

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

Torah – Authors – Class Two (Associating Our Lives with the Ancient Texts; Going Inside the Scriptures; Letting the Authors Speak for Themselves; The Psalms of David; The First-Person Words of Daniel, Isaiah, and Jeremiah; The Distinction Between Scribe (Third-Person) and Prophet (First-Person); Applying the Same Method to the Moses Material – The Five Books of Moses; What Did Moses Write – Discerning the Hand of Moses; The Third-Person Narratives of Exodus, Leviticus, and Numbers; Deuteronomy's First-Person Narratives; Moses Constructs an Ark; Moses Spoke Beyond the Jordan – Examples of Late Biblical Editors; The Scroll of Moses)

**August 15, 2020 – Ross Nichols**

**Torah – Authors – Class Two**

Audio/Video/Dialogue Links:

<https://www.youtube.com/watch?v=5OhVphaOFMg>

<https://unitedisrael.org/torah-authors-class-two/>

<https://www.facebook.com/watch/live/?v=1213817942308305>

### **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.

-We are currently in a new teaching series called, "Torah" where I want to talk about everything Torah. My intention with this series is to go where I've never gone before in a teaching series. I want to bring to light much of what I've been studying for the past several years, because this group can handle this subject matter. Though it's not a traditional series on the Torah, there will be some of that. This will be an in-depth study of Torah. In "The Ten Words" series we looked at textual inconsistencies, comparing Exodus 20 and Deuteronomy 5 side by side and we will continue this in our "Torah" series. UIWU has an educational outreach and our purpose is to provide good, solid, informative exegesis of the text of the Bible. All of us are here because we are deep students of scripture.

-What we are witnessing in the world on the positive side within fundamental religious people is a broad category of seekers. People who are searching deeply for truth who have tough questions that no one is willing to answer. We hope to answer some of these difficult questions in this study on the Torah. More people are waking up daily, and people are being drawn to Torah because of a deep desire for answers and a close and careful study of scripture.

### **TEACHING NOTES**

-The overwhelming response to last week's class says to me that people are excited about this study and are looking forward to a deeper dive into the Book of Books, into the book that we all love and seek to live our lives according to. Today is the second class of our series, Torah and I have called today's class, Authors. This is the most important material that I have ever taught as it takes things to a new level. This is foundational and I honestly believe that this will change how we view scripture in a positive way. The tools you'll be learning over the next several weeks and the material I'll be presenting will be helpful in all sorts of ways. How do we in the modern world associate our lives with these ancient texts?

-Scripture is written over many generations by many authors coming from the biblical world. This is the greatest text that has ever been written in the history of man. In this study you will be shown things that you haven't noticed before. You'll be given solutions to problems, answers to questions, and a careful look at the Hebrew Bible as told by the writers there of. The only textbook you will need is the Hebrew Bible. We will be talking from the text, literally from the words, in connection with the words, and on the basis of the words of the scriptures themselves. The answers to the bible's questions are in the bible themselves. Today we will share the bible from the perspective of the authors themselves and looking at the depth of the texts. Imagine yourself inside the text looking around, going inside the scriptures. Men have imposed their views on the texts and it's an outside in view. I want to allow the bible, the authors of the text to speak for itself about what it is they want us to know. Try not to assume you know where I'm going and allow me to introduce the scriptures because I have prayed about and carefully prepared what text to include, what order to reveal them, and many examples in the arrangement I want to present them. I really want to get into the text. This material, more than anything I've covered requires the attention of everyone.

-Let us allow the biblical authors themselves to speak for themselves. Credit will be given where credit is due and to whom credit is due. From this point forward, because of what you will see in today's class, you will no longer be able to attribute wrongly the words of someone, whether known or unknown, to a known figure who up to this point has assumed is the author. The Hebrew Scriptures were written over a long time by multiple authors. The Bible contains books that are written by or attributed to singular authors such as Daniel, Isaiah, and Jeremiah.

-Other books are written by or attributed to multiple authors such as the Book of Psalms. It's often attributed to the celebrated King David, the son of Jesse. Rabbinic literature says that Moses wrote the Torah and David gave to us the Psalms. A careful reading of the Psalms clearly shows that the Psalms consisting of five separate books and written by many authors and include the sons of Korah, Asaph, Ethan, Heman, Solomon, Moses, and the celebrated King David, the sweet Psalmist of Israel. Of the 150 Psalms, 37 of these can be attributed to David (A Psalm of David). Nothing moves me more than the Psalms of David. I am reading the words of David and all the stories of my childhood and of David the ruddy boy whose chosen from the sheepfolds to lead God's people who is forever the standard upon which all the other kings are measured. To read his first-person words and the crying of his heart is enormously powerful. David was a man after God's own heart. There is something about connecting with the most famous people in scripture and reading their literal words.

-There are other works in the Bible that are associated with singular authors. Today I want to demonstrate to you and let you see it with your own eyes, that some books which are attributed to a singular person, through tradition or whatever, indicate to us and say themselves that they are not only from the hand of that person named in the title but also indicate they are from the hand of another.

-Dan 1: 1 In the third year of the reign of Jehoiakim king of Judah, Nebuchadnezzar king of Babylon came to Jerusalem and besieged it. 2 And the Lord gave Jehoiakim king of Judah into his hand, with some of the vessels of the house of God. And he brought them to the land of Shinar, to the house of his god, and placed the vessels in the treasury of his god.

-This is a historical statement and puts us in a certain time, In the third year of the reign of Jehoiakim king of Judah. We know where we are on the map and which players we are dealing with.

-Dan 1: 6 Among these were Daniel, Hananiah, Mishael, and Azariah of the tribe of Judah.

-This story begins to tell of the life and times of certain captives which were taken by Nebuchadnezzar king of Babylon and among them is a young one by the name of Daniel.

-Dan 1: 9 And God gave Daniel favor and compassion in the sight of the chief of the eunuchs, 11 Then Daniel said to the steward whom the chief of the eunuchs had assigned over Daniel, Hananiah, Mishael, and Azariah, 21 And Daniel was there until the first year of King Cyrus.

-Dan 2: 13 So the decree went out, and the wise men were about to be killed; and they sought Daniel and his companions, to kill them.

-Notice all these references are referring to Daniel. This book begins with a historical setting that is referencing the life and times of Daniel and his companions and this style will go on for several chapters. We are reading text which are written about Daniel and the events surrounding his life and times. These words are not written by Daniel. This is a third-person account of Daniel's life and times. This first author writes Daniel chapter 1 to chapter 6 and then we something different begin to happen in the text.

-Dan 7: 1 In the first year of Belshazzar king of Babylon, Daniel saw a dream and visions of his head as he lay in his bed. Then he wrote down the dream and told the sum of the matter. 2 Daniel declared, "I saw in my vision by night, and behold, the four winds of heaven were stirring up the great sea. 3 And four great beasts came up out of the sea, different from one another. 4 The first was like a lion and had eagles' wings. Then as I looked its wings were plucked off, and it was lifted up from the ground and made to stand on two feet like a man, and the mind of a man was given to it.

-In the previous chapters we had references to the words of Daniel, but you had words of Daniel reported in the third person. There is mention of a dream and they call to Daniel and he said unto them. Those are reports of Daniels words in the third person, from someone other than Daniel. Beginning in Chapter 7 we are getting into material written by the wise one himself and there is a difference from the first six chapters. I'm not talking or questioning inspiration here, I'm talking today about authorship and showing you how to identify the hand of the one.

-Dan 7: 15 "As for me, Daniel, my spirit within me was anxious, and the visions of my head alarmed me. 16 I approached one of those who stood there and asked him the truth concerning all this. So he told me and made known to me the interpretation of the things.

19 "Then I desired to know the truth about the fourth beast, which was different from all the rest, exceedingly terrifying, with its teeth of iron and claws of bronze, and which devoured and broke in pieces and stamped what was left with its feet,

-Dan 8: 1 In the third year of the reign of King Belshazzar a vision appeared to me, Daniel, after that which appeared to me at the first. 2 And I saw in the vision; and when I saw, I was in Susa the citadel, which is in the province of Elam. And I saw in the vision, and I was at the Ulai canal.

-Dan 9: 1 In the first year of Darius the son of Ahasuerus, by descent a Mede, who was made king over the realm of the Chaldeans-- 2 in the first year of his reign, I, Daniel, perceived in the books the number of years that, according to the word of YHVH to Jeremiah the prophet, must pass before the end of the desolations of Jerusalem, namely, seventy years. 3 Then I turned my face to the Lord God, seeking him by prayer and pleas for mercy with fasting and sackcloth and ashes. 4 I prayed to YHVH my God and made confession, saying, "O Lord, the great and awesome God, who keeps covenant and steadfast love with those who love him and keep his commandments, 5 we have sinned and done wrong and acted wickedly and rebelled, turning aside from your commandments and rules.

-Dan 10: 2 In those days I, Daniel, was mourning for three weeks. 3 I ate no delicacies, no meat or wine entered my mouth, nor did I anoint myself at all, for the full three weeks.

-Dan 11: 1 "And as for me, in the first year of Darius the Mede, I stood up to confirm and strengthen him. 2 "And now I will show you the truth. Behold, three more kings shall arise in Persia, and a fourth shall be far richer than all of them. And when he has become strong through his riches, he shall stir up all against the kingdom of Greece.

-Dan 12: 4 But you, Daniel, shut up the words and seal the book, until the time of the end. Many shall run to and fro, and knowledge shall increase." 5 Then I, Daniel, looked, and behold, two others stood, one on this bank of the stream and one on that bank of the stream.

-I want you to see the distinction that I'm showing you that there is an indicator, let the text tell us when Daniel is speaking and when Daniel is not. There is nothing wrong with saying that Daniel did not write chapters 1 through 6 of the Book of Daniel, but in chapter 7 we are witnessing the very words of Daniel the wise one. I don't want you to be an outsider looking in at the text, I want you to be on the inside and a part of the texts. I am showing you the distinction between scribe and prophet.

-Isa 6: 1 In the year that King Uzziah died I saw the Lord sitting upon a throne, high and lifted up; and the train of his robe filled the temple. 2 Above him stood the seraphim. Each had six wings: with two he covered his face, and with two he covered his feet, and with two he flew. 3 And one called to another and said: "Holy, holy, holy is YHVH of hosts; the whole earth is full of his glory!" 4 And the foundations of the thresholds shook at the voice of him who called, and the house was filled with smoke.

-Isa 7: 3 And YHVH said to Isaiah, "Go out to meet Ahaz, you and Shear-jashub your son, at the end of the conduit of the upper pool on the highway to the Washer's Field. 4 And say to him, 'Be careful, be quiet, do not fear, and do not let your heart be faint because of these two smoldering stumps of firebrands, at the fierce anger of Rezin and Syria and the son of Remaliah.

-This is third person; someone is telling us a story about what YHVH told to Isaiah. If Isaiah were telling this story it would say like it did in chapter 6, then YHVH said unto me.

-Isa 8: 1 Then YHVH said to me, "Take a large tablet and write on it in common characters, 'Belonging to Maher-shalal-hash-baz.' 2 And I will get reliable witnesses, Uriah the priest and Zechariah the son of Jeberechiah, to attest for me."

-Here is shifts back to the first person. This is Isaiah speaking. I go through the text with different colors and indicate where the prophet is speaking or where it's the narrator speaking. When I notice that I am reading the words of the prophet himself, with out a doubt I'm paying attention. Here we know what we know because the words, in connection with the words, and on the basis of the words themselves reveals this to us.

-Isa 8: 5 YHVH spoke to me again: 6 "Because this people has refused the waters of Shiloah that flow gently, and rejoice over Rezin and the son of Remaliah, 11 For YHVH spoke thus to me with his strong hand upon me, and warned me not to walk in the way of this people, saying:

-I want you to see the distinct hands within the text. This will be more important as we begin to teach because what you will find within the biblical text is various discrepancies, difficulties, and problems and you will seek to understand how to reconcile these texts. I ask myself; do I have among these a first-person account? You will be amazed as we work through some of the difficulties where people have been arguing among one another for thousands of years. Many time's one of the arguments is based on a first-person account and the other is not. This is important.

-Jer 1: 1 The words of Jeremiah, the son of Hilkiyah, one of the priests who were in Anathoth in the land of Benjamin, 2 to whom the word of YHVH came in the days of Josiah the son of Amon, king of Judah, in the thirteenth year of his reign. 3 It came also in the days of Jehoiakim the son of Josiah, king of Judah, and until the end of the eleventh year of Zedekiah, the son of Josiah, king of Judah, until the captivity of Jerusalem in the fifth month. (These are not the words of Jeremiah)

-Jer 1: 4 Now the word of YHVH came to me, saying, 5 "Before I formed you in the womb I knew you, and before you were born I consecrated you; I appointed you a prophet to the nations." 6 Then I said, "Ah, Adonai YHVH! Behold, I do not know how to speak, for I am only a youth." 7 But YHVH said to me, "Do not say, 'I am only a youth'; for to all to whom I send you, you shall go, and whatever I command you, you shall speak. (This is the beginning of Jeremiah's first-person account.)

-Jer 1: 11 And the word of YHVH came to me, saying, "Jeremiah, what do you see?" And I said, "I see an almond branch." 12 Then YHVH said to me, "You have seen well, for I am watching over my word to perform it." 13 The word of YHVH came to me a second time, saying, "What do you see?" And I said, "I see a boiling pot, facing away from the north." 14 Then YHVH said to me, "Out of the north disaster shall be let loose upon all the inhabitants of the land. 15 For behold, I am calling all the tribes of the kingdoms of the north, declares YHVH, and they shall come, and every one shall set his throne at the entrance of the gates of Jerusalem, against all its walls all around and against all the cities of Judah.

-Jer 2: 1 The word of YHVH came to me, saying, 2 "Go and proclaim in the hearing of Jerusalem, Thus says YHVH, "I remember the devotion of your youth, your love as a bride, how you followed me in the wilderness, in a land not sown.

-Jer 3: 6 YHVH said to me in the days of King Josiah: "Have you seen what she did, that faithless one, Israel, how she went up on every high hill and under every green tree, and there played the whore? 11 And YHVH said to me, "Faithless Israel has shown herself more righteous than treacherous Judah.

-Within the words of the prophets we have a mixture between first-person and third-person writings within the books. Not only does the bible tell us that Jeremiah had a scribe by the name of Baruch the son of Neriah that he used at times but not all the time. How we know this is that when Jeremiah uses Baruch the son of Neriah the bible tells us. The bible doesn't say that Baruch wrote everything. These could be parts of Jeremiah written by Jeremiah himself.

-What the compiler of this material does, what the person does who writes in the third person, they had several visions and writings of Daniel and they incorporated that into their history book and attributed it to Daniel. This is the Book of Daniel and it concerns the life and times of Daniel and here are some of his words embedded in the texts. I want you to recognize the distinction but don't go further than the bible allows us to go. We will make note of certain things, but we are not going to make assumptions. Saying that all the third person material in Jeremiah is written by Baruch is an assumption. We know certain sections are written by Baruch because the bible tells us that, but for the other third person narratives we simply don't know, so don't assume.

-Within the books of the prophets we have a record of the words and deeds of that prophet, sometimes according to their own hand and at times, according to the hands of another. At times we encounter within the biblical text historical and biographical information and at times we are privileged to autobiographical material. When I read Jeremiah's words, "And YHVH said to me", that's powerful. I love stories that other people tell about Jeremiah and of their words and deeds, but when I get to a first-person narrative, I know I'm at the source of that prophet and not another. The other work can be that of a historian, or the narrators voice but it's not the source itself. We know that biblical writers use sources. We know that David mentions the Book of Jasher, the book of the upright. The Bible sometimes uses sources that we no longer have. Within the books that we do have we have traces of the prophet themselves.

-My series is on the Torah; can the same method be applied to Torah that we just demonstrated with Daniel, Isaiah, and Jeremiah? Yes, it can, and it must be, if we are going to allow the authors to speak for themselves. The most popular view is that many people believe the five Books of Moses, the Torah, Genesis 1:1 – Deuteronomy 34:12, are only written by Moses and that he wrote every word within that collection; most would say this is the conservative orthodox position. Many have said this is the only position allowed and if you deviate from this then you're a heretic. A liberal view says that there are other hands within the five Books of Moses. I'm going to allow the bible to speak and tell us who wrote it. Liberal is rooted in an idea that means free, where a person is not bound to the text and takes liberties that aren't allowed.

-Can we apply the same method to the Torah that we used to look at Daniel, Isaiah, and Jeremiah? Join me on the quest to find the hand of Moses within the five books attributed to him, the Moses material. What did Moses write and what did he not write? We will now begin to assess and analyze the Moses material. We are looking for evidence of historical, biographical and autobiographical material about Moses and the events associated with his time and activities. Whether his words and deeds as reported by

someone other than Moses in the third person. We will look for and you will see what Moses himself wrote. Nowhere in the text does it say Moses wrote all the Moses material. We are looking for evidence of Moses material written by Moses and not another and will show the distinction between the two. We are not talking about inspired texts; we are only talking about authorship. I want to know what the prophet said. What did Moses say?

-Num 12: 3 Now the man Moses was very meek, more than all people who were on the face of the earth.

-This is written in the third person and not likely written by the meekest man on all the earth.

-Deu 34: 10 And there has not arisen a prophet since in Israel like Moses, whom YHVH knew face to face, 11 none like him for all the signs and the wonders that YHVH sent him to do in the land of Egypt, to Pharaoh and to all his servants and to all his land, 12 and for all the mighty power and all the great deeds of terror that Moses did in the sight of all Israel.

-What a tribute. Who wrote this? It's in the third person, and there has not arisen a prophet since in Israel like Moses. When was it written? If this is written sometime around the time of Moses this doesn't give much to compare him to. If this is written by Moses, it's awkward. If this is written much later then the comparison widens.

-Deu 18: 15 "YHVH your God will raise up for you a prophet like me from among you, from your brothers--it is to him you shall listen-- 16 just as you desired of YHVH your God at Horeb on the day of the assembly, when you said, 'Let me not hear again the voice of YHVH my God or see this great fire any more, lest I die.'

-Our answer to this question will reflect upon Moses' greatness. The closer we get to dating this to the time of Moses the less great Moses is.

-Deu 34: 1 Then Moses went up from the plains of Moab to Mount Nebo, to the top of Pisgah, which is opposite Jericho. And YHVH showed him all the land, Gilead as far as Dan, 2 all Naphtali, the land of Ephraim and Manasseh, all the land of Judah as far as the western sea, 3 the Negeb, and the Plain, that is, the Valley of Jericho the city of palm trees, as far as Zoar. 4 And YHVH said to him, "This is the land of which I swore to Abraham, to Isaac, and to Jacob, 'I will give it to your offspring.' I have let you see it with your eyes, but you shall not go over there." 5 So Moses the servant of YHVH died there in the land of Moab, according to the word of YHVH, 6 and he buried him in the valley in the land of Moab opposite Beth-peor; but no one knows the place of his burial to this day. 7 Moses was 120 years old when he died. His eye was undimmed, and his vigor unabated. 8 And the people of Israel wept for Moses in the plains of Moab thirty days. Then the days of weeping and mourning for Moses were ended.

-At best this is written after the days of mourning and "no one knows the place of his burial to this day" seems to imply that this is not written by a contemporary writer at all; and further more it says Moses is dead. A lot of people say Joshua wrote this, so let us consider this.

-Deu 34: 9 And Joshua the son of Nun was full of the spirit of wisdom, for Moses had laid his hands on him. So the people of Israel obeyed him and did as YHVH had commanded Moses.

-This is written in the third person, so Joshua didn't write this. If Joshua was the writer, he would have said, "And I being the son of Nun was full of the spirit of wisdom, for

Moses had laid his hands on me and the children of Israel listened to me.” When the writer wants to convey first person, as in I am representing the actual words of the actual person, the first person is used. Whenever the third person is used it indicates that another hand is involved. We meet with Moses in Exodus 2 and we get biographical information about his birth and his early years and from this point forward in Torah, the Moses material, the name Moses occurs in 708 verses. 593 in Exodus, Leviticus, Numbers, and Deuteronomy. Some verses contain more than one occurrence of the name. 640 references in all within the Torah to the name Moses, 847 references total in the biblical literature.

-The Book of Joshua begins, Moses my servant is dead. From the Book of Joshua forward we know that reference written about Moses are written by someone else. I'll suggest that the name Moses is one of our clues because it's most often used in the third person to indicate to us that an author other than Moses wrote it.

-Exo 2: 10 When the child grew older, she brought him to Pharaoh's daughter, and he became her son. She named him Moses, "Because," she said, "I drew him out of the water." 11 One day, when Moses had grown up, he went out to his people and looked on their burdens, and he saw an Egyptian beating a Hebrew, one of his people. 12 He looked this way and that, and seeing no one, he struck down the Egyptian and hid him in the sand. 13 When he went out the next day, behold, two Hebrews were struggling together. And he said to the man in the wrong, "Why do you strike your companion?"

-This is clearly written in third person, so who wrote it.

-Exo 3: 1 Now Moses was keeping the flock of his father-in-law, Jethro, the priest of Midian, and he led his flock to the west side of the wilderness and came to Horeb, the mountain of God. 2 And the angel of YHVH appeared to him in a flame of fire out of the midst of a bush. He looked, and behold, the bush was burning, yet it was not consumed.

-This third person narration continues without exception through the Book of Exodus. Remember, I am talking authorship not inspiration. This continues nearly 300 references to the name of Moses, no exceptions.

-Exo 6: 2 God spoke to Moses and said to him, "I am YHVH. 3 I appeared to Abraham, to Isaac, and to Jacob, as God Almighty, but by my name YHVH I did not make myself known to them.

-Lev 1: 1 YHVH called Moses and spoke to him from the tent of meeting, saying, 2 "Speak to the people of Israel and say to them, When any one of you brings an offering to YHVH, you shall bring your offering of livestock from the herd or from the flock.

(Leviticus 1:1 begins in the third person.)

-Lev 4: 1 And YHVH spoke to Moses, saying, 2 "Speak to the people of Israel, saying, If anyone sins unintentionally in any of YHVH's commandments about things not to be done, and does any one of them,

-Lev 5: 14 YHVH spoke to Moses, saying,

-Many believe that Moses, the writer of Torah implored this style, yet this is not the case. This also continues throughout the entire Book of Leviticus without exception; third person for 85 references to Moses, no exceptions. Go to the Book of Numbers.

-Num 1: 1 YHVH spoke to Moses in the wilderness of Sinai, in the tent of meeting, on the first day of the second month, in the second year after they had come out of the land of Egypt, saying,

-Num 3: 44 And YHVH spoke to Moses, saying,

-This also continues throughout the entire Book of Numbers without exception; third person for 230+ references to Moses, no exceptions. Again, I'm talking authorship not inspiration. Please go with me to the Book of Deuteronomy.

-Deu 1: 1 These are the words that Moses spoke to all Israel beyond the Jordan in the wilderness, in the Arabah opposite Suph, between Paran and Tophel, Laban, Hazereth, and Dizahab.

-Like Exodus, Leviticus, and Numbers the Book of Deuteronomy begins in the third person and contains 35 references to the name of Moses in the third person; but there are plenty of exceptions. This style of exceptions is not present in Exodus, Leviticus, or Numbers. It is only found in the Book of Deuteronomy.

-Deu 1: 9 "At that time I said to you, 'I am not able to bear you by myself. 12 How can I bear by myself the weight and burden of you and your strife? 13 Choose for your tribes wise, understanding, and experienced men, and I will appoint them as your heads.' 14 And you answered me, 'The thing that you have spoken is good for us to do.'

-Deuteronomy contains this account in the first person in another place in the Torah and the details do not agree.

-Deu 1: 16 And I charged your judges at that time, 'Hear the cases between your brothers, and judge righteously between a man and his brother or the alien who is with him.

-These are the words of Moses in the first person.

-Deu 1: 18 And I commanded you at that time all the things that you should do. 19 "Then we set out from Horeb and went through all that great and terrifying wilderness that you saw, on the way to the hill country of the Amorites, as YHVH our God commanded us. And we came to Kadesh-barnea.

-Deu 2: 2 Then YHVH said to me, 3 'You have been traveling around this mountain country long enough. Turn northward 9 And YHVH said to me, 'Do not harass Moab or contend with them in battle, for I will not give you any of their land for a possession, because I have given Ar to the people of Lot for a possession.' 17 YHVH said to me, 18 'Today you are to cross the border of Moab at Ar. 19 And when you approach the territory of the people of Ammon, do not harass them or contend with them, for I will not give you any of the land of the people of Ammon as a possession, because I have given it to the sons of Lot for a possession.' 31 And YHVH said to me, 'Behold, I have begun to give Sihon and his land over to you. Begin to take possession, that you may occupy his land.'

-Deu 3: 23 "And I pleaded with YHVH at that time, saying, 24 'O Adonai YHVH, you have only begun to show your servant your greatness and your mighty hand. For what god is there in heaven or on earth who can do such works and mighty acts as yours?

-You must be careful and recognize the hand of both or you will get confused.

-Deu 5: 1 And Moses summoned all Israel and said to them, "Hear, O Israel, the statutes and the rules that I speak in your hearing today, and you shall learn them and be careful to do them.

-This is in the third person where someone else is writing the story.

-Deu 8: 1 "The whole commandment that I command you today you shall be careful to do, that you may live and multiply, and go in and possess the land that YHVH swore to give to your fathers.

-This switches' back to first person. You want to understand voice, who is speaking?

Traditional answers to these questions take liberties with the text. They are so held onto

tradition that Moses wrote all of this they feel they must defend that against the evidence of the text.

-Deu 10: 1 "At that time YHVH said to me, 'Cut for yourself two tablets of stone like the first, and come up to me on the mountain and make an ark of wood. 2 And I will write on the tablets the words that were on the first tablets that you broke, and you shall put them in the ark.'

-This is Moses telling us first person about the construction of the ark. See Dr. Tabors article on the Other Ark of the Covenant. "Millions were introduced to the famous "Ark of the Covenant," if not in Sunday school growing up, then through the blockbuster 1981 "Raiders of the Lost Ark" Indiana Jones film. The familiar image of the gold plated ark with its angelic "cherubim," and quasi-magical powers has become legendary, part of our "pop" culture." <https://jamestabor.com/that-other-ark-of-the-covenant/> In the Torah, outside of Deuteronomy there is a story about the ark talking about the people who made it and how it's this beautiful box with gold covering and angles on top

-Deu 10: 3 So I made an ark of acacia wood, and cut two tablets of stone like the first, and went up the mountain with the two tablets in my hand.

-Here is a first-person story of Moses making an ark of acacia wood in Deuteronomy. The Book of Deuteronomy is unique among the first five books. Within Deuteronomy is contained is imbedded a first-person narrative it says Moses wrote. This is not to say that all of Deuteronomy was written by Moses. We are talking authorship and clearly that is not the case. Rather within Deuteronomy we can with careful eyes begin to discern the hand of Moses. We can also discern the hand of others. Moses didn't write about his own death and burial, nor did Joshua.

-Deu 1: 1 These are the words that Moses spoke to all Israel beyond the Jordan in the wilderness, in the Arabah opposite Suph, between Paran and Tophel, Laban, Hazereth, and Dizahab. 2 It is eleven days' journey from Horeb by the way of Mount Seir to Kadesh-barnea. 3 In the fortieth year, on the first day of the eleventh month, Moses spoke to the people of Israel according to all that YHVH had given him in commandment to them, 4 after he had defeated Sihon the king of the Amorites, who lived in Heshbon, and Og the king of Bashan, who lived in Ashteroth and in Edrei. 5 Beyond the Jordan, in the land of Moab, Moses undertook to explain this law, saying,

-We read over this with the assumption and tradition that says, Moses wrote this. Look at the map of the biblical world to understand that Moses did not write this. To the east of the Dead Sea is the other side of the Jordan. The children leave Egypt, cross the Sinai Peninsula and ultimately end up on the east side of the Jordan and go north. Moses can look west over into the land, but he is not allowed to cross over the Jordan. "These are the words that Moses spoke to all Israel beyond the Jordan in the wilderness". The writer is on the west side of the Jordan talking about Moses being on the east side of the Jordan.

-Geography is very telling. The author will tell you at times who he is not because he's speaking about the person in the third person. In the case of Deuteronomy 1, the author tells you where he is. We don't know if the author is male or female or if multiple authors contributed to the third person material. We know that it's third person and that it's written on the wrong side of the Jordan and Moses did not write this. Again, we are talking authorship. Is all third person material from the same author or can we further discern voices within the text of the third person narrative? The answer is yes. What is the text telling me? I want to be true to the Bible. I'm not going to say somebody wrote

something when they didn't write it unless the Bible tells me so. We have the evidence of a hand in the text throughout Genesis 1:1 to Deuteronomy 34:12 that is not written from a contemporary hand, meaning the author is writing later about events. A couple of passages in Genesis indicate the potential for a late editing process in certain places.

-Gen 12: 6 Abram passed through the land to the place at Shechem, to the oak of Moreh. At that time the Canaanites were in the land. 7 Then YHVH appeared to Abram and said, "To your offspring I will give this land." So he built there an altar to YHVH, who had appeared to him.

-Gen 36: 31 These are the kings who reigned in the land of Edom, before any king reigned over the Israelites.

-This is talking about there's a monarchy in Israel, but the writer is saying what I'm about to tell you here are the kings that reigned before there was a king in Israel. The implication is that at the time of writing this text is suggesting that it's written at it's earliest during the monarchy period. This list which follows of all the kings of Edom is also given in 1Chronicles 1:43 word for word basically. How did that happen? Most likely the time this was written is no earlier than 1,000 BCE which puts us 500 years after the Exodus narrative. Another example of a later editor is found in the book of Exodus.

-Exo 16: 35 The people of Israel ate the manna forty years, till they came to a habitable land. They ate the manna till they came to the border of the land of Canaan.

-Jos 5: 12 And the manna ceased the day after they ate of the produce of the land. And there was no longer manna for the people of Israel, but they ate of the fruit of the land of Canaan that year.

-Exodus 16 tells us that manna was eaten for forty years, it's in the context of the story on manna in the third person and it includes this narrative information that this would continue for 40 years, but the Book of Exodus chapter 16 occurs before Mount Sinai, but it's telling us that they are going to eat this manna until they come to the land. Joshua 5:12 confirms that. I'm saying that at the earliest the note in Exodus 16:32 must be written after they come into the land of Canaan.

-The question becomes, what did Moses write?

-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. (This is third person)

-Deu 31: 24 When Moses had finished writing the words of this law in a book to the very end, 25 Moses commanded the Levites who carried the ark of the covenant of YHVH, 26 "Take this Book of the Law and put it by the side of the ark of the covenant of YHVH your God, that it may be there for a witness against you.

-Moses said, Levites take this scroll and put it beside the ark of the covenant. When Moses had finished writing this Torah unto its very end. We are in Deuteronomy 31 and we still have three chapters left. I want to know what's on the scroll of Moses. What I just read to you is third person. Moses wrote a scroll and I want to know what's in it. It cannot refer to Genesis 1:1 to Deuteronomy 34:12. We are not finished because we still have three chapters left. What was on Moses' scroll? What was it called? What was in it and what was not in it? Join me next Saturday as we search the scriptures allowing the text to tell us. We will be searching for evidence of the scroll of Moses, from the words, in connection with the words, and on the basis of the words.

Shabbat Shalom, Shavua Tov, See you next week!

### **THIS WEEK IN TORAH**

AUGUST 15, 2020

This week's Torah Portion Reeh: "Behold!" (Deuteronomy 11:26 – 16:17) Love and serve YHVH, Blessing and curse, YHVH's chosen place of worship, Sanctity of the land, Private altars, Warning against idolatry, Permission to eat redeemed offerings, Sacred foods consumed only in Jerusalem, Permission to eat unconsecrated meat, General principles of observance, The prohibition against copying the rites of the Canaanites, A false prophet, One who entices others to go astray, The wayward city, A treasured people, Permitted and forbidden food, The second tithe, Remission of loans, Being warmhearted and open handed to our brethren, The Jewish bondsman, The sabbatical year, The Pilgrimage Festivals, Passover, The Feast of Weeks, The Feast of Booths, Come to Jerusalem with offerings.

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

### **UPCOMING EVENTS**

-Blossoming Rose Israel Tours (2020 - 2021): <https://blossomingrose.org/>

-Connect to Israel Tour – 2020: Clayton – Young; November 1 – 13, 2020;

<https://blossomingrose.org/israel-tours/connect-to-israel-tour-2020/>

-Walking the Ancient Paths from Abraham to Jesus – 2021: Tabor – Nichols Israel Tour

March 2021; <https://unitedisrael.org/tabor-nichols-tour-of-israel/>,

<https://www.facebook.com/unitedisrael/videos/1519585374879147>

-UNCC Mt. Zion Archaeological Project, Dig Mt. Zion (2021): June/July 2021;

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

-Limited Mobility Israel Tour – 2020: Nichols – Young; October 18 – 28, 2021;

<https://www.youtube.com/watch?v=gyUGXC4fUvU> & <https://blossomingrose.org/israel-tours/limited-mobility-israel-tour-2021/>

### **UNITED ISRAEL WORLD UNION (UIWU) WEBSITES**

-UIWU Official Website / YouTube Website / Facebook Website:

<https://unitedisrael.org/> (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://unitedisrael.org/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://en.wikipedia.org/wiki/James_Tabor)

[https://www.youtube.com/results?search\\_query=james+tabor](https://www.youtube.com/results?search_query=james+tabor)

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

<https://unitedisrael.org/category/remembering-david-horowitz/>

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

[https://www.youtube.com/results?search\\_query=ralph+buntyn](https://www.youtube.com/results?search_query=ralph+buntyn)

-UIWU Vice-President, Weekly Teaching and Study Sessions, Ross Nichols:  
<https://unitedisrael.org/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://unitedisrael.org/faith-without-borders/>  
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<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.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  
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<https://www.youtube.com/watch?v=VLCdRzFRy90> (Biblical Tamar – 7 Periods)  
[https://www.youtube.com/results?search\\_query=biblical+tamar+park+israel](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/>  
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-Film Director, Producer, Freelance Journalist, Author, Simcha Jacobovici:  
<https://www.facebook.com/groups/57979546982/>  
[https://en.wikipedia.org/wiki/Simcha\\_Jacobovici](https://en.wikipedia.org/wiki/Simcha_Jacobovici)  
[https://www.youtube.com/results?search\\_query=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://www.youtube.com/results?search_query=shimon+gibson)  
<https://history.uncc.edu/people/dr-shimon-gibson>  
[https://en.wikipedia.org/wiki/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/)  
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