

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

Torah – Keepers of the Holy – Class Six (The Great Discovery; Josiah's Great Reform; Following the Words of Moses Scroll; Where is the Ark of the Covenant; Where was the Moses Scroll Concealed; Josiah's Passover; The Sons of Levi – Gershon, Kohath, and Merari; Service of the Holy Things; Oxen and Wagons; The Sons of Kohath; The Sons of Amram – Aaron and Moses; Solomon Anointed King; Adonijah is Killed; Abiathar is Banished to Anathoth; Kohathites and the Most Sacred Things Carried on Shoulders; Jeremiah – Son of Hilkiyah; The Words of YHVH in the Mouth of a Prophet like Moses; Jeremiah and Josiah Overlap for 18 Years; The Potential for Redemption is Ripe; Jeremiah Laments the Death of Josiah; Jeremiah's Prophecies; Treacherous Sister Judah and Faithless Israel; The Ark of the Covenant won't be Missed; Burning Questions)

September 12, 2020 – Ross Nichols

Torah – Keepers of the Holy – Class Six

Audio/Video/Dialogue Links:

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

<https://unitedisrael.org/torah-keepers-of-the-holy-class-six/>

<https://www.facebook.com/watch/live/?v=607379643177358>

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, <https://unitedisrael.org/category/the-ten-words/>, we looked at textural 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.

-Our "Torah" study has turned to a search for the authentic scroll written by Moses. The hand of Moses being apparent in the text of what is traditionally known as the works attributed to him, the Moses material (Genesis 1:1 - Deuteronomy 34:12). What does evidence bring forth to clearly show, what did Moses write? We are talking about authorship. I'm not questioning the authenticity, or the inspiration, or the divine nature of the other material, our study will get to that. In this series I want to discern a single hand that belongs to Moshe Rabbeinu. What did Moses write? The search must take place

within the pages of the bible initially along with other sources as necessary, like the Dead Sea Scrolls. We will look at the text in the bible, from the words, in connection with the words, and on-the-basis-of the words.

-In our "Torah" study, we're currently looking for what Moses' hand wrote on leather / parchment. In previous classes, I presented evidence that Moses did indeed write a little scroll, whether rolled or folded, based on several third person accounts within the Moses material. In Deuteronomy 31:24-26 we learned through a third person account where Moses finished writing the scroll to the very end and he handed it to the Levites who carry the ark, yet we still have three chapters left in Deuteronomy. The Torah was to be written on plastered stones and the five books would have been too much. When Ezra stands on a wooden platform and the scroll of Moses is read in the hearing of the people we get a clear indication it took from morning to mid-day, yet today it takes about 25 hours to read the five books. As such, I've proposed that the Moses Scroll is a smaller document. Please join us as we continue in our teaching series called, "Torah".

TEACHING NOTES

-Today we are in our sixth class on our series on the Torah and today's class is called "Keepers of the Holy". This class was not originally part of the series, but I felt like I needed to give some background information relevant to our quest for the original Torah. The purpose of this series is to determine, "What did Moses write?". What can we discern that comes from the hand of Moses? We are looking for the Moses Scroll. What is it that Moses himself wrote on a scroll?

-What I've called the Moses Scroll is called by various names in the text of the Hebrew Bible. It's called "This Torah" 19 times. It's called "This Scroll of the Torah" 7 times. It's called "The Scroll of Moses" 3 times. It's called "The Torah of Moses" 14 times. There are 43 references in the Tanakh to the little scroll that Moses wrote that we are looking for. All 43 of these point to material exclusively found in Deuteronomy.

-From a survey of the biblical literature it seems that this sacred document was for generations, either lost or purposely hidden and not revealed. In last week's class, I talked about a great discovery which takes place during the reign of Josiah, a son of David. Whose name and part of his actions were predicted some 300 years before his birth. During the 18th year of his reign a great revival, a reformation took place in the year 622 BCE and there was a great discovery. The discovery took place during a time when renovations ordered by Josiah were taking place in the temple.

-2Chr 34: 14 While they were bringing out the money that had been brought into the house of YHVH, Hilkiyah the priest found the Book of the Law of YHVH given through Moses. 15 Then Hilkiyah answered and said to Shaphan the secretary, "I have found the Book of the Law in the house of YHVH." And Hilkiyah gave the book to Shaphan. 16 Shaphan brought the book to the king, and further reported to the king, "All that was committed to your servants they are doing. 18 Then Shaphan the secretary told the king, "Hilkiyah the priest has given me a book." And Shaphan read from it before the king. 19 And when the king heard the words of the Law, he tore his clothes. 21 "Go, inquire of YHVH for me and for those who are left in Israel and in Judah, concerning the words of the book that has been found. For great is the wrath of YHVH that is poured out on us, because our fathers have not kept the word of YHVH, to do according to all that is written in this book." 22 So Hilkiyah and those whom the king had sent went to Huldah

the prophetess, the wife of Shallum the son of Tokhath, son of Hasrah, keeper of the wardrobe (now she lived in Jerusalem in the Second Quarter) and spoke to her to that effect.

-When Josiah hears the reading of the scroll, he admits that the people have not obeyed the words of this scroll. It seems that this scroll is revelatory and contains information that Josiah was not familiar with. It seems he's caught by surprise by the words of this scroll and he realizes that the people have not been following things according to the scroll. A great revival follows the events as we just read. Point after point it confirms that Josiah is following information that is found withing the scroll of the Torah discovered by Hilkiah.

-Other reforms occurred under the reign of King Asa in 1Kings 15; under the reign of King Jehoshaphat in 1Kings 22; under the reign of King Joash in 2Kings 11; and under the reign of the great righteous King Hezekiah in 2Kings 18. All these reforms as great as they may have been, none of these claims to be following point by point, the words of a scroll. Even in Hezekiah's day if you look at his reform, you'll see that Hezekiah is a great and righteous king, just and upright, and following the commandments. Yet there's no specific reference of following the words of a scroll. This is the key difference between these reforms and Josiah's reform which is clearly based upon the content of the Moses Scroll. When Hilkiah finds the scroll, it's reported that this is the scroll that Moses wrote. It's not a random scroll or a copy of it. This is the scroll from the hand of Moses. Besides the language and the phrases, we have three specific references in 2Kings 23.

-2Kin 23: 3 And the king stood by the pillar and made a covenant before YHVH, to walk after YHVH and to keep his commandments and his testimonies and his statutes with all his heart and all his soul, to perform the words of this covenant that were written in this book. And all the people joined in the covenant.

-2Kin 23: 21 And the king commanded all the people, "Keep the Passover to YHVH your God, as it is written in this Book of the Covenant."

-2Kin 23: 24 Moreover, Josiah put away the mediums and the necromancers and the household gods and the idols and all the abominations that were seen in the land of Judah and in Jerusalem, that he might establish the words of the law that were written in the book that Hilkiah the priest found in the house of YHVH.

-These scriptures clearly tell us that the reform that's taking place is following according to the words of the scroll that was discovered. We know that the scroll was discovered in the house of YHVH.

-2Chr 34: 15 Then Hilkiah answered and said to Shaphan the secretary, "I have found the Book of the Law in the house of YHVH." And Hilkiah gave the book to Shaphan.

-2Kin 22: 8 And Hilkiah the high priest said to Shaphan the secretary, "I have found the Book of the Law in the house of YHVH." And Hilkiah gave the book to Shaphan, and he read it.

-The same scroll written by the hand of Moses was discovered in the house of YHVH in 622 BCE during this cleansing of the temple.

-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.

-We know that the ark was kept with the children of Israel during the wilderness stage as part of the tabernacle furniture, brought across the Jordan, later moved by David to a tent in Jerusalem, and then into a special room Solomon built as part of his temple, called the Holy of Holies. This is where the ark of the covenant was placed. If we go with what it says in Deuteronomy 31 the scroll is with it. Remember in 622 BCE there's a great discovery of a scroll, but where is the ark? You would think in this story, when Hilkiah finds the scroll of Moses, he would have said he found the ark of the covenant as well. Finding the scroll was a big deal because it was lost. The scroll was supposed to be in the side of the ark or beside the ark.

-Last week we said, if we are looking for the scroll all we must do is find the ark. The ark is missing in our story as well. Today I want to drill down and address the keepers of the Holy. According to the Talmud in Bava Batra 14b a shelf protruded from the side of the ark and the scroll of Moses rested on it. When we read about the ark in scripture there is no detail mentioning this shelf. If you read through Exodus 25 which describes the construction of the ark by Bezalel and Oholiab on in Deuteronomy 10 where it talks about the little box that Moses makes, it's also called the ark and there's no mention of a shelf. Rashi reports from an unnamed source, that the Moses scroll was discovered, not beside the ark, but "it was hidden under a layer of stones where they had concealed it, when Ahaz burned the Torah." We don't know if these references are based on historical facts. Who would have concealed it? Do we have a mention of Ahaz burning the Torah? The Scroll of Moses wasn't burned, but there's this idea that Ahaz is burning sacred scrolls.

-Between Hezekiah and Josiah, you have two very wicked kings. Hezekiah is followed by Manasseh who reigns for 55 years and then by King Amon who rules for 2 years. For 57 years you could call this the reign of evil. It's 57 years of bad separating King Hezekiah from his great grandson King Josiah, both described as righteous kings. When you read the story of Hezekiah's reign there is no mention of a scroll or is there anything that says, he is following a scroll in his reformation. Another Rabbinic source reports that the Scroll of Moses was hidden to protect it from these bad kings / rulers. We have Rabbinic stories of Manasseh cutting the name out of the scroll. According to legend, he's cutting the divine name out of it. We have another story about Amon just like Ahaz whose burning these scrolls. Abravanel the commentator says that the Scroll of Moses was discovered in its hiding place between two rows of stone. Whether there is any truth to these legends or not, we don't know.

-We don't have evidence of these stories from the text of the bible. We know this, when the Moses Scroll was discovered, the ark was not mentioned. When Hilkiah found the Scroll of Moses, the ark of the covenant was not in the temple. The ark is mentioned after this discovery in 622 BCE. When Hilkiah finds the scroll, it's not with the ark and the ark is not in the house of YHVH. Following the discovery of Josiah's by the scroll reformation, there is a great Passover which follows this discovery. This Passover is unlike any before it.

-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.

-This Passover following the discovery of the scroll was unique because it was kept by the scroll, according to the reading found in Deuteronomy. At that Passover in the spring of 622 BCE, the same year of the discovery of the scroll by Hilkiyah that Josiah said the following...

-2Chr 35: 1 Josiah kept a Passover to YHVH in Jerusalem. And they slaughtered the Passover lamb on the fourteenth day of the first month. 2 He appointed the priests to their offices and encouraged them in the service of the house of YHVH. 3 And he said to the Levites who taught all Israel and who were holy to YHVH, "Put the holy ark in the house that Solomon the son of David, king of Israel, built. You need not carry it on your shoulders. Now serve YHVH your God and his people Israel. 4 Prepare yourselves according to your fathers' houses by your divisions, as prescribed in the writing of David king of Israel and the document of Solomon his son.

-Josiah is talking to the Levites, to a specific group of Levites, a group within the Levites and the language gives it away. It's after the Passover and he tells this specific group to put the ark in the house of YHVH, indicating that it was not in the house of YHVH. He further suggests to the group he's addressing have been bearing this upon their shoulders. According to the biblical narrative, all Levites are descended from Levi. This is what makes them the sons of Levi, the sons of Israel / Jacob and Levi has three sons.

-Num 3: 17 And these were the sons of Levi by their names: Gershon and Kohath and Merari.

-Levi, the son of Jacob has three sons, Gershon, Kohath, and Merari. All three of these Levite tribes have certain tasks they are to do. Not all Levites have the same role and responsibility, we are talking about the Levitical families.

-Num 3: 25 And the guard duty of the sons of Gershon in the tent of meeting involved the tabernacle, the tent with its covering, the screen for the entrance of the tent of meeting, 26 the hangings of the court, the screen for the door of the court that is around the tabernacle and the altar, and its cords--all the service connected with these.

-Gershon, the son of Levi has certain things that he and his tribe / family is responsible for taking care of.

-Num 3: 29 The clans of the sons of Kohath were to camp on the south side of the tabernacle, 30 with Elizaphan the son of Uzziel as chief of the fathers' house of the clans of the Kohathites. 31 And their guard duty involved the ark, the table, the lampstand, the altars, the vessels of the sanctuary with which the priests minister, and the screen; all the service connected with these.

-Kohath and his tribe / family has certain things that they are responsible for and among them is the ark. The family of Kohath has the most holy items.

-Num 3: 36 And the appointed guard duty of the sons of Merari involved the frames of the tabernacle, the bars, the pillars, the bases, and all their accessories; all the service connected with these; 37 also the pillars around the court, with their bases and pegs and cords.

-Each of these groups, Gershon, Kohath, and Merari all have specific items that they are responsible for. This is an investigation, a survey of the biblical text searching for missing items. The most holy items mentioned in scripture. These are the most important items in scripture, and we must find them.

-Num 7: 2 the chiefs of Israel, heads of their fathers' houses, who were the chiefs of the tribes, who were over those who were listed, approached 3 and brought their offerings before YHVH, six wagons and twelve oxen, a wagon for every two of the chiefs, and for each one an ox. They brought them before the tabernacle. 4 Then YHVH said to Moses, 5 "Accept these from them, that they may be used in the service of the tent of meeting, and give them to the Levites, to each man according to his service."

-What's talked about here according to Numbers 7:4-9 Moses has a certain number of oxen and wagons that are to be used by the Levites to take care of and bring from location to location items associated with their particular responsibility.

-Num 7: 6 So Moses took the wagons and the oxen and gave them to the Levites. 7 Two wagons and four oxen he gave to the sons of Gershon, according to their service. 8 And four wagons and eight oxen he gave to the sons of Merari, according to their service, under the direction of Ithamar the son of Aaron the priest. 9 But to the sons of Kohath he gave none, because they were charged with the service of the holy things that had to be carried on the shoulder.

-We read over a clue as to those who are in possession of the holiest items. Many people are confused when it comes to Levites and priests, and within the Levites, the various groups. This is important if you want to understand the biblical story. All these details are important to cracking the mystery. The sons of Kohath are a specific group within the larger group known as the Levites.

-Exo 6: 16 These are the names of the sons of Levi according to their generations: Gershon, Kohath, and Merari, the years of the life of Levi being 137 years. 18 The sons of Kohath: Amram, Izhar, Hebron, and Uzziel, the years of the life of Kohath being 133 years. 20 Amram took as his wife Jochebed his father's sister, and she bore him Aaron and Moses, the years of the life of Amram being 137 years.

-I want to show you that both Aaron and Moses are part of the family of Kohath, descended from the oldest son of Kohath which has the responsibility of the holiest items. This group, Moses and Aaron's family has the realm of responsibility for the Holy of Holies.

-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.

-What we are reading here is that Moses finishes writing the scroll and he gives it not just to the Levites, but to a specific group, the tribe of Kohath, the family of Amram, the family of Aaron steps forward. That is the family that bears the holy items on their shoulders. This isn't a general statement that Moses gives it to the Levites. This specific group is charged with the possession of the holiest things.

-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.

-The ones who are in possession of the ark are Levites and this groups designation is the ones who bear the ark of the covenant of YHVH on their shoulders. Fast forward through history to the time of the celebrated psalmist King David when he is about to pass on. He describes it as the way of all the earth. When King David is about to die, the Book of Kings opens with David approaching his final days and one of his sons, by his wife Haggith, with the name of Adonijah rises. He begins to place himself in a position to be

the next ruler over Israel. Confederate with him is Joab and a priest named Abiathar who side with Adonijah. Together they plan to make Adonijah the king. Another priest named Zadok is confederate with the prophet Nathan and several of King David's top military generals and warriors. One camp wants Adonijah to be king and the group with Zadok and Nathan have a different plan. They devise their plan to vote for Solomon, the son of Bathsheba to be king. Bathsheba goes to King David and says, remember when you promised that my son Solomon would be king, and David agrees to do this. David sends out a group to anoint Solomon as king at the spring Gihon. When Solomon becomes king, there's hell to pay because he knows he has enemies close at hand. He knows a group has fallen in behind Adonijah and this would be a rival to his kingdom from this point forward. Adonijah and this group with him can't go unpunished, so Adonijah is killed. There is not a lot of room for political opponents in the biblical literature. Yet Abiathar is not killed.

-1Kin 2: 26 And to Abiathar the priest the king said, "Go to Anathoth, to your estate, for you deserve death. But I will not at this time put you to death, because you carried the ark of Adonai YHVH before David my father, and because you shared in all my father's affliction." 27 So Solomon expelled Abiathar from being priest to YHVH, thus fulfilling the word of YHVH that he had spoken concerning the house of Eli in Shiloh.

-Solomon doesn't kill Abiathar for a couple of reasons, because he bore the ark of the covenant for his father, and he went through some bad times with King David. Solomon says, I'm not going to kill you, I'm going to banish you to a place called Anathoth. There is a specific reason he's sent to Anathoth. Solomon is probably a little leery of raising a sword against Abiathar because in 1Samuel 22 when Saul was hunting down David he attacks and slays 85 priests. Saul thinks that the priests were hiding David, so he slays them all, but one priest escapes by the name of Abiathar. Abiathar comes to David and tells him about the slaughter and David feels responsible for this and David takes care of Abiathar.

-1Sam 2: 27 And there came a man of God to Eli and said to him, "Thus says YHVH, 'Did I indeed reveal myself to the house of your father when they were in Egypt subject to the house of Pharaoh? 28 Did I choose him out of all the tribes of Israel to be my priest, to go up to my altar, to burn incense, to wear an ephod before me? I gave to the house of your father all my offerings by fire from the people of Israel. 29 Why then do you scorn my sacrifices and my offerings that I commanded for my dwelling, and honor your sons above me by fattening yourselves on the choicest parts of every offering of my people Israel?' 30 Therefore YHVH, the God of Israel, declares: 'I promised that your house and the house of your father should go in and out before me forever,' but now YHVH declares: 'Far be it from me, for those who honor me I will honor, and those who despise me shall be lightly esteemed. 31 Behold, the days are coming when I will cut off your strength and the strength of your father's house, so that there will not be an old man in your house. 32 Then in distress you will look with envious eye on all the prosperity that shall be bestowed on Israel, and there shall not be an old man in your house forever. 33 The only one of you whom I shall not cut off from my altar shall be spared to weep his eyes out to grieve his heart, and all the descendants of your house shall die by the sword of men. 34 And this that shall come upon your two sons, Hophni and Phinehas, shall be the sign to you: both of them shall die on the same day. 35 And I will raise up for myself a faithful priest, who shall do according to what is in my heart and in my mind. And I

will build him a sure house, and he shall go in and out before my anointed forever. 36 And everyone who is left in your house shall come to implore him for a piece of silver or a loaf of bread and shall say, "Please put me in one of the priests' places, that I may eat a morsel of bread."""

-This story indicates that because of the sins of Ali's sons and the fact that Ali didn't step in and correct their behavior, there was a pronouncement against the house of Ali the priest. One of the things that Solomon said to Abiathar was that he bore the ark of the covenant. Abiathar is part of the people who possessed the holy things and are responsible for them. Solomon doesn't kill Abiathar, but he banishes him to a place called Anathoth. In Joshua 21 it talks about the distribution of lands that are for the Levites. The Levites don't inherit the land but are assigned certain portions of land within the allotments of the other tribes whereby they are to live, and they live according to their tribes and clans within the tribe of Levi.

-Jos 21: 4 The lot came out for the clans of the Kohathites. So those Levites who were descendants of Aaron the priest received by lot from the tribes of Judah, Simeon, and Benjamin, thirteen cities.

-Within the tribes of Judah, Simeon, and Benjamin the descendants of Levi, Kohath, Amram, and Aaron were given thirteen cities.

-Jos 21: 9 Out of the tribe of the people of Judah and the tribe of the people of Simeon they gave the following cities mentioned by name, 10 which went to the descendants of Aaron, one of the clans of the Kohathites who belonged to the people of Levi; since the lot fell to them first. 11 They gave them Kiriath-arba (Arba being the father of Anak), that is Hebron, in the hill country of Judah, along with the pasturelands around it. 12 But the fields of the city and its villages had been given to Caleb the son of Jephunneh as his possession. 13 And to the descendants of Aaron the priest they gave Hebron, the city of refuge for the manslayer, with its pasturelands, Libnah with its pasturelands, 14 Jattir with its pasturelands, Eshtemoa with its pasturelands, 15 Holon with its pasturelands, Debir with its pasturelands, 16 Ain with its pasturelands, Juttah with its pasturelands, Beth-shemesh with its pasturelands--nine cities out of these two tribes; 17 then out of the tribe of Benjamin, Gibeon with its pasturelands, Geba with its pasturelands, 18 Anathoth with its pasturelands, and Almon with its pasturelands--four cities. 19 The cities of the descendants of Aaron, the priests, were in all thirteen cities with their pasturelands.

-All these places are allotted to the Levites and within the land of Benjamin is a town called Anathoth which is specifically for Levites who are also Kohathites, who are also descendants of Amram and Aaron. To live here you had to be a part of that genealogy down to the family. The Kohathites have responsibility for the most sacred items.

-Num 4: 1 YHVH spoke to Moses and Aaron, saying, 2 "Take a census of the sons of Kohath from among the sons of Levi, by their clans and their fathers' houses, 3 from thirty years old up to fifty years old, all who can come on duty, to do the work in the tent of meeting. 4 This is the service of the sons of Kohath in the tent of meeting: the most holy things.

-This chapter deals specifically with the Kohathites who are responsible for the most holy things. Numbers 4:5-14 tells about how members of the family of Kohath are going to have certain duties, but some things are only reserved for the specific sons of Kohath which come through Amram and Aaron. The Kohathites are waiting outside the tent

while the sons of Aaron go inside and cover the most holy things, then the other Kohathites can come in.

-Num 4: 15 And when Aaron and his sons have finished covering the sanctuary and all the furnishings of the sanctuary, as the camp sets out, after that the sons of Kohath shall come to carry these, but they must not touch the holy things, lest they die. These are the things of the tent of meeting that the sons of Kohath are to carry. 17 YHVH spoke to Moses and Aaron, saying, 18 "Let not the tribe of the clans of the Kohathites be destroyed from among the Levites, 19 but deal thus with them, that they may live and not die when they come near to the most holy things: Aaron and his sons shall go in and appoint them each to his task and to his burden, 20 but they shall not go in to look on the holy things even for a moment, lest they die."

-You can be a Kohathite and you must wait outside, only the sons of Aaron go in and cover things and come back out. Remember the story of Korah and the rebellion? He asks Moses and Aaron, why are you so special? We want the priesthood. Korah was a Kohathite and was responsible for the most holy things. Moses says, much is to you, you have a great job but now you desire the priesthood. Korah is trying to usurp that which is not his. The ground opens and swallows Korah and those who are a part of the rebellion, but his sons don't die. Later, the sons of Korah become great musicians in the temple and in one scripture the sons of Korah say, to be a keeper in the door and to be in the gates is better than everything. They finally realize their place is sufficient. Korah is a son of Kohath but he doesn't descend from Amram he descends from Izhar the second born son.

-When scripture speaks of those who bear the ark among the Levites, it refers not to any Levites, nor does it refer to all Levites, it's referring to a specific family known as Kohath, but it's not talking about all Kohathites. Only to those Kohathites who descend from the eldest son of Kohath, Amram, but through the first born of Amram which is Aaron. The ones who bear the holiest items follow that line, anyone else is excluded from that duty. Numbers tells us that they will die if someone from outside that line does this. The first time that David brought the ark on a wagon, Uzzah touched it and died. This is what scripture said would happen. The ark was to be born on the shoulders as are the other holy items, not put on a wagon. He didn't give the Kohathites any oxen and wagons because they are to bear the holy things on their shoulders.

-Some of you might be asking why did we cover this material in this level of detail? It's important to get the details straight to understand key phrases that are used. When Moses rolls up the scroll and gives it to the Levites, he gives it to those who bear the ark of the covenant of YHVH. It is this group that is responsible for maintaining that scroll.

Whenever the sons of Aaron go into the holy place to cover the items up, among those items they are responsible for is the scroll that Moses wrote. When Solomon banishes Abiathar to Anathoth to move in, it was a Levitical town specifically for people who were descendants of Levi, and Kohath, and Amram, and finally Aaron. The people who live in Anathoth are specifically the people who carry on their shoulders, the holiest things.

-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.

-Jeremiah is the son of Hilkiah. Hilkiah could be the same priest who is the high priest at the time of the discovery of the scroll. Josiah's reform and Jeremiah's prophetic career overlap. The word of YHVH comes to Jeremiah beginning in the 13th year of Josiah's reign. The scroll of Moses isn't discovered until the 18th year of Josiah's reign. Did Jeremiah and Josiah know or talk to one another? We know that Hilkiah and Jeremiah are from Anathoth because they are from the family that bear the holy items on their shoulders. We are in the land of Benjamin in Levitical town of Anathoth. Jeremiah's prophecy extends for 40 years from the 13th year of the reign of Josiah until the 11th year of Zedekiah in the 5th month when they are taken captive in Babylon. Jeremiah is a young man when the word of YHVH comes to him. Jeremiah and Josiah are young men and so is the king when this comes to him.

-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. 8 Do not be afraid of them, for I am with you to deliver you, declares YHVH." 9 Then YHVH put out his hand and touched my mouth. And YHVH said to me, "Behold, I have put my words in your mouth. 10 See, I have set you this day over nations and over kingdoms, to pluck up and to break down, to destroy and to overthrow, to build and to plant."

-This is the first time the language is so specific about YHVH putting words into the mouth of one. Deuteronomy 18 talks about when the people cried out, they were scared because of the scene at Sinai, at Horeb they cried out and said don't let this happen again. Moses, you go to God and he will communicate to you and you come talk to us. We don't want to hear this voice again unless we die. YHVH said, what they spoke is good. He said, I will raise up from among your brothers, one like you. Who are specifically Moses brothers? It says, I will put my words in that person's mouth, so the words they speak will be words of YHVH. That language is not used that specifically since Deuteronomy. I will argue that Jeremiah is the prophet like Moses.

-We don't know how old Jeremiah is when God calls him, but we do get a clue, he says I'm a child, naar in Hebrew, which is translated as a lad, boy, or youth. In Genesis 37 when Joseph is 17, he's called a naar in Hebrew. I'll propose that in the 13th year of Josiah's reign, he's 21 and across town YHVH is talking to a naar by the name of Jeremiah and say's, before you were born, I knew you. Let's say that Jeremiah is roughly 17, and the word of YHVH begins in the 13th year of his Josiah's reign. I imagine that Josiah of the house of David and Jeremiah of the house of Levi, the house of Aaron, perhaps a descendant of the high priest himself, being one from among the brothers of Moses. A prophet like Moses is called.

-Now you have a king and a priest operating side by side and the potential for the redemption is ripe, and a scroll is found. Things are beginning to boil up, Josiah career and Jeremiah's ministry as a prophet coincide. We have a king and a priest working together or at least operating at the same time, and they are both young. Jeremiah's prophecies begin in the 13th year, 5 years before our scroll was discovered. The same year that Josiah's great Passover takes place and it's the last time that we see the ark. Josiah lived for 13 years after that Passover and he lived out his days in a righteous way.

-2Chr 34: 33 And Josiah took away all the abominations from all the territory that belonged to the people of Israel and made all who were present in Israel serve YHVH their God. All his days they did not turn away from following YHVH, the God of their fathers.

-Josiah was killed at Megiddo in a battle by an Egyptian who fired an arrow and struck him and when Josiah dies, Jeremiah laments.

-2Chr 35: 25 Jeremiah also uttered a lament for Josiah; and all the singing men and singing women have spoken of Josiah in their laments to this day. They made these a rule in Israel; behold, they are written in the Laments. 26 Now the rest of the acts of Josiah, and his good deeds according to what is written in the Law of YHVH, 27 and his acts, first and last, behold, they are written in the Book of the Kings of Israel and Judah.

-Josiah is the only king, not David, not Hezekiah, the only king that it says he turned to YHVH with all his heart, with all his soul, and with all his everything. No other king. No other like him, ever before, nor has there been one since. He's the king of David who is prophesied to come and is named in the text. The period we are discussing, and the events of this time, are the single greatest events in all biblical history, nothing compares to this. During the days of Josiah, we have prophecies of Jeremiah. In Jeremiah 1:1 it says his reign begins in the 13th year of Josiah and it runs until the 11th year of Zedekiah till the taking away to Babylon in the 5th month. Some of Jeremiah's prophecies are during this holy period when his and Josiah's reigns overlaps for 18 years and I can pinpoint the timing of these prophecies.

-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? 7 And I thought, 'After she has done all this she will return to me,' but she did not return, and her treacherous sister Judah saw it. 8 She saw that for all the adulteries of that faithless one, Israel, I had sent her away with a decree of divorce. Yet her treacherous sister Judah did not fear, but she too went and played the whore. 9 Because she took her whoredom lightly, she polluted the land, committing adultery with stone and tree. 10 Yet for all this her treacherous sister Judah did not return to me with her whole heart, but in pretense, declares YHVH."

-Three texts in here point to Deuteronomy that we just read. Does Jeremiah know this scroll? How well does Jeremiah connect with the scroll of the Torah that was discovered in these ripe days of the redemption of Josiah? We have with us words of YHVH from the days of Josiah.

-Jer 3: 11 And YHVH said to me, "Faithless Israel has shown herself more righteous than treacherous Judah. 12 Go, and proclaim these words toward the north, and say, "'Return, faithless Israel, declares YHVH. I will not look on you in anger, for I am merciful, declares YHVH; I will not be angry forever. 13 Only acknowledge your guilt, that you rebelled against YHVH your God and scattered your favors among foreigners under every green tree, and that you have not obeyed my voice, declares YHVH. 14 Return, O faithless children, declares YHVH; for I am your master; I will take you, one from a city and two from a family, and I will bring you to Zion. 15 "'And I will give you shepherds after my own heart, who will feed you with knowledge and understanding. 16 And when you have multiplied and been fruitful in the land, in those days, declares YHVH, they shall no more say, "The ark of the covenant of YHVH." It shall not come to mind or be remembered or missed; it shall not be made again. 17 At that time Jerusalem shall be

called the throne of YHVH, and all nations shall gather to it, to the presence of YHVH in Jerusalem, and they shall no more stubbornly follow their own evil heart.

-Why does Jeremiah look at this time after the great reform, or around the time of the great reform, when the scroll has been discovered and the ark is placed back into the temple at the order of Josiah, after the Passover of 622 BCE, why does Jeremiah say, there's coming a time when they won't miss the ark? Does that indicate they are missing it now? Why does he say another one won't be made again? Why does he suggest the ark is not important? Why is he even talking about this?

-When the temple is destroyed there is no mention of the ark, but it's mentioned during the time when Josiah and Jeremiah are both operating in their respective roles. Then it's missing in 586 BCE, and there's no mention of it. Does Jeremiah proclaim the contents of the scroll? Does Jeremiah give us evidence as to what was contained in the scroll? Did he see it? Did he read it? How so if he did? Does he know where the ark is? Does he have something to do with its disappearance?

-It comes up missing and there is one person whose there when it's found and he's there when it's no longer found, and he talks about it. He says, one day it won't be here and you're not going to miss it and it won't be made again. One man connects us to Josiah, to YHVH, to the office of the prophet, to the prophet like Moses, he's connected to the scroll and he's connected to the family that bears the ark and all the holy items on his shoulder. That person is Jeremiah.

-Jeremiah becomes a key in understanding the scroll of Moses in all its details. We are going to talk about Josiah, Jeremiah, and all these connecting pieces. We are going to talk about the discoverers of that day and what can we find out about them. We are going to talk about discoveries in modern times that prove the events of that day. If you want to know about that, you have to join me next Saturday.

Shabbat Shalom, Shavua Tov, See you next week!

(1) Torah – The Journey Begins – Class One (Seekers of Truth Awaken; Under the Law – What Were We Told; The Fundamentalist View; Reading the Book – A Positive View of Torah; An Introduction to Torah Faith; The Torah Class Syllabus; An Honest Assessment of Torah; Burning Questions; Fundamentalism – Then & Now; Taking the Hard Road – An Obligation to Share Biblical Truth and Reach Sound Conclusions; Torah Means Direction; This is the Torah Of; Torah in the Heart; Rejecting the Torah of YHVH; What Does the Torah Say vs What People Say it Says; What Did Moses Write)

August 8, 2020 – Ross Nichols

Audio/Video Links: <https://unitedisrael.org/torah-the-journey-begins/>

Teaching Notes Link: <https://unitedisrael.org/wp-content/uploads/2020/08/Teaching-Notes-2020.8.8-Torah-The-Journey-Begins1.pdf>

(2) 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

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

Teaching Notes: <https://unitedisrael.org/wp-content/uploads/2020/08/Teaching-Notes-2020.8.15-Torah-Authors-Class-Two.pdf>

(3) Torah – What Moses Wrote – Class Three (The Five Books of Moses – The Pentateuch; Seven References to Moses Writing Something; Blotting Out the Memory of Amalek; Writing the Commands of YHVH Associated with the Covenant; YHVH’s Travelogue – Journeys in the Wilderness; This Torah; The Book / Scroll of This Torah and It’s Content; References to the Scroll / Torah of Moses – The Man of God; Content Within Deuteronomy; Walking in the Ways of YHVH; Cooking the Passover Lamb – Roasted vs. Boiled; Remember the Torah of My Servant Moses; What Did Moses Write)

August 22, 2020 – Ross Nichols

Audio/Video Link: <https://unitedisrael.org/torah-what-moses-wrote-class-three/>

Teaching Notes: <https://unitedisrael.org/wp-content/uploads/2020/08/Teaching-Notes-2020.8.22-Torah-What-Moses-Wrote-Class-Three1.pdf>

(4) Torah – The Moses Scroll – Class Four (What Did Moses Write; The Moses Scroll – A Smaller Document; Excluding Things from the Moses Scroll; Third Person Material – A Different Hand than Moses; Biblical References Pointing to Context in Deuteronomy; Missing Books Quoted in the Bible; The Damascus Document – A Quote About the Scroll of Moses; One Woman One Man; David and Solomon Multiply Wives; Joshua and the Sealed Scroll of the Torah in the Ark; The Torah of the King – Deuteronomy 17:14-20; A King “Like the Nations”; Samuel is Displeased; Rejecting YHVH as King; Jotham’s Parable; Allowing Statutes that are Not Good; A Polemic Against the Monarchy; Inserting Anachronistic Texts Which Come Later)

August 29, 2020 – Ross Nichols

Audio/Video Link: <https://unitedisrael.org/torah-the-moses-scroll-class-four/>

Teaching Notes: <https://unitedisrael.org/wp-content/uploads/2020/08/Teaching-Notes-2020.8.29-Torah-The-Moses-Scroll-Class-Four1.pdf>

(5) Torah – The Discovery – Class Five (Where’s the Moses Scroll; The Purpose of the Box; David Brings the Ark of God to Jerusalem; Solomon Builds a House for the Name of God; The Ark of God – Housed in the Most Holy Place; What Happened to the Scroll of Moses; Jehoash Repairs the Temple; The Temple Falls into Disrepair Again; A Great King is Born to the House of David; Josiah Appointed King; Hilkiah Discovers the Scroll of YHVH Written by the Hand of Moses; Shaphan the Scribe Reads the Scroll before Josiah; Josiah Tears His Cloths; Huldah the Prophetess says Gods Wrath is Coming; Josiah Reforms Judah; Content found in Deuteronomy; With All Your Heart and Soul; Josiah’s Passover; With All Your Strength/Everything; Where is Jeremiah the Prophet)

September 5, 2020 – Ross Nichols

Audio/Video Link: <https://unitedisrael.org/torah-the-discovery-class-five/>

Teaching Notes: <https://unitedisrael.org/wp-content/uploads/2020/09/Teaching-Notes-2020.9.5-Torah-The-Discovery-Class-Five.pdf>

THIS WEEK IN TORAH

SEPTEMBER 12, 2020

This week's Torah Portion Nitzavim: "You Are Standing" (Deuteronomy 29:9 – 30:20)

The covenant renewed in Moab, Warning against idolatry, Eventual repentance and forgiveness, The Torah is accessible, The choice of life and death, Choose life.

Additionally this week's Torah Portion VaYelech: "And He Went" (Deuteronomy 31:1 – 31:30) Moses takes leave, Joshua to succeed Moses, Hakhel / The king reads

Deuteronomy, The reading of the law, Moses end draws near, The Torah as testimony, Joshua commissioned to lead Israel. "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 – (2021): Tabor – Nichols Israel Tour February 26-March 9, 2021; <https://blossomingrose.org/2021-walking-the-ancient-paths/>;

<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 – (2021): 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://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

-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/>
-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
-A 95 Page Summary of UI “Weekly Teaching Notes” (April 2007 to May 2020)
<https://unitedisrael.org/a-summary-of-ui-teachings-by-john-baruch-perry/>
-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_browse
<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://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.youtube.com/results?search_query=nehemia+gordan