

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

The Pentateuch: A New Look – James Tabor on Bereshit – Class Two (Elohim Our God & Yod-Hey-Vav-Hey; The Hebrew Bible – Poetry, Beauty, and Rhythm; Enuma Elish – A Babylonian Creation Hymn; Bereshit – At the First; Ordering the Heavens and the Earth; The Chaotic Ruining of Something That was Ordered; Elohim – The Unnamable Force of All Forces; The Sixth Day of Creation – And It was Very Good; A World of Light & Hope; Be Fruitful & Multiply; Living Life Breathers; Daniel and the Eden Diet; A Peaceable Kingdom; An Intelligent Shinning Being; Eden's Two Trees; Coming of Age – The Responsibility for Good & Evil; Man and Woman Fit Together; Expulsion from Eden; Man's Purpose – To Repair the World; A Light to the Nations; The Nameless One; These are the Generations; YHVH Regrets That He Made Man)

October 2, 2021 – James Tabor

The Pentateuch: A New Look – Bereshit – Class Two

Audio/Video Links:

<https://unitedisraelworldunion.com/the-pentateuch-a-new-look-james-tabor-on-bereshit-class-two/>

<https://www.youtube.com/watch?v=tS4mnaQp-dQ>

Teaching Notes Link:

<https://unitedisraelworldunion.com/wp-content/uploads/2021/10/2021.10.2-The-Pentateuch-A-New-Look-James-Tabor-on-Bereshit-Class-Two.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. 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.

-“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

-Shabbat Shalom! This is the first of a year's study of the Torah. We are going to take the Torah readings as they're currently used in the synagogue, the Parsha, the Torah sections, and week by week work through them. Ross has done this in the past, but the idea of this pass through the Torah is to pick up on what he's been doing in our recent Honest to Moses Series. Today we're going to start with the Book of Genesis. Chapter 1 goes into Chapter 2 verse 3 as far as a unit. It's where you have the word Elohim our God. Then it switches to Yod-Heh-Vav-Heh (יהוה) / YHVH / Jehovah or Yahweh.

-This section (Genesis 1:1 – 2:3) is the opening of the Hebrew Bible and is just astounding in its poetry, and beauty, and rhythm. Some of the top scholars in Hebrew studies talk about this as being such a sublime piece of writing. When you think of the Hebrew Bible for example, Psalm 23 (The LORD is my shepherd), or Psalm 1 (The way of the righteous and the wicked), or Psalm 51 (David's prayer), or Psalm 159 (The presence of God), or Psalm 103 (Bless the LORD, O my soul), we have these poetic sections that are just so powerful in the way they are written, they are perfectly designed and ordered and move from one section to the next. This is what we have here in Genesis 1:1-2:3.

-I have here a parallel that many of you have probably heard of, the Enuma Elish. This is the Babylonian creation hymn, it goes back to maybe 2,000 BC, and is roughly the time of Abraham. https://en.wikipedia.org/wiki/En%C5%ABma_Eli%C5%A1

1 When on high the heaven had not been named,
2 Firm ground below had not been called by name,
3 Naught but primordial Apsu, their begetter,
4 (And) Mummu*—Tiamat, she who bore them all, Their waters commingling as a single body;
5 No reed hut had been matted, no marsh land had appeared,
6 When no gods whatever had been brought into being,
7 Uncalled by name, their destinies undetermined—
8 Then it was that the gods were formed within them.

-You've got not really gods yet, but forces being named, Apsu and Tiamat who bear or birth. Their waters commingling as a single body – It's sort of a male/female image of Apsu and Tiamat being kind of water and they get together. Here, the gods are all begotten or brought forth by these forces of chaos.

-If you contract that with Genesis it's really striking because Genesis begins with that famous word, Bereshit, in the head of something, at the head of something, at the beginning of something. At *the* first, when it all began Elohim is creating the heavens and the earth. Traditionally its translated, In the beginning, God created the heavens and the earth. This is not a good way to translate it because it sounds like there's God/Elohim with a direct statement with a period after it. This is actually a phrase... (TEB) "At *the* first of ELOHIM creating the skies and the land"... This is not actually about something out of nothing. Think of all the philosophers that have talked about, God created the heavens and the earth. How did he do it? He did it out of nothing and people compare it

to the big bang... All of that may or may not be true in terms of science, and creation, and the big bang and the various theories of cosmology. This is not actually about that. This is about the ordering of the heavens and the earth so that out of chaos you begin to get this creative force or power turning chaos into order

-(TEB) Gen 1: At the first of ELOHIM creating the skies and the land — 2 and the land was desolation and emptiness; and darkness was over the face of the deep, and the spirit of ELOHIM was hovering over the face of the waters—3 and ELOHIM said, “Let there be light”; and it was light.

-This is important because this is a chapter about why this planet and the heavens above our planet, it's not talking about outer space and all of the galaxies and the solar system. It's like saying, when God began to operate or work with this planet, earth that we're on, and the heavens above, which is called the sky and the earth was desolate and empty. If you want to know about the chaotic ruining of something that was ordered, like when you go through the land like the Babylonians did and you destroy all the cities, and everything is completely devastated, and the fields are burned and destroyed and it's a complete ruin. Then you could call it empty with no structure to it, it's just chaos and it's also completely desolated. That was the condition of the planet when God began to operate with it, or to order it. Genesis 1 is actually about the ordering of this planet earth. Look at the Moon, you see the crater marks, you see the valleys. Look at Mars, a desolate waste land. If you want to know the chaotic ruining of something that was ordered, just go out on our new moon coming up and you can see it with some binoculars.

-Secondly, Elohim – Ross has taught quite a bit about this, and he and I agree on the key concepts of this, and I want to hear more about what he's discovering because he's digging very deep into this. I often explain to my students, think of the word El which is the singular, or Eloah, which is a form of the singular, and then you make it plural. El has the idea of force or power, and if you say Elohim, it's forces or powers. When it says, he ordered the skies and the land. You might understand it as the force of all forces. The unnamable force. What would you call the force of all forces? Unlike the Enuma Elish where the gods emerge out of the chaos, in the Hebrew Bible you have the force of all forces causing order to emerge out of the chaos. The force of all forces, Elohim is the prime mover, or the one who causes everything else to happen. We will get to the name when we get to Chapter 2, in verse 4, when the name is introduced, the “yod-hey-vav-hey”, and I'll wait to talk about that.

-The next thing I want to note is the word good in verse 4. What you're going to see as you go through these six days of creation and the Sabbath day introduced, that you have light – good, and you have the separating of the waters and making the sky, which is not really a creative action and it's not pronounced good. With the land and the plants, you've got two goods. Then the lights in the sky appearing, sun, moon, and stars to set up the calendar and the idea of days, seasons, months, and years and appointed times, usually mentioned moedim is good. You've got the fish and the birds on day five – good. Then finally the land and the animals – good and very good. So, it's good, good, good, good, good, good, and very good in terms of the ordering of these six days of creation. That's really important conceptually because most of the religions of the west and of the east see the world as kind of a dark place, not necessarily a good place. A place that's full of death, and tragedy, and suffering, and evil, and maybe a place from which you would want to escape and go to heaven or go to a higher place or go to nirvana or somehow get

away. So that salvation becomes, escaping the world or getting away. The Hebrew Bible, if not the only one that does it in this way, affirms that what we call the material world is good, good, good, good, good, good, and exceedingly good. It's a world of light, of hope, of joy, of food and drink, and of humans living together with animals in harmony, and that's the kind of opening picture that we get.

-As we go on down through the creation, I'm going to mention some things. Be fruitful and multiply is the first commandment. So, what are human beings if they're going to be fruitful and multiply? Is this really a material world? You could talk about atoms. You could talk about the physical forces that we know of that are the strong and weak nuclear forces, and then the electromagnetic field and gravity; the four forces of physics. We say often, well that's material and then spiritual or supernatural would be something else. That's actually not the view of the Hebrew Bible. The view of the Hebrew Bible and the view I think of Einstein, who taught us that matter is composed of energy, whether we understand it or not. We've all heard about $E = MC^2$, so that matter is energy and energy is a configuration of matter. So, to talk about the material world is sort of misleading if you use it in this dualistic sense, that God or the gods made this lower world with humans to serve them above or something like you have in Enuma Elish. What you get here is that human beings are of the dust and if you notice after the fourth day, you begin to get living breathers.

-Gen 1: 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."

-This is the idea of living life breathers, fish and other water beasts are even called living life breathers or living creatures. You can have a dead life breather because it's not breathing any more and you can have a living life breather.

-Gen 1: 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.

-Gen 1: 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.

-You have the idea of Adam, Adamah is red dirt, and Adam is a clump of dirt. Literally, a soil creature, a being made from a clump of dirt. Yet that soil creature is also a living life breather. Genesis 1:1-2:3 is a kind of poetic opening hymn. In Genesis 2:4 and following you get YHVH Elohim.

-Gen 2: 7 then YHVH Elohim formed the man of dust from the ground and breathed into his nostrils the breath of life, and the man became a living creature.

-Any animal that takes in oxygen is a living life breather. The old translations that God breathed into Adam the breath of life and he became a living soul is an attempt to go into some sort of dualism. Like there's a soul that humans have, that animals wouldn't, and God put into humans a living soul. However, humans are living life breathers, made from the dust of the earth, and shaped in the image of God, referring to some sort of additional aspect of human creation. There is nothing in Genesis 1:20, 1:24, or 2:7 about an immortal spirit. We are very much biological creatures. With the idea of material and spiritual you don't find that kind of dichotomy. There's the notion of a spirit, like

breathing into man a spirit, which is the word Ruach in Hebrew, meaning the breath of life or air. Animals also have the breath of life if they're breathing. That means that when humans die, dust you are and to dust you shall return.

-Gen 3: 22 Then YHVH Elohim 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 Elohim sent him out from the garden of Eden to work the ground from which he was taken.

-Throughout Genesis 1 (The Creation Hymn) and 2 (The second retelling of the Eden Story), you have a completely consistent world view that humans are in the Elohim image and likeness, but they're absolutely mortal and they die and go back to the dust. This concludes the opening and I hope you enjoy this translation, the Transparent English Bible, and you get something from this sort of literal meaning.

-Humans are given to eat seeds. If you remember in the Book of Daniel Chapter 1, he doesn't want to eat the king's dainties, the daily rich diet of the Babylonians, with wine and rich food. Daniel and his companions say they can't eat that because they want to eat kosher and completely remove themselves from that and goes on kind of an Eden diet. Before alcohol and anyone is killing and eating animals there's this idea that I will give you every seed-bearing seed.

-Gen 1: 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.

-The picture in Genesis 1 is that of a peaceable kingdom. The wolf and the lamb are dwelling together so to speak, and Adam gives names to all the animals. The ferociousness that you see in the animals today and unfortunately among human beings as well, is not contemplated. Daniels says to put them on the Eden diet. Put us on the seeds, going back to Genesis. Also, in the 40-year sojourn, that the Israelites have in the wilderness, they're living on something that's called, what is it, manna, which just means – what and it's like a coriander seed and it's sweet. Some sort of a plant thing that is growing in the desert.

-John the Baptist when he comes, it says that he's not eating bread or drinking wine. Another passage says that he's not eating meat or drinking wine, so he's on the Eden diet. This diet is also for the other creatures, and they are also on the Eden diet. You might assume that all the fish are just living on algae? This is how it's presented whether you take that literally or not as giving the principle of a peaceable kingdom. You get this image almost like a return to Eden in Isaiah 11 when the Messianic figure comes from the line of Jesse and King David. We have the reference that the wolf will dwell with the lamb and the lion will lie down and a child will lead them, and poisoned animals will be abolished and so forth. We also get this in Isaiah 65 at the end, with the new heavens and the new earth. So that beginning idea of Eden, some sort of a peaceful paradise, before death enters into the scene is something that gets reflected as an ideal future, and maybe an ideal time along the way that people could model if they cared to.

-In chapter 3 when this shinning creature comes up, usually translated serpent, nachash. I prefer to leave it as nachash, because I didn't want to define it as some sort of snake or serpent because it kind of refers to a shinning one or the flashing one, like brass because

it's so shiny. Maybe even the shinning one, the one who's going to get your attention. People today immediately run to that image and say that's Satan the devil and they project into this story all of the later concepts of Satan the devil from the second temple period and the time of the Romans. Yet, if you stay with this story, it's not necessarily even a snake or Satan, but an intelligent shinning being that raises the alternative. Satan means to go against, so I guess this could be a satan, but it's the idea that he raised the alternative. Did God say that you couldn't eat of any tree? Eve says, he'd didn't say that we could eat of any tree, it's just this one tree that we couldn't eat of. God says, in the day that we eat that tree we will die. Did they die that day? I think they did, and we'll explain that as we go on. Then the nachash says, you won't die in the day that you eat it, opposing the idea. She's tempted and she takes the fruit, whatever it is, and she eats it. It's called the tree of the knowledge of good and bad. Evil intensifies it a little bit too much. The only way to understand this is to try and find out if it's used anywhere else. In Deuteronomy 1, when Moses is speaking to the Israelites, he refers to the little children.

-Deu 1: 39 And as for your little ones, who you said would become a prey, and your children, who today have no knowledge of good or evil, they shall go in there. And to them I will give it, and they shall possess it.

-This should be our definition for good and evil and it's difficult to explain and is a concept that many probably don't share. Adam and Eve are already mortal, dust of the earth, living breathers, so potentially they could die if they stop breathing. They don't have immortal life. There's also in the garden, whether it's literal or metaphorical, the tree of life. We just saw that if you ate the tree of life, you would live forever, transferring you from being a living life breather / soil creature, into one of the Elohim, and you could live forever.

-Even though the Adam creatures, the soil creatures, male and female, are made in the image of the Elohim, they're not given immortality. So, the Elohim of all Elohim, God has immortality. Presumably, some of the angels or messengers are given immortality because they're not dust creatures, breathing air. But once they're out of the garden and they have no more access to the tree of life, then they die. You could understand it that in the day that you eat of it you will die, not that you'll drop dead, but you'll lose all possible access to the tree of life, which would have given you eternal life. It's putting before humans these two options.

-You could say that we've all had our Garden of Eden experience. Each one of us as some age. Moses says you are little children who do not yet have the knowledge of good and evil. There is still an Eden in a metaphorical sense. We don't worry about nakedness with little children. We don't worry about sexuality with little children. It's some kind of a coming of age, so when is it that you left your Eden? Age 10 – 14? Moses was kind enough to make it 20 which some of us appreciate if we have children. My daughter has said the men mature more slower than women. Many religions recognize that around 12 – 14, that human beings can take on the responsibility for making choices and be responsibility for good and evil. Whenever that happen you've left Eden. Before that in your Eden, at least theoretically, you have this kind of innocence.

-That leaves open the potential since humans are made in the image of Elohim, the force of all forces. Assuming this doesn't refer to the living breather body, the likeness and the image of Elohim, most commentators agree that it's a God like capacity that comes with the higher mind, or the brain, or the spirit. Not necessarily an immortal soul that's the real

you, but an ability or capacity to communicate and have this symbolic language in a very high way. Some higher-level animals do seem to have a kind of a self-consciousness or self-recognition. But in terms of art and history and creativity and imagination and wondering and especially ethical standards and reasoning, these are all capacities we associate with the species we call homo sapiens. That seems to be what Genesis 1 is picking up on.

-I also want to mention from the second story in Genesis 2 – 3, you have the creation of the woman out of the man. Hebrew is really frank on sexuality. Sexuality in an agricultural society is completely obvious to everybody because of reproduction of animals. Male means to push or thrust and female means cavity or space. The idea of male and female and the two parts fitting together, this is not unknown and it's used today.

-Gen 2: 21 So YHVH Elohim 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.

-Gen 2: 18 Then YHVH Elohim said, "It is not good that the man should be alone; I will make him a helper fit for him."

-With this coming forth of the woman, it is fitting that she is a partner, an assistant, a twin, male and female, they match each other. As before him, fitting him, it's talking about the male having one side of the Elohim nature, even physically speaking, and the female having the other side of the Elohim nature. It's basically saying, opposite him. I am me, and opposite me is the woman and the two fit together, sexually of course, but more than that, probably in terms of the full God nature. The full temperament, the full understanding, all of the things that we associate with maleness and femaleness that go maybe beyond just culture but are built into our DNA.

-Back to the tree of the knowledge of good and evil, it's not a fall as much as an expulsion so that humans and their capacity, having this higher nature of the knowledge of good and evil are not allowed to have eternal life at this point in history. There would be the hint then that eternal life could be available in the future to humanity like swallowing up death forever in the Book of Isaiah or in Daniel 12, many of those who sleep in the dust will arise. Notice that the living breathers go back to the dust and metaphorically sleep and come forth in some other way, which is usually called resurrection. All of those fit together. There is not a fall of humans, there's humans making their own choices, and because we have a world of the good, the bad, and the ugly, we have complete freedom to shape the world in anyway outside the gates of Eden, anything can happen. You essentially have this idea of the world gone wrong. He who's not busy being born is being busy dying.

-This brings us to the kingdom of God idea, to repair the world and bring the world into its full potential. That's the human purpose in life. If you see the world as dark and fallen and you don't really belong here and salvation is getting out and going home and being in heaven with God, that's more Buddhism and Hinduism, and for some it's more Christianity, certainly not early Christianity. It's this idea that we are in a very dark and fallen place, it's very Gnostic and dualistic. That's not the Hebrew Bible.

-Your purpose in the Hebrew Bible is to be fruitful and multiply and tend the garden so to speak and turn the world into its highest potential and to choose the good and reject the evil. That's the call of the Torah. I set before you life and death and so forth. Choose life that you might live. This is a good world. It's a world of light and hope. It's not a world of darkness. To be a human being is a high thing, it's day six of creation and humans are

given jurisdiction to rule and manage the world and bring about good. Then you look at human history and you think, what an experiment with human beings. Yet, there is within human history the most wonderful and amazing human creatures that have lived and died and come and gone and are alive today who make it all worthwhile to God. Who makes the idea of this creation, in all of its beauty, all of its wonder, all of its potential, actually reach some kind of a fulfillment, not a perfection?

-Even if we're all outside the gates of Eden, and if you're listening, I assume you're over the age of 10-12 and you're beginning to make your own decisions, each one of us has that choice. What do you leave behind? What do you contribute? That's the exact set up of the entire Hebrew Bible. With that set up is an Abrahamic plan to bring that message or that light to the nations that have completely lost it and have begun to turn to nature rather than the one who ordered nature. The Elohim of all Elohim.

-I want to say something about the yod-hey-vav-hey in Genesis 2:4. When you have the force of all forces named as yod-hey-vav-hey, Yahweh, or Yehovah, there's a sense in which that is not really the name. It's almost saying the nameless name. If it means the one who will be, and is and was, you can't capture that with a name. Names always minimize and delimit something, any name that you give, to a God, to a person. You're trying to take an aspect of that reality and name it, and the Elohim of Elohim, there's not any name that would fit because the force of all forces is the force of all forces and how would you name it? So, when Moses asks, what is your name, Ross discovered this, one way to say it is, I'll be what I'll be. Name this, I will be whatever I will be, or I will become whatever I will become. Whatever was, whatever is, whatever it will be, name it yod-hey-vav-hey. Even though people talk about the name of God, it's not a mantra, or like syllables that you just say and get it right and get a prize. It's actually this idea of the one who's beyond all naming. The Ultimate one, will/is/was if you want to put it together in terms of a phrase.

-As you go on, the story of this Torah reading goes on into chapter six, so you have the generations of the heavens and the earth. That phrase that occurs in Genesis 2:4, these are the bringing's forth, literally to give birth, the bringing's forth of the skies and the land, that occurs ten times in Genesis and that's actually the structure of Genesis. Each time you see that phrase, the second one is the generations of Noah in Genesis 10. Then you have the generation of others and every time you see that phrase it's telling you another episode of the story. So, you have ten episodes in Genesis of the story itself.

-Gen 6: 8 But Noah found favor in the eyes of YHVH. 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.

-God has distress and grief and sorrow over humans because every thought and imagination of the heart of these living breathers is only evil continually. All day long people choose evil rather than good, except for the family that's saved. I wanted to get this far to connect that back to the notion of good and evil, and by the time of the flood it's only evil continually, day and night.

Take Care everybody, Shabbat Shalom

THIS WEEK IN TORAH

OCTOBER 2, 2021

This week's Torah Portion Bereshit: "In The Beginning" (Genesis 1:1 – 6:8) The beginning; Creation of the world; First – sixth day; Seventh day – The Sabbath; The Garden of Eden; Creation of man and woman in the garden; The serpent's enticement; The fall; The sinners are punished; Man's expulsion from Eden; Cain and Abel; The descendants of Cain; The genealogy of mankind; The ten generations from Adam to Noah; Increasing corruption on earth; Prelude to the flood. "Shavua Tov" and Have a Great Week!

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

Portion 1 – New Beginnings – Genesis 1:1-2:3 (Walking in the Way of YHVH; Torah equals Instruction; Psalms 119; Torah is Truth; Delight in the Instruction of YHVH; Famine in the Land; Not Living by Bread Alone; Torah and Testimony; Hear it and Do it; Don't Add to or Take Away from the Word of YHVH; Triennial Reading Schedule; Sabbath Teaching Model – Nehemiah 8; The Transparent English Bible)

November 5, 2016 – Ross Nichols

Audio/Video: <https://unitedisraelworldunion.com/in-beginning-genesis-11-23/>

Teaching Notes: <https://www.facebook.com/notes/united-israel/teaching-notes-portion-1-new-beginnings-genesis-11-23-2016115/268475663570795/>

Portion 2 – The Bringings Forth of Skies and Land – Genesis 2:4-3:22 (Remember the Torah; Creation Account – Birth from the Earth; The Name of YHVH; The Purpose of Man – To Serve and Protect; Body + Spirit = A Living Soul; The Importance of Diet; The Tree of the Knowledge of Good and Bad; What's Permitted vs. Forbidden; Do This and Live; Two Together as One; Don't Add to or Take Away from the Word of God; Planting Heaven on Earth; Souls that Sin will Die; Internalizing the Torah)

November 12, 2016 – Ross Nichols

Audio/Video: <https://unitedisraelworldunion.com/the-bringings-forth-of-skies-and-land/>

Teaching Notes: <https://www.facebook.com/notes/united-israel/teaching-notes-portion-2-the-bringings-forth-of-skies-and-land-genesis-24-322-20/268479503570411/>

Portion 3 – You Were in Eden – Genesis 3:22-4:26 (The Expulsion from Eden; Depart and Return; New Heavens and a New Earth; The Shrewd Serpent; Knowing Good and Bad; East of Eden; Obey to Stay – If you Don't you Won't; King of Tyre – Enemy of Israel; Tree of Life; Cain and Abel; Hearts and Offerings; Do Well and be Lifted; Rule Over Sin; Cain Kills Abel – A Heavy Burden; The Hiding of the Face of God; God's Mercy will Endure)

November 19, 2016 – Ross Nichols

Audio/Video: <https://unitedisraelworldunion.com/you-were-in-eden/>

Teaching Notes: <https://www.facebook.com/notes/united-israel/teaching-notes-portion-3-you-were-in-eden-genesis-322-426-20161119/268484626903232/>

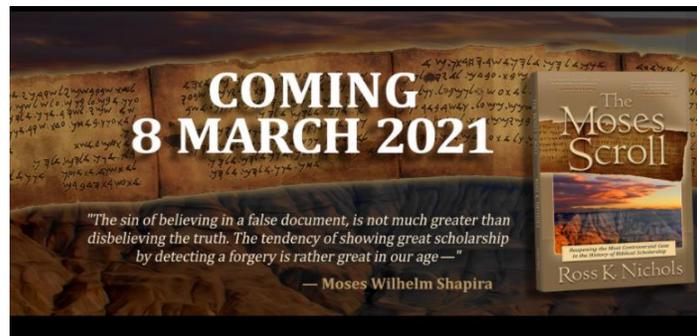
Portion 4 – An Account of the Bringings Forth of Adam - Genesis 5:1-6:8 (Calling on the Name of YHVH; The Line of Seth; Made in the Image and Likeness; Enoch and Noah – Walking with God; The Mysteries / Secret Things Belong to God; Redemption and Reversing the Curse; Forbidden Things; Changing the Mind of God; and The Eyes of YHVH)

December 3, 2016 – Ross Nichols

Audio/Video: <https://unitedisraelworldunion.com/account-bringings-forth-adam/>
Teaching Notes: <https://www.facebook.com/notes/united-israel/teaching-notes-portion-4-the-book-of-the-bringings-forth-of-adam-genesis-51-68-2/268486856903009/>

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 (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