

Begin Again: Returning to Scripture with Fresh Attention

Read with us. Watch the complete release:

https://www.youtube.com/watch?v=v52-FL_oIWY

The ending becomes an invitation

Finishing a reading can feel like putting a book away. Simchat Torah gives us a different picture: the Torah-reading cycle reaches its end and begins again. We share this teaching because returning to Scripture can be an act of attentive joy rather than a sign that we have failed to learn it the first time.

Keep the celebration's identity clear

Simchat Torah is a later Jewish celebration of completing and restarting the annual Torah-reading cycle. It is distinct from the Torah-commanded festivals. Sukkot belongs to the festival instructions in Leviticus 23; we should not make the later celebration identical with it. Jewish practice deserves to be described on its own terms before we speak about what it prompts in our own reading.

Read, listen, begin again

Deuteronomy 31:9-13 places public Torah reading within Israel's covenant life. Read that passage, then the ending of Deuteronomy and the opening of Genesis. What does the movement from one to the other help you hear? Our teaching follows this reading path while distinguishing Scripture from later Jewish custom.

Our reading toward Jesus

John 7 places Jesus at Sukkot. It does not establish that He observed the later Simchat Torah celebration. When we read Scripture toward Jesus, we identify that as our Christian reading. John 1, John 5 and Luke 24 belong to that part of the conversation; they do not erase the Jewish celebration's own meaning.

Source notes

Scripture: Leviticus 23; Deuteronomy 31 and 34; Genesis 1; John 1, 5 and 7; Luke 24. The teaching distinguishes commanded festivals, later Jewish practice and MMAB's theological application. Watch the complete teaching for its fuller explanation and qualifications.

All our teaching remains free. Voluntary support: ko-fi.com/modernmindancientbook