Government is on His Shoulder

-What's this talking about? Part of this is pretty obvious. The government, the key to the house of David is passed to Eliakim. It's interesting that in Isaiah 11 it talks about one who is expected to have the government on his shoulder. That is the precise phrase, if Isaiah 11:1 – 12:6 is in the days of the 8th century BCE. The language seems to connect these two. Isaiah 9:5 – the government is on his shoulder. Isaiah 22:22 – the kingdom, the key of the house of David is upon his shoulder. Hezekiah as great as he was, and Eliakim however great he turned out, did not achieve what Isaiah 11:1 – 12:6 described as this particular person achieving.

-Josiah by Name

-So, maybe Isaiah 11:1 – 12:6 touches the language and the people and the personalities and the clues of the day, but maybe it still looks forward anticipating another one to come? It could be that Isaiah and Amos look forward into the future and they see a hundred years to the birth of Josiah? Could it be that they anticipated this figure that would accomplish all these things, that it was Josiah? In 1Kings 13, in the days of Jeroboam, the king of the Northern Kingdom, a prophet came forward and predicted that a righteous king of the house of David is coming and he is named, Josiah by name. This prophecy was almost three hundred years in advance. Could Isaiah have been looking forward, maybe in a hundred years? Maybe that's what he sees?

-The Seven Spirits

-The question is, upon whom does the Spirit of YHVH rest? In Isaiah 11, if we break down the number of Spirits mentioned, they number seven. The Spirit of YHVH is described with seven attributes / titles / names. If you want to study this from a later biblical writer, look at Zechariah 3 & 4 where he has various visions of the Spirits. Isaiah 11 is often interpreted by bible interpreters as being associated with the seven spirits / manifestations of the Spirit. Is the figure upon whom the Spirit of YHVH rests in all its manifestations, a descendant of David according to the texts? Remember that David is not mentioned, but Jesse his father is. It would have been easy to say David if it meant David. Isaiah mentions David in Isaiah 16:5 which we've already talked about. In this case he mentions Jesse. Is the language pointing in the right direction to identify this figure as a descendant of David or is it pointing somewhere else? I know what people think it's pointing to. This is a question to make us think. Read the text and ask. Would

you call that person as coming from the root or the trunk of their father? Our coming shoot / branch is from the stump / stock of Jesse, called the root of Jesse.

-We get the Spirit of wisdom coming upon Joshua when he takes over after Moses' death in Deuteronomy 34:9. You can also put together the Spirit of wisdom and understanding and knowledge. (Exodus 36:1; Deuteronomy 1:13; 4:6; 1Kings 3:12) With this figure it also talks about the fear of YHVH. The beginning of wisdom is the fear of YHVH. This figure has and relies upon the fear of YHVH. Justice and righteousness, plays into the characteristics in word and deed and the timing of this figure when the Spirit rests upon them. Is Isaiah 16:5 another description of the same figure we read about in Isaiah 11:1 – 12:6 or is it a different figure? We tend to conflate all messianic passages into one messianic figure. Is he a judge? Is he a priest? Is he a king? Is he a prophet? Yes – all in the same guy and it is... That may not be what the bible suggests. Do we have evidence that there is more than one of these figures? Is this study of messianic figures maybe a little more complex than the sheet in the back of our study bible?

-Hope Not for a Descendant of David

-Isaiah 11 depicts a rod, a shoot from the stump / stock of Jesse, a branch from Jesse's roots (plural). Isaiah 11:10 calls this figure the root of Jesse, not the fruit of Jesse. By the time of the end of the Kingdom of Judah we start to see another idea presented.

Something changes and perhaps for good reason an idea develops because of witnessing repeated failures. Perhaps the people of the day said, we have another descendant of David coming. Please God no, not another one. By the time we get to Jeremiah's day, the kings of the line of David are killing prophets with swords. They've killed the prophets of God. Throughout history, how many good kings did we see? This is not even considering that God didn't even want a human monarchy in the first place. Let's say that he agrees to it and puts some stipulations in place, and they bring it about. However, every time they get another bad king. I believe something happens and some prophets maybe begin to hear from God and hope that it's not a descendant of David but David himself. That would be ok, right? This is at the end of the kingdom with the last king of Judah in Jeremiah's day. The last kings' sons are killed in front of him, and his eyes are poked out and he's taken captive to Babylon.

-My Servant David shall be King Over Them

-Jer 30: 9 But they shall serve the LORD their God and David their king, whom I will raise up for them.

-At some point, it's not a descendant of David, I'm literally going to raise up David. Jeremiah's not the only one to see this. Another person sees this late. Perhaps this happens when the tree is wacked down? In another class, the people will ask, what happened to that promised David? What about they'll always be, a descendant of David? What happened to that? God is going to raise up David himself.

-Eze 34: 23 And I will set up over them one shepherd, my servant David, and he shall feed them: he shall feed them and be their shepherd. 24 And I, the LORD, will be their God, and my servant David shall be prince among them. I am the LORD; I have spoken.

-Remember that Ezekiel is late. Many study bibles and theologians say this is the messiah. Is it somebody other than David? Some say, this means the son of David. Some other David?

-Eze 37: 24 "My servant David shall be king over them, and they shall all have one shepherd. They shall walk in my rules and be careful to obey my statutes. 25 They shall

dwelt in the land that I gave to my servant Jacob, where your fathers lived. They and their children and their children's children shall dwell there forever, and David my servant shall be their prince forever.

-Could it be that these prophets looked forward to a king of the line of David. A descendant of David? The Davidic dynasty. At the end, when the prophets looked forward somethings manifested before their eyes. In some prophecies they saw David himself, not a son of David. Some seem to see an ideal Davidic king. They are going to try it again. Remember Jeconiah is carried away and his seed / line is cut off. It's a mess. If you asked to see a vision of the monarchy, you'd see a tree cut off at the stump. Isaiah sees in Isaiah 11:1 – 12:6 a sprout / rod coming from the root / trunk / stump / the failed tree of Jesse.

-Let's put our heads and hearts into this to see what the texts of the bible say. Who are we looking for? Is it David? Is it a descendant of David? Is it another? Does Genesis 49:24 predict that a messiah from Joseph. Is the word messiah even used? Where is the word messiah? Where do we get this idea? Some would say, we have to look at the messianic expectations in the biblical period. No, we don't. Why? Because they were wrong and farfetched. We have messianic ideas in all sorts of period pieces. We have messianic ideas in the Talmud. Is he going to be from the dead or from the living? Hillel says there's not going to be a messiah because every prophecy about the messiah was fulfilled by Hezekiah. Akiva named Bar Kokhba the messiah. Why? What does Bar Kokhba even mean? Who said we're looking for a messiah? Whose son will he be? If he's to be the son of David, is Psalm 110 a "Messianic Psalm"? Does David call this figure Lord?

-Introducing a Survey of Messianic Texts

-Beginning next week, a survey of the texts of the Tanakh, considered messianic begins. Isaiah, Jeremiah, Ezekiel, Hosea, Joel, Amos, Nahem, Micah, what do all these books say? What are we looking for? Is it David? Is it a son of David? Is it another? I'm going to put three texts side by side.

ISAIAH 11: 6 – 9	ISAIAH 65: 25	HABAKKUK 2: 14
<p>6 The wolf shall dwell with the lamb, and the leopard shall lie down with the young goat, and the calf and the lion and the fattened calf together; and a little child shall lead them. 7 The cow and the bear shall graze; their young shall lie down together; and the lion shall eat straw like the ox. 8 The nursing child shall play over the hole of the cobra, and the weaned child shall put his hand on</p>	<p>25 The wolf and the lamb shall graze together; the lion shall eat straw like the ox, and dust shall be the serpent's food. They shall not hurt or destroy in all my holy mountain," says the LORD.</p>	<p>14 For the earth will be filled with the knowledge of the glory of the LORD as the waters cover the sea.</p>

<p>the adder's den. 9 They shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of the LORD as the waters cover the sea.</p>		
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-Isaiah 11: 6-9; Isaiah 65: 25; and Habakkuk 2: 14. Whenever we study these prophetic texts, we have to be able to look at various things side by side. If we compare Isaiah 11: 6-9 with Isaiah 65: 25 you'll notice, we have similar language that I've highlighted in bold. I've even said that the text of Isaiah 40 – 66 seem to be from another writer, but the language of these particular texts the language is similar. Some would propose this indicates the same hand. That could very well be. Both Isaiah 11 & 65 depict this utopian age, a return to Eden basically. The lion will eat straw like an ox. Whoever this figure is, when they bring in this era of peace, with it also is manifested the knowledge of God will cover the earth as the waters cover the sea. May that be in our day! May we live to see such times. Until it's manifested, could we not begin to work on our little piece of it? I think we could.

Shabbat Shalom, Chag Sukkot Sameach

THIS WEEK IN TORAH

SEPTEMBER 30 – OCTOBER 8, 2023

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.



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

Audio/Video Links:

<https://unitedisraelworldunion.com/the-pentateuch-a-new-look-introduction-class-one/> & <https://www.youtube.com/watch?v=l6aFY3FOSFE>

Teaching Notes Link:

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

UPCOMING EVENTS

-Blossoming Rose Israel Tours (2023): <https://blossomingrose.org/>

-Tanakh Tours – Egypt / Jordan, October 31 – November 12, 2023: Jono Vandor & Ross Nichols, <https://www.tanakhtours.com/biblical-egypt-jordan-tour/> & <https://www.youtube.com/watch?v=MwVIZvqHq-I>

-Tanakh Tours – Israel, November 12 – November 19, 2023: Jono Vandor & Ross Nichols, <https://www.tanakhtours.com/tanakh-tour-november-2021/>

-Skeptics & Scholars Expedition 2024, October 27 – November 4, 2024: Derek Lambert – Host of MythVision, Ross Nichols – UIWU, and Neal Sendlak – Gnostic Informant <https://www.lipkintours.com/index.php?dir=site&page=catalog&op=item&cs=3487>

-James Tabor Blog: <https://jamestabor.com/>

-James Tabor YouTube Channel: <https://www.youtube.com/user/jamestaborvideos>

-Ross K. Nichols YouTube Channel: <https://www.youtube.com/channel/UC9-ZXSjHKN6L0N4EbjhJ2fA>

-UIWU YouTube Channel:

<https://www.youtube.com/channel/UCq31WAlio9zC1eXDzrEVzlg/featured>

-Ross and Jono LIVE: Hebrew Bible Insights YouTube Channel:

<https://www.youtube.com/playlist?list=PLzmkIBloXBL8ZPUPmjr5sJ-N4cRvKnDL>

-The Moses Scroll – Authors Blog

<https://themosesscroll.com/authors-blog/>