

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

The Pentateuch: A New Look – From Abram to Abraham (Ten Generations; A Universal Focus Down to One Man's Family; From Shem to Abram; The Bringing's Forth of Terah and the Book of Abraham; From Abram to Abraham; Abram – Going from One to Many; Called, Blessed, and Multiplied; Abraham's Theological Growth – Going from Many to One; On the Other Side of the River; Hebrew – One Who Crosses Over; Where is Abram From; Between the Rivers; Aram-Naharaim – The Northern Portion of Mesopotamia; Terah's Death – The Difference in Narrative Order vs. Chronology; Anachronistic Narratives; A Summary of the Triennial Readings)

October 16, 2021 – Ross Nichols

The Pentateuch: A New Look – From Abram to Abraham – Class Four

Audio/Video Links:

<https://unitedisraelworldunion.com/the-pentateuch-a-new-look-from-abram-to-abraham-class-four/>

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

Teaching Notes Link:

<https://unitedisraelworldunion.com/wp-content/uploads/2021/10/2021.10.16-The-Pentateuch-A-New-Look-From-Abram-to-Abraham-Class-Four.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.

-United Israel is pleased to announce a new teaching series for the Jewish calendar year 5782 (October 2021 – October 2022). The entire year will be dedicated to a careful study of the words of the Bible's first five books based upon an honest and objective new look at the Pentateuch. The materials for the weekly lessons will be arranged according to the annual cycle of readings.

-We're going to talk about some of the theological motifs, some of the things that inspire and move us to connect with God and the spiritual aspects of these texts. We'll also talk about some of the historical, critical, scholarly, and academic approaches to the text because we want to understand how this book came together. It's the most remarkable stories in all of history. How did we get these books and what makes them up?

-“Read the Bible as though it were something entirely unfamiliar, as though it had not been set before you ready – made... Face the book with a new attitude as something new... Let whatever may happen occur between yourself and it. You do not know which of its sayings and images will overwhelm and mold you... But hold yourself open. Do not believe anything a priori; do not disbelieve anything a priori. Read aloud the words

written in the book in front of you; hear the word you utter and let it reach you.” Everette Fox, *The Schocken Bible: Volume 1 – The Five Books of Moses*, New York – 1997.
-The first book of the Bible presented in an authentic translation that allows the English reader to “peer through” to the Hebrew and “come as close as we will probably ever come to the original text.” The Book of Genesis by Dr. James D. Tabor will be used while we are in the Book of Genesis. Also known as the Transparent English Bible (TEB). <https://unitedisraelworldunion.com/the-book-of-genesis-a-new-translation-from-the-transparent-english-bible/>

TEACHING NOTES

-Today, I’ll be talking about from Abram to Abraham. There are ten generations from Adam to Noah and ten more from Shem to Abram and this is an order and the ancient scribes made sure to draw this out as they put the book together. In this second group of ten generations, we begin it with Shem, a son of Noah. Remember that Noah has three sons, Ham, Shem, and Japheth and these three sons make up, at least according to the Biblical narrative, all of humanity. Later the Rabbis designated all of humanity as Bnai Noach. If you are alive today, you trace your genealogy back to Noah. According to the Biblical narrative, we all descend from Noah.

-From Adam to Noah the Bible is totally universal and it deals with all of humanity. Every human alive today fits within that first 11 chapters of Genesis and it’s relevant to the entire world. After you get to Noah, the scribe / redactor, the person who pulled all these ancient sources together wants to direct our attention, not to all the children of Noah, but to one of the sons of Noah by the name of Shem; and from here forward we’re beginning to focus on a singular man and his family. From Genesis 12 on we are dealing with God’s dealings in history and in the future with one particular family. Amos later says that you Israel, have I known of all the families of the earth. The focus becomes the descendants of Shem, father of the Semites, and these are the Semitic people. The term anti-Semitic is talking about this branch of people that descend from Shem.

-Gen 9: 26 He also said, "Blessed be YHVH, the God of Shem; and let Canaan be his servant. 27 May God enlarge Japheth, and let him dwell in the tents of Shem, and let Canaan be his servant."

-Noah is talking about his three sons and you remember the incident, Noah was drunk, falls asleep, something happens, and this is what he says. As we focus on Shem and the descendants of the Semite line and one whose name is Terah. A lot of people don’t know who Terah is, but he’s important. If you follow the line from Noah to Shem and work your way down, we come to the bringing’s forth of Terah of which is our focus today. The bringing’s forth of Terah runs from Genesis 11:27 all the way through Genesis 25. It will take me three weeks to work through the material of these are the bringing’s forth of Terah. We are talking about the bringing’s forth of Terah and this ancient book begins with the most famous of all, the birth of Abram.

-Gen 11: 27 Now these are the generations of Terah. Terah fathered Abram, Nahor, and Haran; and Haran fathered Lot. (Beginning of the Book Abram)

-Gen 25: 11 After the death of Abraham, God blessed Isaac his son. And Isaac settled at Beer-lahai-roi. (End of the Book of Abraham)

-It begins with the birth of one called Abram, and this ancient book, within the book of Genesis, ends with the death of Abraham, where Abram and Abraham are the same. So,

the bringing's forth of Terah is really a book about Abraham. Abraham is someone who connects all of the western religions of the world. Judaism, Christianity, and Islam all look to Abraham, this is over half of the world's population. This idea of Abrahamic Faith is something that is core to the human race. The beginning of the next book begins in the next verse.

-Gen 25: 12 These are the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's servant, bore to Abraham. (Beginning of the Book of Ismael)

-Gen 25: 18 They settled from Havilah to Shur, which is opposite Egypt in the direction of Assyria. He settled over against all his kinsmen. (End of the Book of Ishmael, which is seven verses long)

-Gen 25: 19 These are the generations of Isaac, Abraham's son: Abraham fathered Isaac, (Beginning of the Book of Isaac)

-You have to follow the ancient structure of the book, that the scribe, the final redactor is using to pull us along and is a series of ten; these are the generations of... Today's class is the first of three classes which will cover the material related to the bringing's forth of Terah and that which clearly stands out, is Abram. The beginning of the Book of Terah begins with Abram's birth and by the end we have the death of one named Abraham. In today's material, in the beginning he's called Abram and by the end of the material we'll cover today, his name has been changed as has the name of his wife. His name has been changed from Abram to Abraham. Scholars debate the etymology of these words, but according to the bible, Abram means an exalted father, and Abraham means the father of many nations. Abram is exalted in one sense, but he gets more exalted as the story unfolds.

-Isa 51: 1 "Listen to me, you who pursue righteousness, you who seek YHVH: look to the rock from which you were hewn, and to the quarry from which you were dug. 2 Look to Abraham your father and to Sarah who bore you; for he was but one when I called him, that I might bless him and multiply him.

-Isaiah 51 tells us that there's a miracle coming in this story. We're going from Abram, one man to many and to bring this about requires the miraculous intervention of El Shaddai, of the God known by the various forms of the name El at the time. He was not known by the divine name, the tetragrammaton at the time. El Shaddai blesses this one named Abram, and he goes from one to many. You will see in a future class, the original miraculous birth story that happened in the ancient world. Abram was called, blessed, and multiplied.

-This should inspire us because it's based on the calling of a man, the blessing of a man, and the multiplication of this particular man, but this is only half of the story from a high level. If we look at the Book of Abraham which I'll cover the next three weeks, I see it split in two; 1) Out of one there's going to be many, and 2) This deals with Abraham's thought processes with his theological understanding and with his awareness of deity. Abraham's theological growth goes from many to one. This speaks not of people, but of God. Abram goes from a multiplicity of deity to a singular God. Who was the biblical Abram? Was he a saint, the holy one, living in the Ur of Chaldeans and following the righteous ways of the one God? That's not what we read in the bible.

-Jos 24: 2 And Joshua said to all the people, "Thus says YHVH, the God of Israel, 'Long ago, your fathers lived beyond the Euphrates, Terah, the father of Abraham and of Nahor;

and they served other gods. 3 Then I took your father Abraham from beyond the River and led him through all the land of Canaan, and made his offspring many.

-They worshipped other gods. These are idolaters and Abram is one of them. I know it's not popular, but I love the idea of someone who is an idolater coming to the truth of the one God. I love it because it's my story too. It's the story of all who make that journey of faith. Abraham is the father of the faithful. He, like you, was an idolater who comes to the truth, and God used him mightily and can use you as well. Let's quit taking the biblical characters and painting them into some unachievable status that even the writers of the biblical text don't do. Joshua 24 clearly tells us that Abram is not an iconoclast, his later Jewish literature wants to paint, but is part of a family of idolaters.

-This gift of God, going from one to many, is contingent on his reception of the call to leave the many and become one in terms of theological belief. Are you willing to go from the multiplicity of deity that you have where you are to a one God program? If you are, I will bless you and multiply you. Only after he follows the call of God, and the theological direction of that call, going from many to one, from other gods to no other gods. Only then will the promise be fulfilled.

-Jos 24: 14 "Now therefore fear YHVH and serve him in sincerity and in faithfulness. Put away the gods that your fathers served beyond the River (Euphrates) and in Egypt, and serve YHVH. 15 And if it is evil in your eyes to serve YHVH, choose this day whom you will serve, whether the gods your fathers served in the region beyond the River (Euphrates), or the gods of the Amorites in whose land you dwell. But as for me and my house, we will serve YHVH."

-Joshua is saying to the people of Israel, he's already told them that Terah and his boys were a family of idolaters on the other side of the river. The Euphrates is the eastern border of the land promised to Abram. On a modern map, Israel is a small nation on the eastern edge of the Mediterranean Sea, but we read in this week's parsha that the land promised / given to Abram goes all the way to the great river. Ultimately, Abraham and his descendants will get all that land and some of them will be Israelites and Jews, but some aren't. When Abram and some of his family cross over the river, they're called Hebrews, one who crosses over. Abram is known to the people of the land as a sojourner, a stranger in the land. He's from the other side, he's the one who crossed over.

-Gen 14: 13 Then one who had escaped came and told Abram the Hebrew, who was living by the oaks of Mamre the Amorite, brother of Eshcol and of Aner. These were allies of Abram.

-Unannounced, Abram is called a Hebrew. This fugitive comes to Abram, the one who crossed over, he's known by that, as an immigrant who's crossed the border. Abram not only crossed over physically, but he also crossed over spiritually, from believing in multiple gods, to the one God. Where specifically is Abram from? What can we know from the historical data on Abram? I want you to see where he's from.

-Gen 11: 27 Now these are the generations of Terah. Terah fathered Abram, Nahor, and Haran; and Haran fathered Lot. 28 Haran died in the presence of his father Terah in the land of his kindred, in Ur of the Chaldeans (1). 29 And Abram and Nahor took wives. The name of Abram's wife was Sarai, and the name of Nahor's wife, Milcah, the daughter of Haran the father of Milcah and Iscah. 30 Now Sarai was barren; she had no child. 31 Terah took Abram his son and Lot the son of Haran, his grandson, and Sarai his daughter-

in-law, his son Abram's wife, and they went forth together from Ur of the Chaldeans (2) to go into the land of Canaan, but when they came to Haran, they settled there.

-We have two passages here that indicate us that Abram the Hebrew, the one who crossed over is from Ur of the Chaldeans. Ur is located close to the southeastern portion of the Euphrates River.

-Gen 15: 7 And he said to him, "I am YHVH who brought you out from Ur of the Chaldeans (3) to give you this land to possess."

-Neh 9: 7 You are YHVH, the God who chose Abram and brought him out of Ur of the Chaldeans (4) and gave him the name Abraham.

-Four of these texts indicate clearly where Abram is from, Ur of the Chaldeans. In Genesis 11: 27-32 we read that the trip he took, its not just Abram, its Terah and his brother and his brother's son and a small group of his family. They go northwest from Ur, all the way up to a place called Haran. This journey is along an ancient route near the river and was about 600 miles (966 km) from Ur to Haran. Many would say, here it is, this is exactly how Moses wrote it and they would miss many valuable clues and important points. The purpose of this class is to let you see what it really says and not follow the traditional beliefs that people have passed down without verification.

-Gen 11: 32 The days of Terah were 205 years, and Terah died in Haran.

-Gen 12: 1 Now YHVH said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you.

-Where is the land of Abram and of his kindred? You could say the house of his father is in Haran. According to the presented order of the narrative he already left Ur. Is Chapter 12 reporting an incident that happened at Ur which caused Abram to go to Haran with his dad and his brother or is the call in Chapter 12 to leave Haran? Is God asking Abram to leave his native land, the land of his bringing's forth, where he was born? He was born in Ur according to the scriptures we read earlier.

-Gen 24: 1 Now Abraham was old, well advanced in years. And YHVH had blessed Abraham in all things. 2 And Abraham said to his servant, the oldest of his household, who had charge of all that he had, "Put your hand under my thigh, 3 that I may make you swear by YHVH, the God of heaven and God of the earth, that you will not take a wife for my son from the daughters of the Canaanites, among whom I dwell, 4 but will go to my country and to my kindred, and take a wife for my son Isaac."

-Does the servant go to Haran or to Ur which is the land of his birth according to the texts we read earlier?

-Gen 24: 10 Then the servant took ten of his master's camels and departed, taking all sorts of choice gifts from his master; and he arose and went to Mesopotamia to the city of Nahor.

-In Hebrew, Naharaim this means between two rivers, the Tigris, and the Euphrates, but Aram-Naharaim is the northern part of that. Modern maps call this area Mesopotamia and is the designation of this area called Aram-Naharaim. Mesopotamia in the Greek is two words, Mesos means middle and potamos which means rivers. So, the middle land between the rivers. All of the following verses reference Mesopotamia / Aram-Naharaim.

-Gen 24: 10 Then the servant took ten of his master's camels and departed, taking all sorts of choice gifts from his master; and he arose and went to Mesopotamia to the city of Nahor.

-Deu 23: 4 because they did not meet you with bread and with water on the way, when you came out of Egypt, and because they hired against you Balaam the son of Beor from Pethor of Mesopotamia, to curse you.

-Jdg 3: 8 Therefore the anger of YHVH was kindled against Israel, and he sold them into the hand of Cushan-rishathaim king of Mesopotamia. And the people of Israel served Cushan-rishathaim eight years.

-Jdg 3: 10 The Spirit of YHVH was upon him, and he judged Israel. He went out to war, and YHVH gave Cushan-rishathaim king of Mesopotamia into his hand. And his hand prevailed over Cushan-rishathaim.

-1Chr 19: 6 When the Ammonites saw that they had become a stench to David, Hanun and the Ammonites sent 1,000 talents of silver to hire chariots and horsemen from Mesopotamia, from Aram-maacah, and from Zobah.

-Psa 60: 1 To the choirmaster: according to Shushan Eduth. A Miktam of David; for instruction; when he strove with Aram-naharaim and with Aram-zobah, and when Joab on his return struck down twelve thousand of Edom in the Valley of Salt. O God, you have rejected us, broken our defenses; you have been angry; oh, restore us.

-Again, Aram-Naharaim is the northern portions of the land between two rivers. Some have attempted to say that this is no problem and say that this is accurate just as the bible records it. Abram and his family go from Ur of the Chaldeans to Haran. Some say at the collapse of Ur they move to Haran, and we can date it. With this view, they say there's no problem. They also say that when we look at Genesis 11 and 12 there's no problem. In part of the defense people feel like they have to defend the text, because they think if they raise questions, some believe they'll be bordering on heresy. The questions I'm asking are not meant to take away from the beauty and even the divine nature behind the texts, but it's to answer questions. I want to know what the texts mean and say.

-Gen 11: 26 When Terah had lived 70 years, he fathered Abram, Nahor, and Haran.

-Here, we understand that Terah is 70 years old when Abram is born.

-Gen 11: 32 The days of Terah were 205 years, and Terah died in Haran.

-Here, we also understand that Terah is 205 years old when he dies in Haran. By taking 205 minus 70 this gives us that 135 years after Abram is born, Terah dies.

-Gen 12: 4 So Abram went, as YHVH had told him, and Lot went with him. Abram was seventy-five years old when he departed from Haran.

-Here, we understand that Abram is 75 years old when he leaves Haran. 135 years (Abram's age when Terah dies) minus 75 years (Abram's age when he left Haran), this means that Terah lives by himself for 60 years in Haran after Abram leaves. The narrative leads us to believe that Abram leaves Haran after his dad dies in Genesis 11:32. Genesis 12:1 comes directly after this and says...

-Gen 12: 1 Now YHVH said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you. 2 And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing.

-The chronology is not right because in Genesis 12:4 it tells us that Abram left Haran when he was 75 years old and therefore his dad lived 60 more years in Haran after YHVH called Abram out of his country. The problem is, the difference in narrative order and chronology, people don't like that, and they don't want you to know that, and I don't know why? This is a difficult difficulty to cover.

-What we do know is that in some texts Abram is from Ur of the Chaldeans and in others he's from Haran. I'm talking about his birthplace, and we have two different traditions here. In all of our sources we know that Abram is from Ur of the Chaldeans. We know that Abram crossed the Euphrates River and I believe that's where we get the idea, Hebrew. Some will say that it's from a person mentioned one time in the genealogy by the name Heber, which is from the same root; but he's not mentioned as a dominant person, so, it would be 2 – 3 generations later and they'd say, are you a Hebrew, and he'd say, yes, I'm a descendent of Heber. That's one view.

-What do we know? We know that Abram is from Naharaim, but according to the text he says he's from Aram-Naharaim, he's a wandering Aramaean. He crosses over and he's the first Hebrew. Our sources that make up these are the generations of Terah, at least in part, come from a period after the conquest. Our sources which were used by the compiler to pull the story together of the generations of Terah, which is really the story of Abram to Abraham, is written later after the conquest.

-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.

-The Canaanites were in the land in Moses' time too. A contemporary writer with Moses' time wouldn't say that, and they will remain so until after the conquest. It's at least 40 years after. Whoever wrote this part, at least this verse, is writing at a time when the Canaanites are no longer in the land.

-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.

-This is another clue that this was written later. It's an anachronism and it's called backwards time. It's when a writer in a later period is telling a story and we get this all the time, but we also know that things aren't chronological. We get spoilers in the story that give us clues that something is coming. In Chapter 13, we have the quarreling between Lot's herdsmen and Abram's herdsmen, and they have to pick. The land can't support them both, so Abram says to Lot you pick one way and I'll go the other, we need to split up.

-Gen 13: 10 And Lot lifted up his eyes and saw that the Jordan Valley was well watered everywhere like the garden of YHVH, like the land of Egypt, in the direction of Zoar. (This was before YHVH destroyed Sodom and Gomorrah.)

-Yes, it sure is, because we don't even know what this is talking about until Chapter 19 when Sodom and Gomorrah are destroyed. It's ok and it's natural in a story. There is also the use of the divine name. It's in Exodus 6 that YHVH reveals that he appeared to Abraham, to Isaac, and Jacob, as God Almighty.

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

-YHVH says that he was known as El Shaddai to Abraham, to Isaac, and to Jacob and yet throughout these are the generations of Terah we have over and over, and sometimes there's a mixture of El in various forms and sometimes, YHVH. Also, we have placenames that are indications of a later hand. Remember in Genesis 14:14 where we have the battle of the kings and all ten kings come together in the valley and they're fighting, ultimately Lot and his family are kidnapped, and Abraham loads up 318 people,

and they go rescue them. It says that he goes all the way to Dan, but Dan doesn't exist yet as a name.

-Jos 19: 47 When the territory of the people of Dan was lost to them, the people of Dan went up and fought against Leshem, and after capturing it and striking it with the sword they took possession of it and settled in it, calling Leshem, Dan, after the name of Dan their ancestor. 48 This is the inheritance of the tribe of the people of Dan, according to their clans--these cities with their villages.

-Jdg 18: 26 Then the people of Dan went their way. And when Micah saw that they were too strong for him, he turned and went back to his home. 27 But the people of Dan took what Micah had made, and the priest who belonged to him, and they came to Laish, to a people quiet and unsuspecting, and struck them with the edge of the sword and burned the city with fire. 28 And there was no deliverer because it was far from Sidon, and they had no dealings with anyone. It was in the valley that belongs to Beth-rehob. Then they rebuilt the city and lived in it. 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.

-When Abram chases down the kidnapers to get Lot back, he goes not to Dan, but to Laish. It's not known, so we have those examples. The material covered in this parsha would take five weeks to go through according to the ancient cycle of readings. If we look at the Torah reading today, according to the annual cycle and then compare it to the triennial cycle the triennial would take five weeks and it covers a lot.

-The summaries are noted here, but you can also listen to the triennial teachings with the links shown below after the teaching notes are complete:

[Summary 1 – Walk For Yourself – Genesis 12:1 – 13:18](#) (The Bringings Forth of Terah; The Call of Abram; An Idolatrous Family – Serving other gods; Abram was but One; Trust in YHVH – Walk for Yourself; Walking Away from the Familiar; The Seven Promises of God to Abram; Who is the Promised Seed?)

[Summary 2 – Melchi-Zedek – Genesis 14:1-24](#) (Abram as Warlord; Malchi-tzedek; The First Priest; An Ancient Blessing; The First Tithe)

[Summary 3 – Abram's Vision – Genesis 15:1-21](#) (God Speaks through Visions and Dreams; YHVH's Visionaries, Seers, and Prophets; Abram the Visionary; Jacob's Dream; Abram's Seed – As the Stars of Heaven; The Righteous Live by Faith; A Deep Sleep; The Fire and Redemption of YHVH; Abram's Vision)

[Summary 4 – Hagar's Encounter – Genesis 16:1-16](#) (Look to the Rock; Chasing after Righteousness; Abram – Father of Multitudes; Questioning God; Waiting on the Promises of God; Echo's from Eden and the Exodus; Hagar – An Egyptian Slave Girl; Israel – Servant to All Nations; Is it Right to Oppress Servants; Egypt's Return to YHVH)

[Summary 5 – A New Covenant with Abram – Genesis 17:1-27](#) (True Circumcision – Heart and Flesh; Abraham – A Friend of God; Israel – Servant / Blessing to the Nations; God's Duel Promise to Abram – Many Descendants and a Land of his own; Walk for Yourself; God's Everlasting Covenant with Abraham; Circumcision – Sign of the Covenant)

-Everybody's doing these summaries in this weeks parsha, so I want to cover some different things. In the first reading we have the call of Abram who is called to leave the land. We already talked about the difficulty with the dating, is he in Ur when he gets the Chapter 12 call or is he in Haran? In that call are a series of blessings. I will bless you. I

will bless those who bless you and I will curse those who esteem you lightly. Abraham's descendants are much wider than Israel and the Jews and one of the promises is land. Land, not only to Abram and his seeds. It's to his descendants and it's much broader than people of the biblical persuasion tend to give.

-In Chapter 13, is another encounter that Abram has with God, and there he tells him that your descendants will be as the dust of the ground. Remember he doesn't even have any kids at this time.

-Then we get into Malchi-tzedek in Chapter 14. Who is this Malchi-tzedek? Some people say it's Shem. We don't get that from the text. Some believe that it's a preincarnate Messiah. It's in the Book of Hebrews in the Christian writings, but it's not in the Torah / Pentateuch. These are just opinions. I try to avoid having an opinion that's not supported by the text. We meet Malchi-tzedek in Genesis 14 and only see him one other time in Psalm 110, but the Salem that's mentioned, he's the king of Salem, he's the priest of El Elon and he's from Salem. Where is Salem? According to Psalm 76:3 seems to be another ancient name for Jerusalem. In this reading we have the first occurrence of the term Hebrew, whether as I've shared and some people believe it means a descendant of Heber, some obscure person who is only mentioned there. I follow the majority of the scholars and that it means, one who crossed over indicating his place of origin is beyond the greater river.

-In Chapter 15, we have another covenant text, we not only have El Shaddai appearing to Abram and making his plan known to Abram, but he also tells him of a dark time in the very near future for his descendants. He'll go to his grave in peace, but his descendants will go for some 400 years and be oppressed. We'll talk about this as I wind down. In Genesis 15:6 he's just been brought outside in this visionary experience, and he's been shown the stars of the heavens, just like the dust of the earth in Chapter 13:14-17. Abram still doesn't have any children and it says, and he trusted in what God said and that was counted to him for righteousness. We don't know why God called Abram. What we do know is that he goes from many gods to one God. He accepts the call to leave his father's house, his homeland, and everything that he knows to go to a place that God showed him, and he blessed him and multiplied him, and Abram believed God. Even though this is a long time later, he still doesn't have any kids, but because he trusted, it was counted to him as righteousness.

-This next reading involves the fight between the two women. Proverbs 30:23 says that one of the three things that causes the earth to tremble is when a servant takes the upper hand. She conceives and then there's a problem. What Genesis 16 doesn't say is that Hagar is a lower earthly nobody and that Sarah is an upper heavenly somebody. The idea is not that in the Pentateuch. Abram loves Hagar and Ishmael. I don't agree with the way Abram treated them, but he does and it's a hurtful thing for him that this fight has happened.

-But there is a promised seed, and seed through which the ultimate plan will be played out, not at the exclusion of Ishmael and his descendants, they too will be blessed and multiplied, but it's through Isaac that the plan will pass, but the plan involves all mankind. Don't discount Ismael or Esau, that's where people mess up. That's where it becomes a racist ethnic issue where people say, I hate all Arabs, but it not biblical so be careful. Just under the surface of the story of Hagar and under the story of Hagar and them, understand that they probably picked Hagar up when they sojourned into Egypt.

-When God makes the deal with Abram, you leave and come to this land, almost right after he gets there there's a famine in the land. Can you imagine, Abraham's like, I left the land of two rivers, I've come here and it's hot as hades, there's no food, it doesn't rain, I think I'll go to Egypt. He just barely gets there, and he's got to leave, but he's following the promise and he trusts God. Trust God but go where there's food. Don't just sit there and starve. Well, God sent you there brother. God sent you there, but he also knows you've got to eat.

-Sarah degrades Hagar and I don't like that about Sarah. A lot of people want to defend every action of their biblical hero or heroine, but that's not right. She degrades Hagar in Chapter 16:6. The same word for degrading that Sarah did to Hagar is exactly what Egypt will do later to Sara's descendants in Exodus 1:12. There is a consequence, cause and effect are real. As Hagar flees in the wilderness from her mistress, so too will Israel flee from Egypt into the wilderness. There's a lot of crossover there between the stories. You reap what you sow and sometimes that reaping takes place generationally. Sometimes we do things so badly that it has repercussions on those who follow.

-Genesis 17 is more covenant and we'll be pulling on these texts as we build on the story of Abraham. It's interesting that God calls Abram and says walk before me and be perfect. Walk before me is the same description God is telling Abraham to do, which is what Enoch and Noah did and that's why they were considered righteous. Abram is told, here's the model, go do it, and he trusts God. At the beginning of the parsha Abram is told, walk for yourself, and he's supposed to go to a place he's never been shown, and he does, and he walks. He's obedient. Abram is on the move throughout, he's a wandering Aramaean.

-We don't know why he was chosen by reading the story. It's not because of his walk with the true God or for his disdain for idols. He was an idolater and he's told to walk with God. At this point in our unfolding narrative of these are the generations of Terah, we have a family of idolaters who leave Naharaim / Mesopotamia, the land between two rivers; and we have the one true God call Abram to leave everything that he knows and to go to a life of unknowns, and Abram does it.

-Promises are made, but at this point in our unfolding narrative they are yet unfulfilled and will remain unfulfilled for decades. Rather than receive the promises he faces famine almost immediately, barrenness of a woman and she's supposed to bring him multitudes and she can't have a child, and then he has women fighting. He inherits a real package there, and yet despite all that, Abram trusts and it's this trust that's counted to him for righteousness. Abram was uncircumcised, and part of a family of idolaters when he crossed over, they worshipped other gods. Abram chose the one God. Out of many, he chose one. All our character trustingly awaits, is for God to multiply him, and to cause him to go from one to many and we'll get to that beginning next week.

Thanks for joining me, Shabbat Shalom, Shavua Tov.

THIS WEEK IN TORAH

OCTOBER 16, 2021

This week's Torah Portion Lech Lecha: "Go! Leave!" (Genesis 12:1 – 17:27) The call of Abram, Abram comes to Canaan; Abram and Sarai in Egypt; The return to Eretz Yisrael; Abram and Lot part ways; The repetition of the promise; The war of the kings; Sodom is

defeated; Lot taken captive; Abram saves Lot; Abram shuns honors; God's reassurance to Abram; God's covenant with Abram – between the parts; The promise of the land; Egyptian exile and redemption; The ratification of the covenant; Hagar and Ishmael; Abraham and the covenant of circumcision; New names and a new destiny; The promise to Sarah of Isaac's birth. "Shavua Tov" and Have a Great Week!

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

Portion 8 – Walk For Yourself – Genesis 12:1 – 13:18 (The Bringsings Forth of Terah; The Call of Abram; An Idolatrous Family – Serving other gods; Abram was but One; Trust in YHVH – Walk for Yourself; Walking Away from the Familiar; The Seven Promises of God to Abram; Who is the Promised Seed?)

February 11, 2017 – Ross Nichols

Audio/Video: <https://unitedisraelworldunion.com/walk-genesis-12-1318/>

Teaching Notes: <https://www.facebook.com/notes/united-israel/teaching-notes-portion-8-walk-for-yourself-genesis-12-1318-20170211/281456095606085/>

Portion 9 – Melchi-Zedek – Genesis 14:1-24 (Abram as Warlord; Malchi-tzedek; The First Priest; An Ancient Blessing; The First Tithe)

February 18, 2017 – Ross Nichols

Audio/Video: <https://unitedisraelworldunion.com/melchi-zedek-genesis-141-24/>

Teaching Notes: <https://www.facebook.com/notes/united-israel/teaching-notes-portion-9-melchi-zedek-genesis-141-24-20170218/285002031918158/>

Portion 10 – Abram's Vision – Genesis 15:1-21 (God Speaks through Visions and Dreams; YHVH's Visionaries, Seers, and Prophets; Abram the Visionary; Jacob's Dream; Abram's Seed – As the Stars of Heaven; The Righteous Live by Faith; A Deep Sleep; The Fire and Redemption of YHVH; Abram's Vision)

February 25, 2017 – Ross Nichols

Audio/Video: <https://unitedisraelworldunion.com/abrams-vision-genesis-151-21/>

Teaching Notes: <https://www.facebook.com/notes/united-israel/teaching-notes-portion-10-abrams-vision-genesis-151-21-20170225/288157944935900/>

Portion 11 – Hagar's Encounter – Genesis 16:1-16 (Look to the Rock; Chasing after Righteousness; Abram – Father of Multitudes; Questioning God; Waiting on the Promises of God; Echo's from Eden and the Exodus; Hagar – An Egyptian Slave Girl; Israel – Servant to All Nations; Is it Right to Oppress Servants; Egypt's Return to YHVH)

March 18, 2017 – Ross Nichols

Audio/Video: <https://unitedisraelworldunion.com/hagars-encounter-genesis-161-16/>

Teaching Notes: <https://www.facebook.com/notes/united-israel/teaching-notes-portion-11-hagars-encounter-genesis-161-16-20170318/297374434014251/>

Portion 12 – A New Covenant with Abram – Genesis 17:1-27 (True Circumcision – Heart and Flesh; Abraham – A Friend of God; Israel – Servant / Blessing to the Nations; God's Duel Promise to Abram – Many Descendants and a Land of his own; Walk for

Yourself; God's Everlasting Covenant with Abraham; Circumcision – Sign of the Covenant)

March 25, 2017 – Ross Nichols

Audio/Video: <https://unitedisraelworldunion.com/new-covenant-abram/>

Teaching Notes: <https://www.facebook.com/notes/united-israel/teaching-notes-portion-12-a-new-covenant-with-abram-genesis-171-27-20170325/301072760311085/>

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>

UIWU ANNOUNCEMENT:

UIWU is making the following announcement to let you know that our very own Scribe, John “Baruch” Perry has completed an exhaustive summary of what’s available from our UIWU Weekly Teaching Podcasts, Weekly Teaching Classes, Teaching Notes, UIWU Annual Conference Proceedings, Biblical Holiday materials, and other miscellaneous files and audio links.

These UIWU teaching materials are now stored on a USB computer stick with (.docx & .pdf) files beginning as early as 2007 up through 2021 which are now being made available to you for a nominal fee of \$30. Electronic documents and links stored on the computer stick are organized into 12 separate folders including the following topics with additional information available in the attached document “Summary of Enclosed Documents and Links”. A listing of the 12 folders on the USB computer stick are noted here:

- Summary of Enclosed Documents and Links
- Biblical Tamar Park
- In The Wilderness
- This Week in Torah – Pictures & Links & Tweets
- UIWU Annual Conference
- UIWU Biblical Holidays
- UIWU Genesis & The Transparent English Bible
- UIWU Music
- UIWU Teaching Series

- UIWU Weekly Teachings
- UIWU Weekly Torah Portion Teachings
- UIWU Weekly Video Links and Summaries

Please send me a message on FB Messenger or email at john.a.perry@juno.com with the title, “UIWU USB Computer Stick”, to let me know you’re interested in getting a copy of the USB computer stick. I will then send you my address and you can send me a check or money order made out to John A. Perry and upon receipt, I’ll prepare the materials and send them to you by mail. I intend to update these materials annually and will prepare a similar announce about a year from now (Fall 2022) as we are finishing up our new UIWU Series on The Pentateuch – A New Look. Shavua Tov and Have a Wonderful Week.

UPCOMING EVENTS

-Blossoming Rose Israel Tours (2022): <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://blossomingrose.org/accessible-adventure-israel-tour-2022/>
 & <https://www.youtube.com/watch?v=gyUGXC4fUvU>

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 115 Page Summary of UI “Weekly Teaching Notes” (April 2007 to August 2021)
<https://www.facebook.com/groups/unitedisraelworldunion/permalink/1300354300382921>
-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://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-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