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Honest to Moses – Who Wrote Genesis – Moses, Another, or Others – Class Thirteen
(Materials in the Pentateuch that Fall Outside the Time of Moses; Getting Closer to the Words and Time of Moses; A Closer Look at the Book of Genesis; Is Genesis Written by a Single or Multiple Authors; Examples of Non-Contemporary Additions – At That Time; The Call of Abram; Examples of Updated Place Names – Formally was, That is; Hebron, Dan, and the Land of the Hebrews; Examples of Rough Edges and Different Sources; The Wives of Esau; Two “Creation” Accounts; Elohim vs. YHVH as Deity; Two “Flood” Accounts; Two “Naming of Israel” Accounts)

August 21, 2021 – Ross Nichols

Honest to Moses – Who Wrote Genesis – Moses, Another, or Others – Class Thirteen

Audio/Video Links:

<https://unitedisraelworldunion.com/honest-to-moses-who-wrote-genesis-moses-another-or-others-class-thirteen/>

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

Teaching Notes Link: <https://unitedisraelworldunion.com/wp-content/uploads/2021/08/2021.8.21-honest-to-moses-who-wrote-genesis-moses-another-or-others-class-thirteen.pdf>

TODAY'S INTRODUCTION

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

-We have currently moved into a new study called “Honest to Moses”, which began May 8, 2021. This will be a very lengthy, in-depth, seat of the chair teaching that will challenge you. Many of you who have followed these teachings for awhile are quite prepared and equipped for what's to follow in the text because we are going to be “Honest to Moses”. This series builds upon things that we've covered in the past. What I've presented to this point has been purposely presented in the order in which it was and in the manner in which it was in order to prepare us for this series. Our previous series on Prophet – “The Servant” will weave together in the biblical text with our new series “Honest to Moses”, a Quest for the Historical Moses.

-If you find things in our classes on the quest for the historical Moses are cause for alarm in your spiritual quest, please don't let it be so. We are looking at the biblical text in a way that few people look at it. Most people follow their traditional views of the text, and they have answers to the questions that are built on their particular theological views. I'm looking at the texts and letting the text speak for itself. I will not apologize for the texts of

the bible, but rather present the text as it's presented. Only then can we get closer to the original intent of the authors.

-During the course of this study I want to add in what you might call some of Moses' Greatest Hits. Where we talk about some of his teachings that we can with a fair degree of certainty trace back to the historical Moses. We have two prongs to our approach, we have the man Moses, and we have the message of Moses, which is primarily available to us through the Pentateuch, the first five books of the bible. Specifically beginning with Exodus 2 through the end of Deuteronomy we are exposed to material about the man and the message.

TEACHING NOTES

-Today we continue our quest for the historical Moses, and we are on Class 13 in our series called, "Honest to Moses". Today's class is called "Who Wrote Genesis – Moses, Another, or Others". In our previous classes we get a little bit about Moses family and the family into which he marries, and about the various cultures around him and of the message of Moses. When I talk about the fundamental bedrock teachings of Moses from the Pentateuch, we are trying to discern the teaching of Moses. What is it that we learn from Moses that we can trace back to the historical figure of Moses?

-Today I want to continue diving deep dive into the Pentateuch, looking particularly for evidence of what did Moses write and what did Moses not write? This is fairly straight forward when we stay close to the text. Is there anything that gives itself away as we read through these time-honored texts that we love and share so much? We are getting into things that might be a bit challenging. We are not doing this to take away from the Hebrew Scriptures, we are trying to focus in and identify authorship and things of that nature like dating. Can we get from the texts evidence that suggest when the text was written or not written? Biblically speaking, we get to what is presented as the time of Moses once we get to Exodus 2. Technically, Exodus 2 (The birth of Moses) through Deuteronomy 34 (The death of Moses), this material is presented as reflecting the time of Moses, written to detail the events of the time of Moses.

-There is some material that's within the Pentateuch which clearly falls outside of the time of Moses and rules itself out as something that could possibly have been written by Moses. Just to highlight a few, third person material, it doesn't seem that a person writing would use the third person consistently. What we find in Exodus, Leviticus, Numbers, and even a good majority of Deuteronomy is written in the third person. "The LORD spoke unto Moses." It's more natural if Moses is the author that he would say, "And the LORD spoke unto me." We do get some of that material as we know from our previous studies in Deuteronomy.

-We also see as we work through the texts of the five books what I've introduced as anachronism. It's a word that means backwards time, language that's non-contemporary which occurs within the texts of the Pentateuch. We've also seen editorial updating where a place name is inserted into the text by the author, and it's meant to give us a more modern name at the time of his writing. Geography becomes our friend; things people may find a bit boring or difficult to work through in order to arrive at an understanding of what the text actually means and what it's actually saying.

-We've also seen some cases within the five books where we have multiple accounts that provide varying details like we talked about last week with the wilderness itinerary.

When we compared Numbers 33 to Deuteronomy 10 and looked at it horizontally, that order of travel appeared to have some discrepancies. So, we're left with the puzzle of which one more accurately reflects what actually took place. Again, we're pointing out challenges within the text, but our motives are pure. We're looking to discern the earliest strata of the text. What takes us back the closest to the events that are described within these texts?

-Clearly, these that I've just mentioned, as well as other points that we've covered, are contrary to the traditional view that Moses wrote the five books. What we realize is that the Pentateuch, this body of sacred history, literature, and law in its present form, was not written by the hand of Moses or during his time. That's not to be troubling because a lot of these later additions, editorial insertions are meant to bring the text up to date and doesn't take away from the veracity of the text. I'm trying to peel away the additions and what's left should bring us closer to the words and time of Moses. I believe that this can be accomplished and that at the core of the five books we can trace a certain portion of the texts, laws, and stories back to the actual events. I believe that there's a core message / document embedded within, that's been interpolated and expanded over time, and peeling this away we can get back to the original, tracing it to what it said at the time of Moses. Our present work has undergone various editing and was added to and updated to reflect later understanding and the work of others. Who are those others? What can we determine with any degree of certainty? What's authentic and what's the most ancient and so forth? In spite of these editorial updates and anachronism that appears in the text, I believe that we can have a true story even with the non-contemporary additions.

-Today, I want to start a closer look at the Book of Genesis. Most of us love the stories of Genesis which brings to us the most profound teachings and stories, that go back according to the ancient Hebrew tradition from the creation of the cosmos through the pre-patriarchal times, encountering all the way from Adam through Noah. We read the story of the flood and we've all grown up with these stories which have influenced and inspired us over time. Then we get into the stories of the patriarchs, of Abraham, Isaac, and Jacob and the matriarchs and how a nation comes to be that God chooses to establish his plan and his way upon the earth. We bring this story from the creation of the cosmos and ultimately it ends at the death of Jacob and Joseph. The Book of Genesis is foundational and sets the stage for everything that follows in the Bible for the Jewish faith, for the Christian faith, and it's also influenced the Islamic faith.

-If we think about the importance of these fundamental bedrock foundational stories we've got to back to Genesis. We're told over and over again that this is the beginning. In fact, the Book of Genesis is the book of beginning, it takes us all the way back. The beginnings not only of the earth and the cosmos, but of God's people and of God's plan. Genesis presents some special cases for us in our present study. Genesis makes no claim to narrate events from the time of Moses. Even the very last events with the death of Jacob and Joseph occur some roughly 400 years before we meet Moses. Many of these stories would have been ancient by the time of Moses. None of the stories in Genesis are from the time of Moses and it doesn't claim to be.

-What are we looking for in the Book of Genesis to go along with our present quest? In Genesis, we're forced to ask different questions of the text. We are led to seek different answers and to recognize different clues compared to reading from Exodus 2 through Deuteronomy 34:12 which reportedly describes as being representative of events from

the time of Moses. In the form that we have the present Book of Genesis, was it written by a single author? Tradition says that Moses wrote the five books, and this is clearly the case whether someone is Jewish, or Christian, or Muslim. The fundamentalist belief is that Genesis is the work of Moses. Is Genesis the work of a single author, be it Moses or another, or can we detect multiple hands within the Book of Genesis? Can we tell the one(s) writing it and discern the evidence of later in the contemporary reports?

-In the form that we have it, does it reflect an author, a viewpoint, or a perspective from another time? There are a few examples of non-contemporary language, meaning it's a story within Genesis, which is clearly from a time before the time of Moses. If a person from in the time of Moses wrote it, that would be reflected in the text, but if we find text within Genesis that suggests that someone later than the time of Moses had a hand in it, we need to know that. The first example I want to give, I'm not giving all, I just want to give a few examples of each of the points that I'm bringing up in today's class. Genesis 12 is about the call of Abram, the beginning of the people of God. God chose Abram when he lived in Ur of the Chaldees and is called from there to go to a place where God will show him.

-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.

-This passage gives us a clue that it was written at a later time. The author that writes this text says something very true, he says, "at this time the Canaanites were in the land". That statement is true in the time of Abram and it's also true at the time of Moses. The text tells us that whoever is writing this is most naturally writing at a time when the Canaanites were not in the land. He's saying, that was then, pause, and this is now.

-Gen 13: 7 and there was strife between the herdsmen of Abram's livestock and the herdsmen of Lot's livestock. At that time the Canaanites and the Perizzites were dwelling in the land.

-Again, we have a non-contemporary point being made and it's clearly written at a time when that's no longer the case and the Canaanites and the Perizzites are no longer in the land. Our next example is in Genesis 36 and it's primarily dealing with the story of Esau's descendants. Genesis 36 is disruptive, if you just read Genesis 35 and then 37, the narrative would flow. It was just placed in here, not that it's not important or not relevant, but it seems a bit out of place.

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

-The list of Edomite kings following this verse brings us up to a time right before Israel had a king. Who is the king that Israel first had officially on the books? Saul. So, this list of Edomite kings will bring you up to Saul's time. That indicates to me that the time of this passage would be at earliest, roughly the time of the beginning of the monarchy in 1050 BCE. The Exodus occurs roughly in 1450 BCE. So, a possible time of writing of this particular text is roughly 400 years after the time of Moses. There are examples that indicate to us that at least an editorial phase takes place during a time when the Israelites are settled in the land and the Canaanites and Perizzites are no longer a problem and there are kings within Israel. It doesn't mean it's not true. We also get updated place names

that we find in the text. We get a later name for a place that was not known at the time when these contemporary events took place.

-Gen 13: 18 So Abram moved his tent and came and settled by the oaks of Mamre, which are at Hebron, and there he built an altar to YHVH.

-What is the evidence that I'm going to bring forward that suggests that this was not written during the time of Moses?

-Jos 14: 14 Therefore Hebron became the inheritance of Caleb the son of Jephunneh the Kenizzite to this day, because he wholly followed YHVH, the God of Israel. 15 Now the name of Hebron formerly was Kiriath-arba. (Arba was the greatest man among the Anakim.) And the land had rest from war.

-The name of Hebron is a later name, the original name when Abram would have moved his tent there was called Kiriath-arba.

-Jos 15: 13 According to the commandment of YHVH to Joshua, he gave to Caleb the son of Jephunneh a portion among the people of Judah, Kiriath-arba, that is, Hebron (Arba was the father of Anak).

-What begins to happen is that later scribes would update the text in earlier documents and scrolls. We don't know who these scribes are, people speculate, but we don't know who they were.

-Gen 23: 2 And Sarah died at Kiriath-arba (that is, Hebron) in the land of Canaan, and Abraham went in to mourn for Sarah and to weep for her.

-Gen 23: 19 After this, Abraham buried Sarah his wife in the cave of the field of Machpelah east of Mamre (that is, Hebron) in the land of Canaan.

-Gen 35: 27 And Jacob came to his father Isaac at Mamre, or Kiriath-arba (that is, Hebron), where Abraham and Isaac had sojourned.

-What's happening is a later pen, non-contemporary to the original text is going in and updating the text. This didn't just happen in the English Bible; this happens in the Hebrew text. This means that Hebron (Updated name) is Kiriath-arba (Older name) and it's updated in the text.

-Gen 14: 14 When Abram heard that his kinsman had been taken captive, he led forth his trained men, born in his house, 318 of them, and went in pursuit as far as Dan.

-Jdg 18: 29 And they named the city Dan, after the name of Dan their ancestor, who was born to Israel; but the name of the city was Laish at the first. 30 And the people of Dan set up the carved image for themselves, and Jonathan the son of Gershom, son of Moses, and his sons were priests to the tribe of the Danites until the day of the captivity of the land. 31 So they set up Micah's carved image that he made, as long as the house of God was at Shiloh.

-First, we learn that the place that the Danites find in the time of the Judges, they name it Dan then, but it wasn't called Dan back in the days of Abraham, it was called Laish. It's been updated in Genesis 14:14 because the place wasn't called Dan then. It's only called Dan at the time of the Judges. This adjustment to the text is written at a much later period to bring it up to speed. How do we know Judges 18 is written at a much later period than the Judges? Because it says that the children of Moses were priests up until the day of the captivity of the land. This text was written at the earliest, after the captivity. And it says, as long as the tabernacle stood at Shiloh. It stood at Shiloh for 369 years. This naming of Dan and the priesthood of the sons of Moses, this is being written about at a time much later.

-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,

-Dan wasn't the name of the place until much later. So, this too is written at a later period, but we already knew that because Deuteronomy 34 also describes the death and burial of Moses. It also says there has not arisen a prophet like Moses in Israel which indicates that it's reflecting many years back. We do see that geography becomes very important. What we see over and over again is an updating of these texts.

-Gen 40: 15 For I was indeed stolen out of the land of the Hebrews, and here also I have done nothing that they should put me into the pit."

-In the time of Joseph, what was the land of the Hebrews? Technically, Abraham, Isaac, and Jacob were sojourning there. Is that the land of the Hebrews or does that reflect something later when the land of Canaan is officially the land of the Hebrews? I find it to be somewhat of an indicator that perhaps this too points to a later hand. These examples only indicate that the narrative that we've covered through these passages has been updated at a later period. As far as what I've covered so far, nothing suggests that the texts as a whole is ultimately late. At least we see signs of updates and revisions. Perhaps it still leaves us room to consider that there is a singular author who composed an original document which was only updated here and there.

-How is it that the composition of Genesis is accomplished? Is it by a singular author or a scribe? Does the evidence from the text suggests that this person is better described as a compiler, an assembler, a collector, or is author the right way to put it? Does this person(s) who gives us Genesis, in the form that we have it, are they better described as assemblers of information? Can we detect the presence of sources of various historical documents that have been woven together sometimes better than at other times? Sometimes it's a little rough around the edges. Sometimes we have various accounts of the same thing and they're put together and you can really see the rough edges, it's not a clean cut and paste. I want to give you some examples of those. Let's go back to the example we used earlier with Esau and talk about the women of Esau, the wives. How many wives did Esau have, what are their names, and who are their father-in-law's? I want to show you the presence of different sources that were compiled to form our beautiful, wonderful Genesis.

-Gen 26: 34 When Esau was forty years old, he took Judith the daughter of Beeri the Hittite to be his wife, and Basemath the daughter of Elon the Hittite, 35 and they made life bitter for Isaac and Rebekah.

-Gen 28: 9 Esau went to Ishmael and took as his wife, besides the wives he had, Mahalath the daughter of Ishmael, Abraham's son, the sister of Nebaioth.

-Gen 36: 2 Esau took his wives from the Canaanites: Adah the daughter of Elon the Hittite, Oholibamah the daughter of Anah the daughter of Zibeon the Hivite, 3 and Basemath, Ishmael's daughter, the sister of Nebaioth.

Genesis 26: 34-35	Genesis 28: 9	Genesis 36: 2-3
Judith the daughter of Beeri the Hittite	Mahalath the daughter of Ishmael, Abraham's son, the sister of Nebaioth	Adah the daughter of Elon the Hittite

Basemath the daughter of Elon the Hittite		Oholibamah the daughter of Anah the daughter of Zibeon the Hivite
		Basemath, Ishmael's daughter, the sister of Nebaioth

-We've got some similarities in names and things that look a little bit alike, but they've also got some trouble here. One might read over this and miss the complexities and the great difficulty for reconciling these. We have various genealogical tables trying to trace this out and people work on this problem too. This is the one that I want them to solve. In Genesis 26 we have two daughters, Esau has two women who are daughters of Hittite men, and the dads are Beerli and Elon. In Genesis 26, the daughter of Elon is Basemath and that name occurs in two different places. In Genesis 36, Basemath the daughter of Elon the Hittite is called Adah, but that's not the answer here.

-What's clear and consistent is that Esau has three women, two Canaanites and an Ishmaelite. One was named Basemath, it's consistent and one of his father-in-law's was Elon the Hittite, but the details get confused. The author / compiler / arranger of Genesis is bringing to the document a couple of divergent records, and they don't agree. I'm using this as an example to show you that we have sources being used. Apparently, the compiler had more than one of these sources and thankfully these three were preserved. There are sources used in Genesis. In other places in Genesis, we have multiple versions of the same story if you will, but like the list of Esau's wives they sometimes have differences and they occur together, and we read over them and do not note the differences.

-The Book of Genesis is wonderful, beautiful, poetic, it tells us all these stories and it begins with the creation. We have two accounts of creation in Genesis and they're side by side. If we read closely, we'll notice something.

-(First Creation Account) Gen 1: 1 In the beginning, God created the heavens and the earth. 2 The earth was without form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters. 3 And God said, "Let there be light," and there was light. 4 And God saw that the light was good. And God separated the light from the darkness. 5 God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day. 6 And God said, "Let there be an expanse in the midst of the waters, and let it separate the waters from the waters." 7 And God made the expanse and separated the waters that were under the expanse from the waters that were above the expanse. And it was so. 8 And God called the expanse Heaven. And there was evening and there was morning, the second day. 9 And God said, "Let the waters under the heavens be gathered together into one place, and let the dry land appear." And it was so. 10 God called the dry land Earth, and the waters that were gathered together he called Seas. And God saw that it was good. 11 And God said, "Let the earth sprout vegetation, plants yielding seed, and fruit trees bearing fruit in which is their seed, each according to its kind, on the earth." And it was so. 12 The earth brought forth vegetation, plants yielding seed according to their own kinds, and trees bearing fruit in which is their seed, each according to its kind. And God saw that it was good. 13 And there was evening and there was morning, the third day. 14

And God said, "Let there be lights in the expanse of the heavens to separate the day from the night. And let them be for signs and for seasons, and for days and years, 15 and let them be lights in the expanse of the heavens to give light upon the earth." And it was so. 16 And God made the two great lights--the greater light to rule the day and the lesser light to rule the night--and the stars. 17 And God set them in the expanse of the heavens to give light on the earth, 18 to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. 19 And there was evening and there was morning, the fourth day. 20 And God said, "Let the waters swarm with swarms of living creatures, and let birds fly above the earth across the expanse of the heavens." 21 So God created the great sea creatures and every living creature that moves, with which the waters swarm, according to their kinds, and every winged bird according to its kind. And God saw that it was good. 22 And God blessed them, saying, "Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth." 23 And there was evening and there was morning, the fifth day. 24 And God said, "Let the earth bring forth living creatures according to their kinds--livestock and creeping things and beasts of the earth according to their kinds." And it was so. 25 And God made the beasts of the earth according to their kinds and the livestock according to their kinds, and everything that creeps on the ground according to its kind. And God saw that it was good. 26 Then God said, "Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth." 27 So God created man in his own image, in the image of God he created him; male and female he created them. 28 And God blessed them. And God said to them, "Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth." 29 And God said, "Behold, I have given you every plant yielding seed that is on the face of all the earth, and every tree with seed in its fruit. You shall have them for food. 30 And to every beast of the earth and to every bird of the heavens and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food." And it was so. 31 And God saw everything that he had made, and behold, it was very good. And there was evening and there was morning, the sixth day.

Gen 2: 1 Thus the heavens and the earth were finished, and all the host of them. 2 And on the seventh day God finished his work that he had done, and he rested on the seventh day from all his work that he had done. 3 So God blessed the seventh day and made it holy, because on it God rested from all his work that he had done in creation.

-In Genesis 1 it tells a story: Day 1, the creation of light; Day 2, an expanse is made; Day 3, the land appears, the gathering of waters takes place and plants, and vegetation appears; Day 4, lights appear in the heavens; Day 5, living creatures of water and air; Day 6, living land animals and mankind both male and female are created. We have an order, plants, animals, man and woman.

-(Second Creation Account) Gen 2: 4 These are the generations of the heavens and the earth when they were created, in the day that YHVH God made the earth and the heavens. 5 When no bush of the field was yet in the land and no small plant of the field had yet sprung up--for YHVH God had not caused it to rain on the land, and there was no man to work the ground, 6 and a mist was going up from the land and was watering the whole face of the ground-- 7 then YHVH God formed the man of dust from the ground

and breathed into his nostrils the breath of life, and the man became a living creature. 8 And YHVH God planted a garden in Eden, in the east, and there he put the man whom he had formed. 9 And out of the ground YHVH God made to spring up every tree that is pleasant to the sight and good for food. The tree of life was in the midst of the garden, and the tree of the knowledge of good and evil. 10 A river flowed out of Eden to water the garden, and there it divided and became four rivers. 11 The name of the first is the Pishon. It is the one that flowed around the whole land of Havilah, where there is gold. 12 And the gold of that land is good; bdellium and onyx stone are there. 13 The name of the second river is the Gihon. It is the one that flowed around the whole land of Cush. 14 And the name of the third river is the Tigris, which flows east of Assyria. And the fourth river is the Euphrates. 15 YHVH God took the man and put him in the garden of Eden to work it and keep it. 16 And YHVH God commanded the man, saying, "You may surely eat of every tree of the garden, 17 but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die." 18 Then YHVH God said, "It is not good that the man should be alone; I will make him a helper fit for him." 19 Now out of the ground YHVH God had formed every beast of the field and every bird of the heavens and brought them to the man to see what he would call them. And whatever the man called every living creature, that was its name. 20 The man gave names to all livestock and to the birds of the heavens and to every beast of the field. But for Adam there was not found a helper fit for him. 21 So YHVH God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh. 22 And the rib that YHVH God had taken from the man he made into a woman and brought her to the man. 23 Then the man said, "This at last is bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man." 24 Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh. 25 And the man and his wife were both naked and were not ashamed.

Gen 3: 1 Now the serpent was more crafty than any other beast of the field that YHVH God had made. He said to the woman, "Did God actually say, 'You shall not eat of any tree in the garden'?" 2 And the woman said to the serpent, "We may eat of the fruit of the trees in the garden, 3 but God said, 'You shall not eat of the fruit of the tree that is in the midst of the garden, neither shall you touch it, lest you die.'" 4 But the serpent said to the woman, "You will not surely die. 5 For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil." 6 So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate. 7 Then the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths. 8 And they heard the sound of YHVH God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of YHVH God among the trees of the garden. 9 But YHVH God called to the man and said to him, "Where are you?" 10 And he said, "I heard the sound of you in the garden, and I was afraid, because I was naked, and I hid myself." 11 He said, "Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat?" 12 The man said, "The woman whom you gave to be with me, she gave me fruit of the tree, and I ate." 13 Then YHVH God said to the woman, "What is this that you have done?" The woman

said, "The serpent deceived me, and I ate." 14 YHVH God said to the serpent, "Because you have done this, cursed are you above all livestock and above all beasts of the field; on your belly you shall go, and dust you shall eat all the days of your life. 15 I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel." 16 To the woman he said, "I will surely multiply your pain in childbearing; in pain you shall bring forth children. Your desire shall be contrary to your husband, but he shall rule over you." 17 And to Adam he said, "Because you have listened to the voice of your wife and have eaten of the tree of which I commanded you, 'You shall not eat of it,' cursed is the ground because of you; in pain you shall eat of it all the days of your life; 18 thorns and thistles it shall bring forth for you; and you shall eat the plants of the field. 19 By the sweat of your face you shall eat bread, till you return to the ground, for out of it you were taken; for you are dust, and to dust you shall return." 20 The man called his wife's name Eve, because she was the mother of all living. 21 And YHVH God made for Adam and for his wife garments of skins and clothed them. 22 Then YHVH God said, "Behold, the man has become like one of us in knowing good and evil. Now, lest he reach out his hand and take also of the tree of life and eat, and live forever--" 23 therefore YHVH God sent him out from the garden of Eden to work the ground from which he was taken. 24 He drove out the man, and at the east of the garden of Eden he placed the cherubim and a flaming sword that turned every way to guard the way to the tree of life.

-When you turn the page to Genesis 2 and read carefully. Genesis 2 is from another source and also tells the story of the creation. Genesis 2: 4 – 3: 24 is about the generation of the heavens and the earth. Beginning in Genesis 2:4 there's no bush, there's no small plant, there's no rain and there's no man. In Genesis 2:7 man is created and there's not a woman. In Genesis 2:19 the beasts are formed, land and air, and man names the beasts. There's no woman. In Genesis 2:20, Adam is put into a deep sleep trance like state and a rib is pulled out and the woman is built. We have an order, man, plants, animals, woman. -The order of the creation is different. These are from two different sources. Pay attention because source number one in Genesis 1 consistently, without exception, uses Elohim only from Genesis 1:1 -2:3. That one section is without a break in the ancient Hebrew scroll between the white spaces. Then picking up at Genesis 2:4, it begins the second story of the creation. The first creation story talks about Elohim as the deity and the second creation story introduces us to a name that we don't know.

-(First Flood Account) Gen 6: 9 These are the generations of Noah. Noah was a righteous man, blameless in his generation. Noah walked with God. 10 And Noah had three sons, Shem, Ham, and Japheth. 11 Now the earth was corrupt in God's sight, and the earth was filled with violence. 12 And God saw the earth, and behold, it was corrupt, for all flesh had corrupted their way on the earth. 13 And God said to Noah, "I have determined to make an end of all flesh, for the earth is filled with violence through them. Behold, I will destroy them with the earth. 14 Make yourself an ark of gopher wood. Make rooms in the ark, and cover it inside and out with pitch. 15 This is how you are to make it: the length of the ark 300 cubits, its breadth 50 cubits, and its height 30 cubits. 16 Make a roof for the ark, and finish it to a cubit above, and set the door of the ark in its side. Make it with lower, second, and third decks. 17 For behold, I will bring a flood of waters upon the earth to destroy all flesh in which is the breath of life under heaven. Everything that is on the earth shall die. 18 But I will establish my covenant with you, and you shall come into

the ark, you, your sons, your wife, and your sons' wives with you. 19 And of every living thing of all flesh, you shall bring two of every sort into the ark to keep them alive with you. They shall be male and female. 20 Of the birds according to their kinds, and of the animals according to their kinds, of every creeping thing of the ground, according to its kind, two of every sort shall come in to you to keep them alive. 21 Also take with you every sort of food that is eaten, and store it up. It shall serve as food for you and for them." 22 Noah did this; he did all that God commanded him.

-Consistently in this story the deity is called Elohim. There is not mention of the divine name, the tetragrammaton, the name YHVH. This story of the flood is an ancient story of the flood in which God is called Elohim, not YHVH. Then there's a break. In this story two of every kind of animal, every kind of animal, two by two.

-(Second Flood Account) Genesis 7: 1 Then YHVH said to Noah, "Go into the ark, you and all your household, for I have seen that you are righteous before me in this generation. 2 Take with you seven pairs of all clean animals, the male and his mate, and a pair of the animals that are not clean, the male and his mate, 3 and seven pairs of the birds of the heavens also, male and female, to keep their offspring alive on the face of all the earth. 4 For in seven days I will send rain on the earth forty days and forty nights, and every living thing that I have made I will blot out from the face of the ground." 5 And Noah did all that YHVH had commanded him.

-Different story, different details, different name of God, and a different number of animals. Now YHVH tells Noah to bring clean animals. What do we know about clean and unclean animals? Most people use this to say clean and unclean animals goes all the way back. God told the Torah to Adam and Adam told it to Seth and Seth told it all the way down and ultimately it made it down to Leviticus 11 and Deuteronomy 14, but it's always been known. That's questionable, we have two accounts here and they're right together. The compiler / arranger of the text, that person put these two ancient stories side by side. If you begin at the beginning of the Noah epoch and you read all the way through to the end, you'll see the two accounts going back and forth, one using Elohim and the other using YHVH. It's very interesting. What about the name change of Jacob to Israel?

-(First Naming of Israel Account) Gen 32: 22 The same night he arose and took his two wives, his two female servants, and his eleven children, and crossed the ford of the Jabbok. 23 He took them and sent them across the stream, and everything else that he had. 24 And Jacob was left alone. And a man wrestled with him until the breaking of the day. 25 When the man saw that he did not prevail against Jacob, he touched his hip socket, and Jacob's hip was put out of joint as he wrestled with him. 26 Then he said, "Let me go, for the day has broken." But Jacob said, "I will not let you go unless you bless me." 27 And he said to him, "What is your name?" And he said, "Jacob." 28 Then he said, "Your name shall no longer be called Jacob, but Israel, for you have striven with God and with men, and have prevailed." 29 Then Jacob asked him, "Please tell me your name." But he said, "Why is it that you ask my name?" And there he blessed him. 30 So Jacob called the name of the place Peniel, saying, "For I have seen God face to face, and yet my life has been delivered." 31 The sun rose upon him as he passed Penuel, limping because of his hip.

-This story describes the changing of the name from Jacob to Israel. No longer shall your name be called Jacob, but Israel will be your name. After Jacob's name is changed to Israel the text continues to call him Jacob over and over again.

-Gen 33: 1 And Jacob lifted up his eyes and looked, and behold, Esau was coming, and four hundred men with him. So he divided the children among Leah and Rachel and the two female servants.

-(Second Naming of Israel Account) Gen 35: 10 And God said to him, "Your name is Jacob; no longer shall your name be called Jacob, but Israel shall be your name." So he called his name Israel. 11 And God said to him, "I am God Almighty: be fruitful and multiply. A nation and a company of nations shall come from you, and kings shall come from your own body. 12 The land that I gave to Abraham and Isaac I will give to you, and I will give the land to your offspring after you." 13 Then God went up from him in the place where he had spoken with him. 14 And Jacob set up a pillar in the place where he had spoken with him, a pillar of stone. He poured out a drink offering on it and poured oil on it. 15 So Jacob called the name of the place where God had spoken with him Bethel.

-Gen 35: 22 While Israel lived in that land, Reuben went and lay with Bilhah his father's concubine. And Israel heard of it. Now the sons of Jacob were twelve.

-From this point on, you start seeing he's sometimes called Jacob and sometimes he's called Israel. Why does the name change have no effect it seems in some of these texts?

-Genesis reflects evidence of multiple stories of the same event with different versions of those events using different names for the deity. Clearly indicating evidence of being written at different periods and that the sources were employed in the composition of the book as we now have it. The gist of both of these stories is that God changed the name of Jacob to Israel, but they're different stories. We want to examine these different stories.

-Why do we have in many cases with some of the main stories that you know and love, two accounts and they're different? Why two, there's an answer to that and it's in the bible. We will get to that and you're going to see it with your own eyes and it's going to be a eureka moment. We are going to focus on and take a closer look at the names for the deity. How is it that the name of YHVH occurs as early as Genesis 2:4? In Genesis alone the name of YHVH occurs 165 times if the stats are right. Did you know that according to Exodus 6, the name YHVH was not known until it was given to Moses? We need to study about this difference and we're going to do that. Join me next Saturday at 10:30am Central Time, YHVH willing, and we're going to look at the distinction of the authors of the bible and the use of various names for the deity.

Shabbat Shalom, Shavua Tov

THIS WEEK IN TORAH

AUGUST 21, 2021

This week's Torah Portion KiTetzay: "When You Go" (Deuteronomy 21:10 – 25:19) The woman of beautiful form, Marrying female captives, Inheritance rights of the firstborn, The wayward and rebellious son, A man hanged on a tree is cursed, Hanging and burial, Concern for property of another, Male and female garb, Sending the mother bird from the nest, Protective fence, Tzitzis, Laws concerning sexual immorality, Defamation of a married woman, If the accusation was true, Adultery, Betrothed Maiden, Forbidden and restricted marriages, Sanctity of the camp, An escaped slave, Sexual purity, Interest, Vows to God, Those excluded from the assembly, Uncleanliness in the camp, Laws concerning divorce, A worker's right to eat, Divorce and remarriage, Millstone,

Kidnaping, Tzaraas and slander, Dignity of a debtor, Timely payment of workers, Individual responsibility, Consideration for the orphan and widow, Gifts to the poor from the harvest, Lashes, Levirate marriage and releasing the obligation, Penalty for embarrassing another, Honest weights and measures, Remembering Amalek. "Shavua Tov" and Have a Great Week!

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

The Kingdom of Heaven – Torah Reading Ki Tetzay (Deuteronomy 21:10 – 25:19)
(Establishing the Kingdom of God on Earth; YHVH Reigns Forever and Ever; Proclaiming the Kingdom of YHVH to the Ends of the Earth; The Song of Moses; A Kingdom of Priests and a Holy Nation; God's Inheritance for the People – The Land and The Torah; Walking in the Way of YHVH; Being Different From the Nations vs. Looking Like the Nations; Rejecting God as King; Rules for a King – Deuteronomy 17; Fear YHVH and Serve Him; War with Amalek; YHVH's Eternal Kingdom; Who is the Son of Man)

August 25, 2018 – Ross Nichols

Audio/Video Link: <https://unitedisraelworldunion.com/the-kingdom-of-heaven/>

Teaching Notes Link:

<https://www.facebook.com/groups/unitedisraelworldunion/permalink/559853694432989>

(1) Honest to Moses – Class One (My Servants the Prophets; Moses the Servant of YHVH; Moses His Servant; Moses Your Servant; Moses My Servant – My Servant Moses; Moses will be for God – Aaron will be Your Mouthpiece; The Word Prophet is Rare in the Pentateuch; Do you Believe in Moses; Remembering Moses in the Latter Prophets; Isaiah – The Exodus from Egypt and the Division of the Waters; Micah – Moses in Association with Miriam and Aaron; Daniel – An Oath and a Curse; Malachi – Remember the Torah of Moses I Commanded at Horeb; The Memory / Role of Moses is Associated with the Servant of YHVH)

May 8, 2021 – Ross Nichols

Audio/Video Links: <https://unitedisraelworldunion.com/honest-to-moses-class-one/> & <https://www.youtube.com/watch?v=gEen0BUpYII>

Teaching Notes Link: <https://unitedisraelworldunion.com/wp-content/uploads/2021/05/2021.5.8-Honest-to-Moses-Class-One.pdf>

(2) Honest to Moses – What's in a Name – Class Two (Remembering Moses in the Latter Prophets; Exodus / Shemot – These are the Names; The Birth of a Child; Tevah – The Basket of Moses & The Ark of Noah; Sargon the Akkad; Pharaoh's Daughter Takes Pity on the Child; The Book Called Names is Missing Names; Translation vs. Transliteration; Moses vs. Drew and the Hebrew Pun; He Drew Me Out of Many Waters; Son of / Born of an Unknown Father; The Child Grew Up; When YHVH Called, Moses & David Responded – Who Am I; Mosheh is Both Hebrew and Egyptian)

May 15, 2021 – Ross Nichols

Audio/Video Links: <https://unitedisraelworldunion.com/honest-to-moses-whats-in-a-name-class-two/> & <https://www.youtube.com/watch?v=-9EiRkVmPIU>

Teaching Notes Link: <https://unitedisraelworldunion.com/wp-content/uploads/2021/05/2021.5.15-Honest-to-Moses-Whats-in-a-Name-Class-Two.pdf>

(3) Honest to Moses – The Family of Moses – Class Three (Do You Believe in Moses; What Does the Bible Say About Moses; Myth and Legend vs. the Texts of the Hebrew Bible; Faith Should be Informed by Fact; What do We Know About the Family of Moses; Initially, Moses is the Only Name we Get; Amram Marries His Father's Sister Jochebed and Bore Aaron and Moses; Amram – a Levite From the House of Levi; Jochebed – Daughter of Levi; How Many Children do Amram and Jochebed Have; Miriam the Prophetess; Aaron Your Brother – The Levite; A General Idea of Brothers; Who are Shubael and Jehdeiah; Why Does the Book of Deuteronomy Treat Aaron Differently)

May 29, 2021 – Ross Nichols

Audio/Video Links: <https://unitedisraelworldunion.com/honest-to-moses-the-family-of-moses-class-three/> & <https://www.youtube.com/watch?v=RVsG0f6VqB4>

Teaching Notes Link: <https://unitedisraelworldunion.com/wp-content/uploads/2021/05/2021.5.29-Honest-to-Moses-The-Family-of-Moses-Class-Three.pdf>

(4) Honest to Moses – The Levitical Link – Class Four (Moses – a Descendant of Levi; God Sees and Hears Leah's Plea; Hebrew Names Mean Something – Reuben(See), Simeon (Hear), and Levi (Connect); Dinah and Shechem; Assemble Yourselves Sons of Jacob; Simeon and Levi – Scattered and Landless; Levi, Kohath, and Amram; Foreigners Who Attach Themselves to YHVH; Levi (Lamed-Vav-Yod) vs. Levah (Lamed-Vav-Heh) – An Alliteration; The Levitical Link; Examples of Levitical Names with Egyptian Origins; An Interesting Connection Between the Levites and Egypt; Burning Questions)

June 5, 2021 – Ross Nichols

Audio/Video Links: <https://unitedisraelworldunion.com/honest-to-moses-the-levitical-link-class-four/> & <https://www.youtube.com/watch?v=M9V9pSOtAMQ>

Teaching Notes Link: <https://unitedisraelworldunion.com/wp-content/uploads/2021/06/2021.6.5-Honest-to-Moses-The-Levitical-Link-Class-Four.pdf>

(5) Honest to Moses – The Midianite Mystery – Class Five (Egyptian Influence in the Hebrew Text; Moses and Joseph as Human Saviors; Rags to Riches and Marrying Foreign Wives; How Long did the People of Israel Live in the Land of Egypt; Who are the People of the Land; Mistaken as Egyptians; Heavy of Tongue; Moses' Father-in-Law – One Man Three Names – Ruel, Jethro, and Hobab; The Kenite Connection; The Mountain of God; The Sons of Keturah – Midian; Moses Returns to Egypt; Gershom and Eliezer; Moses' Family Reunion; Jethro – Blessed be YHVH – Now I Know That YHVH is Greater Than All Gods; The Midianite Connection into and out of the Land of Egypt)

June 12, 2021 – Ross Nichols

Audio/Video Links: <https://unitedisraelworldunion.com/honest-to-moses-the-midianite-mystery-class-five/> & <https://www.youtube.com/watch?v=AMKeNKB33dg>

Teaching Notes Link: <https://unitedisraelworldunion.com/wp-content/uploads/2021/06/2021.6.12-Honest-to-Moses-The-Midianite-Mystery-Class-Five.pdf>

(6) Honest to Moses – The Kenite Key – Class Six (Tracking the Family of Moses; The Levitical Link; Moses Flees the Land of Egypt and Meets the Midianites; Who is the Cushite Woman; The Habakkuk Poem; Geographic Markers; Tent Cloths / Flaps; The Tents of Cushan; The Midianite Kenites; Dwellers in Tents; Path Walkers / Masters and Winding Roads; Jael – The Wife of Heber the Kenite; Moses’ Father-in-Law, The Kenite; Dwellers in Cliffs; God Tells Moses to Go Back to Egypt; Where is the Mountain of God; Jethro’s Advice; The Kenites Association with the House of Rechab; YHVH of Teman)

June 19, 2021 – Ross Nichols

Audio/Video Links:

<https://unitedisraelworldunion.com/honest-to-moses-the-kenite-key-class-six/> &

<https://www.youtube.com/watch?v=1ZStv9y5TVk>

Teaching Notes Link: <https://unitedisraelworldunion.com/wp-content/uploads/2021/06/2021.6.19-Honest-to-Moses-The-Kenite-Key-Class-Six.pdf>

(7) Honest to Moses – Blotting Out the Sons of Moses – Class Seven (The Mountain / Name of God; The Sons of Moses; Gershom – A Stranger There; Eliezer – El is My Help; Moses Returns to Egypt; Exodus – This Great Thing; Moses – Forgive Them or Wipe Me Out from Your Book; Unpacking Biblical Genealogies; Micah’s House of God; Jonathan the Young Levite from the Family of Judah – The Grandson of Moses; Attacks Against the Mosaic Priesthood; There Was No King in Israel; Everyone Did What was Right in His Own Eyes; The People Reject YHVH as King; Samuel Writes the Torah of the King; Listen to the Voice of YHVH Your God and Do What is Right in His Eyes)

June 26, 2021 – Ross Nichols

Audio/Video Links: <https://unitedisraelworldunion.com/honest-to-moses-blotting-out-the-sons-of-moses-class-seven/> & https://www.youtube.com/watch?v=9_EyJq-oUm0

Teaching Notes Link: <https://unitedisraelworldunion.com/wp-content/uploads/2021/06/2021.6.26-Honest-to-Moses-Blotting-Out-the-Sons-of-Moses-Class-Seven.pdf>

(8) Honest to Moses – Stranger in a Strange Land – Class Eight (Hebrew-Egyptians; The Biblical Significance of the Name Gershom; What is the Biblical Idea of a Ger; Other Ger’s Besides Moses; Remember You Were in Egypt; Commanded Inclusivity & Kindness; Don’t Delay Justice for the Needy; Seeds of Freedom; Love the Stranger as Yourself; Whether a Native or Sojourner – Keep My Torah; Going Up Not Down – The Head and the Tail; Dwelling in a Place Not Ours; We Are Our Brother’s Keeper)

July 3, 2021 – Ross Nichols

Audio/Video Links: <https://unitedisraelworldunion.com/honest-to-moses-stranger-in-a-strange-land-class-eight/> & <https://www.youtube.com/watch?v=PyIFttYzlzY>

Teaching Notes Link: <https://unitedisraelworldunion.com/wp-content/uploads/2021/07/2021.7.3-Honest-to-Moses-A-Stranger-in-a-Strange-Land-Class-Eight.pdf>

(9) Honest to Moses – Law of Love – Class Nine (Remember the Teaching of Moses in His Time; Don't Add to or Take Away from the Statutes and Rules; First-Person Narratives; Anachronistic Narratives; Love Your Neighbor and the Stranger as Yourself; Give Credit Where Credit is Due; The Torah's Idea of Love – Commanded Love; Love of and For YHVH; The Law of Love; Abraham My Beloved; The Oneness of YHVH – YHVH is One; Circumcision of the Heart; Love Requires Obedience to the Commandments to Receive the Blessings; Reciprocal Love – It's a Two-Way Street)

July 10, 2021 – Ross Nichols

Audio/Video Links: <https://unitedisraelworldunion.com/honest-to-moses-law-of-love-class-nine/> & <https://www.youtube.com/watch?v=tdfCCsLotq4>

Teaching Notes Link: <https://unitedisraelworldunion.com/wp-content/uploads/2021/07/2021.7.10-Honest-to-Moses-Law-of-Love-Class-Nine.pdf>

(10) Honest to Moses – Anachronism Explained – Class Ten (The Pentateuch Was (View 1) and Wasn't (View 2) All the Product of Moses and His Time; First & Third Person Narratives; Taking Liberties with the Text; Remember the Torah of Moses; The Pentateuch – Before and During the Life and Times of Moses; Biblical Clues to the Who and When of the Ancient Pen; Anachronism – Backwards Time; The Beetles – A Modern Example; Exodus 16 – Keep the Sabbath / Manna from Heaven for 40 Years; Where is the Testimony; There's No Earlier or Later in the Torah; Let the Text Speak for Itself)

July 17, 2021 – Ross Nichols

Audio/Video Links: <https://unitedisraelworldunion.com/honest-to-moses-anachronism-explained-class-ten/> &

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

Teaching Notes Link: <https://unitedisraelworldunion.com/wp-content/uploads/2021/07/2021.7.17-Honest-to-Moses-Anachronism-Explained-Class-Ten.pdf>

(11) Honest to Moses – The Search – Class Eleven (Search for the Truth; The People of the Quest; Competing Claims for the Truth; All are Required to Search for the Good Way Among the Ancient Paths; Walk and Find Rest for Your Souls; Many Refuse to Search; Born into an Ancient Path; The Fading Intimacy Between God and Humans; Adding to the Words of God is a Sin; God to Adam and Eve – Where Are You; Such a Great Thing as This; What Determines the Truth; Hearing from the Prophets; The Hiding of the Face; An Unseen Hand; The Word of YHVH is Rare; A Famine in the Land of Hearing the Words of YHVH; Seeking the Hidden Truth with All Your Heart and Soul; Leaving That Which is Familiar and Seeking the Good Way; Seek YHVH and He will be Found)

July 31, 2021 – Ross Nichols

Audio/Video Links: <https://unitedisraelworldunion.com/honest-to-moses-the-search-class-eleven/> & <https://www.youtube.com/watch?v=nbuycwiPkN8>

Teaching Notes Link: <https://unitedisraelworldunion.com/wp-content/uploads/2021/07/2021.7.31-Honest-to-Moses-The-Search-Class-Eleven.pdf>

(12) Honest to Moses – The Pentateuch – Who, What, and Whence – Class Twelve

(Who Wrote the Pentateuch; The Bible Means What it Says; Discerning What Moses Wrote – A Careful Analysis of the Text; Indicators of Another Time – Evidence of a Non-Contemporary Hand; Authorship and Dating; Making Use of a Source; Allowing the Text to Speak; Moses Writes a Travel Itinerary; Examples of Insertions Within the Text; A Comparison of the Wilderness Journey – Numbers 33 vs. Deuteronomy 10; The Death of Aaron – Mount Hor vs. Moserah; The Molten Calf and The Other Ark of the Covenant; Chronology of the Biblical Narrative)

August 14, 2021 – Ross Nichols

Audio/Video Links: <https://unitedisraelworldunion.com/honest-to-moses-the-pentateuch-who-when-and-whence/> & <https://www.youtube.com/watch?v=3unTXQ4nda4>

Teaching Notes Link: <https://unitedisraelworldunion.com/wp-content/uploads/2021/08/2021.8.14-honest-to-moses-the-pentateuch-who-when-and-whence-class-twelve.pdf>

UIWU ANNOUNCEMENT:

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



<https://themosesscroll.com/>

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

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

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

UPCOMING EVENTS

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

-Walking the Ancient Paths – (2022): Tabor – Nichols Israel Tour March 4-15, 2022; <https://unitedisraelworldunion.com/israel-tours/>; <https://blossomingrose.org/2022-walking-the-ancient-paths/>

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

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

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

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

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

UNITED ISRAEL WORLD UNION (UIWU) WEBSITES

-UIWU Official Website / YouTube Website / Facebook Website:

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

<https://www.youtube.com/channel/UCq31WAlio9zC1eXDzrEVzlg> (YouTube Videos)
<https://www.facebook.com/groups/unitedisraelworldunion/> (UIWU Facebook)
-UIWU Founder, United Nations Correspondent, Author, (1903 – 2003) David Horowitz:
[https://en.wikipedia.org/wiki/David_Horowitz_\(author\)](https://en.wikipedia.org/wiki/David_Horowitz_(author))
<https://jamestabor.com/the-extraordinary-life-of-david-horowitz-documented-at-last/>
<https://unitedisraelworldunion.com/category/remembering-david-horowitz/>
-UIWU President, Biblical Scholar/Professor at UNCC, Tabor Blog, Dr. James D. Tabor:
<https://jamestabor.com/>
https://en.wikipedia.org/wiki/James_Tabor
https://www.youtube.com/results?search_query=james+tabor
-UIWU Executive Vice-President, Historian, Researcher, Author, Ralph Buntyn:
<https://unitedisraelworldunion.com/category/remembering-david-horowitz/>
<https://www.amazon.com/Book-David-Horowitz-Nations-Founder/dp/1630515833>
https://www.youtube.com/results?search_query=ralph+buntyn
-UIWU Vice-President, Weekly Teaching and Study Sessions, Ross Nichols:
<https://unitedisraelworldunion.com/author/rknichols/>
<https://rossknichols.com/about-ross-nichols/>
<https://www.youtube.com/channel/UCq31WAlio9zC1eXDzrEVzlg>
-UIWU Vice-President, Temple Beth Shalom, Hickory, NC, Rabbi Dennis Jones:
<https://www.hickoryjewishcenter.com/index.html>
<https://www.facebook.com/pages/Hickory-Jewish-CenterTemple-Beth/125461817509689> & <https://unitedisraelworldunion.com/faith-without-borders/>
-UIWU Ministers/Board Directors, UI Center Northeast, Rome, NY, Dave & Patty Tyler:
<https://www.facebook.com/UIWUNortheast>
<https://www.youtube.com/watch?v=6BsCXrGttxo> (The Song of Moses by Patricia Tyler)
-UIWU Historical Research Specialist, Weekly Teachings, Author, Jodell Onstott:
https://www.youtube.com/results?search_query=jodell+onstott
<https://www.amazon.com/YHWH-Exists-Jodell-Onstott/dp/0975337505>
-UIWU Audio/Visual Technical Support, Weekly Teachings/Meals, Dave & Sherry Cole
-UIWU UI Minister, Weekly Teachings, UI Bulletin Contributor, Ronnie Fulcher
-UIWU Board Director, United Israel Bulletin Contributor, Betty Givin
-UIWU Music Minister, Weekly Teachings, Glenn Chatterton
-UIWU Scribe, Weekly Teaching Notes, This Week in Torah FB, John “Baruch” Perry
-UIWU Teaching Notes Facebook Page: <https://www.facebook.com/UIWU-Teaching-Notes-103999335011360>
-A 95 Page Summary of UI “Weekly Teaching Notes” (April 2007 to May 2020)
<https://unitedisraelworldunion.com/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 Vantor:

<https://www.truth2u.org/author/admin/>

<https://truth2u.org/category/james-tabor/> (Gleanings from Genesis, with Tabor/Nichols)

<https://truth2u.org/2021/01/15/the-moses-scroll-a-new-book-by-ross-k-nichols/>

<https://israelnewstalkradio.com/news-anchor-jono-vantor/>

<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