

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

The Pentateuch: A New Look – The Appointed Year – Class Five (Biblical Markers in the Life of Abraham; And After These Things; Focusing on One Year in the Life of One Hundred and Seventy Five Years; Biblical Sources; Sarah will Bear a Son for Abraham; An Inner Laughter; Comparing the Two “Birth Announcement” Stories; Great is Peace; The Righteous will Pardon the Many; Samaria – Your Sister Sodom; Old Men Who Have Children; Ruth and the Moabite Connection to the Monarchy; Abraham to Sarah & Isaac to Rebekah – You Are My Sister; Today's “Prophet” was Formerly Called a “Seer”; Comparing the Two “Birth of Ishmael” Stories; Comparing the Two “Abimelech and Phicol” Stories; Elohim Tests Abraham)

October 23, 2021 – Ross Nichols

The Pentateuch: A New Look – The Appointed Year – Class Five

Audio/Video Links:

<https://unitedisraelworldunion.com/the-pentateuch-a-new-look-the-appointed-year-class-five/>

<https://www.youtube.com/watch?v=H0PHkbCDV0>

Teaching Notes Link:

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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 part two of a three-part mini-series on the life of Abraham which is contained within a collection of stories from various ancient sources into a work that was called, these are the generations of Terah and at its core this is the story of Abraham. This begins in Genesis 11:27 – Genesis 25:11 and at the beginning we get that the birth of Abram is announced, and the story ends with the death of Abraham. It takes three classes to cover this if we’re following the annual cycle of readings. Abraham lives 175 years, and these chapters are covering 175 years of history which can be neatly divided even further in terms of the life of Abraham. The scribe/redactor who pulled this all together is dealing with seven periods of 25 years within the life of Abraham.

-Three of those 25-year periods are in Mesopotamia, and we talked about that last week, Abram is 75 years old (Genesis 12:4) when he leaves Haran. When the text provides those markers, we’re in a good place to make those determinations. Other times in the text we don’t get the details we need to be certain. Abram then goes to the land of Canaan and spends roughly 25-years without the promised son. When Isaac is born, we will read that he is 100-years old. Then we have the final 75-year period of Abraham’s life. There is a little order within the text, and we can follow that as we look at the life of Abraham in pieces. Most of what we know from the life of Abraham takes place after those first 75 years, we don’t know a lot about Abraham when he’s in Mesopotamia. The little bit that we do get primarily comes from Joshua 24 when he mentions that Abraham is from a family of idolaters.

-The material that we’re covering today brings us into that transition point when Abraham is 99/100 and we’ll cover the text in a single year basically. Let me establish the time frame for you, we know from Genesis 18 that Abram is 99 and Sarah is 90 and this week’s parsha ends at the end of Genesis 22.

-Gen 23: 1 Sarah lived 127 years; these were the years of the life of Sarah.

-In next week’s class we begin with Sarah at the age of 127. What that means is that the period of time we’re covering can’t be greater than 37 years (127 – 90). Assuming that Genesis 18 – 22 are chronological, then we’re dealing with a period within a window of 37 years. This is important because I want to show you how we’re going to focus in within that 37-years on a very specific time in today’s class because that’s how the final editor/redactor wanted us to read this as it came together. In Genesis 17 – 21, all of that takes place according to the text in a single year in the life of Abraham which spans 175 years.

-Gen 17: 1 When Abram was ninety-nine years old YHVH appeared to Abram and said to him, "I am God Almighty; walk before me, and be blameless,

-Gen 21: 5 Abraham was a hundred years old when his son Isaac was born to him.

-Genesis 22 is a little bit less helpful/clear in terms of dating and we don't know for certain.

-Gen 22: 1 After these things God tested Abraham and said to him, "Abraham!" And he said, "Here I am."

-Gen 22: 20 Now after these things it was told to Abraham, "Behold, Milcah also has borne children to your brother Nahor:

-I'm going into this level of detail so you can see how much focus the biblical writer places on one year. One year in the life of 175 years and it make you wonder what happened in the other 174 years. We have five chapters that cover the events that take place in this year and it's one half of one percent of the life of Abraham. A lot happens and Lot is part of this one year that we get in this real focus.

-We are going to be talking about sources even though we've covered a little bit of this in previous classes, the bible as we have it, has different sources. The sources that we have come from different hands and provide different evidence's that prove it's not the same source. Who wrote Chronicles, because it says this about this particular king, but when we look at the Book of Kings, it paint's this particular king a little bit differently? When we look at these sources, we have to try to derive from them, is everything that this source says representative of the actual person or is the other source or do you have to pull the truth from both of them? Sources exist within the Biblical texts and we're going to go through quite a few of them. Genesis 17 and 18, both contain an announcement that Sarai is going to bear a son for Abraham and remember that Genesis 17 – 21 are all in the same year. The question becomes, are both of these accounts from the same hand?

-Gen 17: 15 And God said to Abraham, "As for Sarai your wife, you shall not call her name Sarai, but Sarah shall be her name. 16 I will bless her, and moreover, I will give you a son by her. I will bless her, and she shall become nations; kings of peoples shall come from her." 17 Then Abraham fell on his face and laughed and said to himself, "Shall a child be born to a man who is a hundred years old? Shall Sarah, who is ninety years old, bear a child?" 18 And Abraham said to God, "Oh that Ishmael might live before you!" 19 God said, "No, but Sarah your wife shall bear you a son, and you shall call his name Isaac. I will establish my covenant with him as an everlasting covenant for his offspring after him. 20 As for Ishmael, I have heard you; behold, I have blessed him and will make him fruitful and multiply him greatly. He shall father twelve princes, and I will make him into a great nation. 21 But I will establish my covenant with Isaac, whom Sarah shall bear to you at this time next year." 22 When he had finished talking with him, God went up from Abraham.

-Gen 18: 9 They said to him, "Where is Sarah your wife?" And he said, "She is in the tent." 10 YHVH said, "I will surely return to you about this time next year, and Sarah your wife shall have a son." And Sarah was listening at the tent door behind him. 11 Now Abraham and Sarah were old, advanced in years. The way of women had ceased to be with Sarah. 12 So Sarah laughed to herself, saying, "After I am worn out, and my lord is old, shall I have pleasure?" 13 YHVH said to Abraham, "Why did Sarah laugh and say, 'Shall I indeed bear a child, now that I am old?' 14 Is anything too hard for YHVH? At the appointed time I will return to you, about this time next year, and Sarah shall have a son." 15 But Sarah denied it, saying, "I did not laugh," for she was afraid. He said, "No, but you did laugh."

-We have two stories and we read these consecutive, as separate accounts, and I want to look at some of the interesting things within both of these stories. In both stories we have an announcement to Abraham that Sarah his wife is going to bring a son.

Genesis 17 (Birth Announcement Story)	Genesis 18 (Birth Announcement Story)
16 Sarah's not there and he's talking to Abraham and gives him the story and announces the birth of Isaac. 19 He even talks about the name Isaac. (Birth announcement)	10 It also tells of an announcement to Abraham about the birth of Isaac by Sarah. (Birth announcement)
17 Laughter follows the announcement about the birth; Abraham laughs to himself. In Hebrew: In his heart. He laughs to himself on the inside and falls on his face. (Inner laughter)	10-12 Laughter follows the announcement about the birth; Sarah is there, and she's listening in and laughs to herself. In Hebrew: within herself. (Inner laughter)
17 Abraham is not rebuked for laughing. (God's reaction to inner laughter)	15 Sarah lied about laughing, she was scared, and he said, yes you did. (God's reaction to inner laughter)
17 "Shall a child be born to a man who is a hundred years old? Shall Sarah, who is ninety years old, bear a child?" (Age is specific)	11 Now Abraham and Sarah were old, advanced in years. The way of women had ceased to be with Sarah. (Age is general)
15, 19, 22 Refers to the deity as Elohim; And God said to Abraham. (Deity's name)	13, 14 Refers to the deity as the LORD, YHVH (Deity's name)
21 But I will establish my covenant with Isaac, whom Sarah shall bear to you at this time next year. (Timing of birth announced; at this appointed time, in the next year)	14 At the appointed time I will return to you, about this time next year, and Sarah shall have a son. (Timing of birth announced; at this appointed time, the time of life)
17 Then Abraham fell on his face and laughed and said to himself, "Shall a child be born to a man who is a hundred years old? Shall Sarah, who is ninety years old, bear a child?" (Abraham's Inner thoughts)	12 So Sarah laughed to herself, saying, "After I am worn out, and my lord is old, shall I have pleasure?" (Sarah's Inner thoughts)
15 And God said to Abraham, "As for Sarai your wife, you shall not call her name Sarai, but Sarah shall be her name. 16 I will bless her, and moreover, I will give you a son by her. I will bless her, and she shall become nations; kings of peoples shall come from her." (All nations shall be blessed in her)	17 YHVH said, "Shall I hide from Abraham what I am about to do, 18 seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? 19 For I have chosen him, that he may command his children and his household after him to keep the way of YHVH by doing righteousness and justice, so that YHVH may bring to Abraham what he has promised him." (God's Inner thoughts – All nations shall be blessed in him)

-You have two stories that have much in common. Some might believe these are two separate events and it's not two sources telling the same story. They're happening in the same year. We have different sources that are telling these ancient stories and we get the benefit of reading these as we work through. What God ultimately decides about Genesis 18:17-19 is yes, I'm going to let Abraham know what I'm about to do because he's the one that I'm going to use and it's through him that all the nations of the world will be blessed, so I have to tell him.

-We have two stories about the announcement of Sarah bringing forth Isaac. They take place at the same time and both of these announcements are communicated to Abraham. Both give the timing of the birth and they both tell the same story by they use different details. Is it because Abraham laughed that we call him Isaac or is it because Sarah laughed? Both of these stories contain the same elements throughout, but they have different ways of defining things. Even though the name YHVH was used in Genesis 18, remember that according to Exodus 6:2-3, the name YHVH was not known to Abraham. I think that we have two accounts, telling the same story, different sources.

-Gen 18: 12 So Sarah laughed to herself, saying, "After I am worn out, and my lord is old, shall I have pleasure?" 13 YHVH said to Abraham, "Why did Sarah laugh and say, 'Shall I indeed bear a child, now that I am old?'"

-He doesn't tell Abraham that Sarah said he was old. God tells Abraham what she says, but he doesn't tell Abraham what she says. The Talmud explains this, "great is peace, for even the Holy One blessed be he made a change on a count of it." We need somebody like that in our relationships sometimes, don't we? I'm going to quickly cover the story of Sodom and Gomorrah because you know these stories. We're looking at the text of the Pentateuch and digging deeply. I want to look at this idea of the intercession of Abraham. People superimpose their theology into all sorts of texts, but it's very difficult to do in some places. As an example, when Abraham is interceding on behalf of Sodom and Gomorrah, he is not requesting that God destroy the wicked and save the innocent. Rather, he's asking YHVH to forgive the entire place on behalf of the righteous.

-Gen 18: 26 And YHVH said, "If I find at Sodom fifty righteous in the city, I will spare the whole place for their sake."

-Wow, this doesn't line up with some people's theology probably. This is YHVH speaking according to the text and he's saying, if I find a group of people that are righteous, I'll save the whole group.

-Jer 5: 1 Run to and fro through the streets of Jerusalem, look and take note! Search her squares to see if you can find a man, one who does justice and seeks truth, that I may pardon her.

-It's interesting that if you could find somebody, he would pardon her. If you find that person, I'll pardon Jerusalem.

-Eze 14: 12 And the word of YHVH came to me: 13 "Son of man, when a land sins against me by acting faithlessly, and I stretch out my hand against it and break its supply of bread and send famine upon it, and cut off from it man and beast, 14 even if these three men, Noah, Daniel, and Job, were in it, they would deliver but their own lives by their righteousness, declares Adonai YHVH.

-The implication is, that at the right time, in the right circumstances, according to God's directive, one righteous person or a group of righteous people can save others

-Eze 14: 15 "If I cause wild beasts to pass through the land, and they ravage it, and it be made desolate, so that no one may pass through because of the beasts, 16 even if these three men were in it, as I live, declares Adonai YHVH, they would deliver neither sons nor daughters. They alone would be delivered, but the land would be desolate. 17 "Or if I bring a sword upon that land and say, Let a sword pass through the land, and I cut off from it man and beast, 18 though these three men were in it, as I live, declares Adonai YHVH, they would deliver neither sons nor daughters, but they alone would be delivered. 19 "Or if I send a pestilence into that land and pour out my wrath upon it with blood, to cut off from it man and beast, 20 even if Noah, Daniel, and Job were in it, as I live, declares Adonai YHVH, they would deliver neither son nor daughter. They would deliver but their own lives by their righteousness. 21 "For thus says Adonai YHVH: How much more when I send upon Jerusalem my four disastrous acts of judgment, sword, famine, wild beasts, and pestilence, to cut off from it man and beast! 22 But behold, some survivors will be left in it, sons and daughters who will be brought out; behold, when they come out to you, and you see their ways and their deeds, you will be consoled for the disaster that I have brought upon Jerusalem, for all that I have brought upon it. 23 They will console you, when you see their ways and their deeds, and you shall know that I have not done without cause all that I have done in it, declares Adonai YHVH."

-The idea is a little bit different than what people think. It's like Noah through his righteousness saves his family. Or Lot when the angels show up and say, get your girls and what about these guys, they're laughing so they don't even go, but it's open to them on behalf of the righteousness that God recognizes, that others can be brought in. In one example, Samaria is so bad it's like Sodom.

-Eze 16: 46 And your elder sister is Samaria, who lived with her daughters to the north of you; and your younger sister, who lived to the south of you, is Sodom with her daughters. 47 Not only did you walk in their ways and do according to their abominations; within a very little time you were more corrupt than they in all your ways. 48 As I live, declares the Adonai YHVH, your sister Sodom and her daughters have not done as you and your daughters have done. 49 Behold, this was the guilt of your sister Sodom: she and her daughters had pride, excess of food, and prosperous ease, but did not aid the poor and needy. 50 They were haughty and did an abomination before me. So I removed them, when I saw it.

-The story of Lots descendants is a bizarre story and at its root we have an old man who has children.

-Gen 19: 31 And the firstborn said to the younger, "Our father is old, and there is not a man on earth to come in to us after the manner of all the earth.

-Lots descendants are throughout biblical history, they're pretty much the enemies of Israel.

-Gen 19: 36 Thus both the daughters of Lot became pregnant by their father. 37 The firstborn bore a son and called his name Moab. He is the father of the Moabites to this day. 38 The younger also bore a son and called his name Ben-ammi. He is the father of the Ammonites to this day.

-Clearly this is anachronistic language, and someone is writing at a later point that these children are the descendants of their father, and their name indicates that to this day. This is where someone is writing at a later time and updating the text. Moab continues to be the enemy if you will, of Israel, they're the outsider.

-Deu 23: 3 "No Ammonite or Moabite may enter the assembly of the LORD. Even to the tenth generation, none of them may enter the assembly of the LORD forever, 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.

-This passage is interesting in that it causes a lot of people later to do theological gymnastics to explain certain problems. Ruth is a Moabite and marries into a family and in an ironic twist, the kings of Israel, the Davidic dynasty, is part Moabite. It's interesting that this Moabite connection finds it's way into the monarchy. We know Solomon loved some women, 700 wives and 300 concubines. He loved these foreign women, and he loved their gods too. One of his women is a woman by the name of Naamah, who is the mother of Rehoboam who follows Solomon on the throne.

-1Kin 14: 21 Now Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty-one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city that YHVH had chosen out of all the tribes of Israel, to put his name there. His mother's name was Naamah the Ammonite.

-Naamah is one of Solomon's women and her child Rehoboam ultimately ends up as one of the kings. Now Genesis 20 is interesting in terms of sources. Chronologically Genesis 20 is part of the same year as Genesis 17-19. This means that when Abraham and Sarah journey to Gerar are 99 and 90 and Abraham is concerned that somebody there is going to see his 90-year-old wife and want to take her for their woman because women can be beautiful into their old age. When people read this story, they're not thinking of Sarah as 90 years old. Abraham devises this plan so that they don't steal Sarah for their wife. He tells Sarah to tell them that you're my sister. There is quite a bit in Jewish literature where people try to defend Abraham's action here, but she's not his sister. Ramban calls him out and says the Abraham inadvertently created a great sin when he did this because he doesn't trust that God can protect his wife.

-Gen 12: 10 Now there was a famine in the land. So Abram went down to Egypt to sojourn there, for the famine was severe in the land. 11 When he was about to enter Egypt, he said to Sarai his wife, "I know that you are a woman beautiful in appearance, 12 and when the Egyptians see you, they will say, 'This is his wife.' Then they will kill me, but they will let you live. 13 Say you are my sister, that it may go well with me because of you, and that my life may be spared for your sake." 14 When Abram entered Egypt, the Egyptians saw that the woman was very beautiful. 15 And when the princes of Pharaoh saw her, they praised her to Pharaoh. And the woman was taken into Pharaoh's house. 16 And for her sake he dealt well with Abram; and he had sheep, oxen, male donkeys, male servants, female servants, female donkeys, and camels. 17 But YHVH afflicted Pharaoh and his house with great plagues because of Sarai, Abram's wife. 18 So Pharaoh called Abram and said, "What is this you have done to me? Why did you not tell me that she was your wife? 19 Why did you say, 'She is my sister,' so that I took her for my wife? Now then, here is your wife; take her, and go." 20 And Pharaoh gave men orders concerning him, and they sent him away with his wife and all that he had.

-YHVH afflicts Pharaoh and his household, Abram is the one that said, Sarai is my sister. Pharaoh is messed up over that and says, why would you tell me that? Get out of here. The same thing happens in the story of Abimelech in Genesis 20. Here, we again have a case where Abraham and Sarah are traveling and they're going to Gerar.

-Gen 20: 2 And Abraham said of Sarah his wife, "She is my sister." And Abimelech king of Gerar sent and took Sarah. 3 But God came to Abimelech in a dream by night and said to him, "Behold, you are a dead man because of the woman whom you have taken, for she is a man's wife." 4 Now Abimelech had not approached her. So he said, "Lord, will you kill an innocent people? 5 Did he not himself say to me, 'She is my sister'? And she herself said, 'He is my brother.' In the integrity of my heart and the innocence of my hands I have done this." 6 Then God said to him in the dream, "Yes, I know that you have done this in the integrity of your heart, and it was I who kept you from sinning against me. Therefore I did not let you touch her.

-This is interesting, like the story of Pharaoh, he still afflicts the people

-Gen 20: 17 Then Abraham prayed to God, and God healed Abimelech, and also healed his wife and female slaves so that they bore children. 18 For YHVH had closed all the wombs of the house of Abimelech because of Sarah, Abraham's wife.

-But Abimelech was pure in this at least according to God in the dream. There's yet another story we have to bring into the mix.

-Gen 26: 6 So Isaac settled in Gerar. 7 When the men of the place asked him about his wife, he said, "She is my sister," for he feared to say, "My wife," thinking, "lest the men of the place should kill me because of Rebekah," because she was attractive in appearance. 8 When he had been there a long time, Abimelech king of the Philistines looked out of a window and saw Isaac laughing with Rebekah his wife. 9 So Abimelech called Isaac and said, "Behold, she is your wife. How then could you say, 'She is my sister'?" Isaac said to him, "Because I thought, 'Lest I die because of her.'" 10 Abimelech said, "What is this you have done to us? One of the people might easily have lain with your wife, and you would have brought guilt upon us." 11 So Abimelech warned all the people, saying, "Whoever touches this man or his wife shall surely be put to death."

-There are a couple of interesting things here, (1) We've got Abraham and Isaac in Gerar at different times and Abimelech is still around or it could be a son, but it's the same story and it's repeating.

-Gen 20: 4 Now Abimelech had not approached her. So he said, "Lord, will you kill an innocent people? 5 Did he not himself say to me, 'She is my sister'? And she herself said, 'He is my brother.' In the integrity of my heart and the innocence of my hands I have done this." 6 Then God said to him in the dream, "Yes, I know that you have done this in the integrity of your heart, and it was I who kept you from sinning against me. Therefore I did not let you touch her. 7 Now then, return the man's wife, for he is a prophet, so that he will pray for you, and you shall live. But if you do not return her, know that you shall surely die, you and all who are yours."

-That will motivate you, it's a pretty harsh sentence. You either restore the woman and everything is going to be alright, or I'll kill you. God says that if you do this, he's a prophet. I want people to follow closely because I'm bringing up things that texturally, help us to understand when certain parts were written. In Hebrew it says that Abraham is a prophet. We are always looking for ways to date a text or portions of a text.

-1Sam 9: 9 (Formerly in Israel, when a man went to inquire of God, he said, "Come, let us go to the seer," for today's "prophet" was formerly called a seer.)

-The setting is the monarchy period in the time of Saul. During the monarchy seers were called prophets, before this they were called seer, the one who sees. When I look at the

text it tells me that this reflects a later update because Abraham and others would anciently have been called a seer.

-1Chr 9: 22 All these, who were chosen as gatekeepers at the thresholds, were 212. They were enrolled by genealogies in their villages. David and Samuel the seer established them in their office of trust.

-1Chr 26: 28 Also all that Samuel the seer and Saul the son of Kish and Abner the son of Ner and Joab the son of Zeruiah had dedicated--all dedicated gifts were in the care of Shelomoth and his brothers.

-2Chr 16: 7 At that time Hanani the seer came to Asa king of Judah and said to him, "Because you relied on the king of Syria, and did not rely on YHVH your God, the army of the king of Syria has escaped you. 10 Then Asa was angry with the seer and put him in the stocks in prison, for he was in a rage with him because of this. And Asa inflicted cruelties upon some of the people at the same time.

-These verses show that even in the monarchy period there was some overlap, that they were calling them seers and sometimes prophets. So, this is at least a later update in calling Abraham a prophet. Later in our studies in Exodus, Numbers, and Deuteronomy, I'll really explore why those texts in the Pentateuch use prophet and not seer?

-In Genesis 21 we finally get to the birth of the promised child, but we also see that it creates a problem in the family because it's not just Sarah, this family, this household of Abraham includes Hagar and his son, Ishmael. Notice the theophoric name with El. So, he's got a son through Hagar, which was the Egyptian handmade of Sarai, she gave him. The interesting thing about this is that the problems that result make me compare two texts in the patriarchal story of Abraham. In Genesis 16 we have a similar story that happens in Genesis 21.

-Gen 16: 1 Now Sarai, Abram's wife, had borne him no children. She had a female Egyptian servant whose name was Hagar. 2 And Sarai said to Abram, "Behold now, YHVH has prevented me from bearing children. Go in to my servant; it may be that I shall obtain children by her." And Abram listened to the voice of Sarai. 3 So, after Abram had lived ten years in the land of Canaan, Sarai, Abram's wife, took Hagar the Egyptian, her servant, and gave her to Abram her husband as a wife. 4 And he went in to Hagar, and she conceived. And when she saw that she had conceived, she looked with contempt on her mistress. 5 And Sarai said to Abram, "May the wrong done to me be on you! I gave my servant to your embrace, and when she saw that she had conceived, she looked on me with contempt. May YHVH judge between you and me!" 6 But Abram said to Sarai, "Behold, your servant is in your power; do to her as you please." Then Sarai dealt harshly with her, and she fled from her. 7 The angel of YHVH found her by a spring of water in the wilderness, the spring on the way to Shur. 8 And he said, "Hagar, servant of Sarai, where have you come from and where are you going?" She said, "I am fleeing from my mistress Sarai." 9 The angel of YHVH said to her, "Return to your mistress and submit to her." 10 The angel of YHVH also said to her, "I will surely multiply your offspring so that they cannot be numbered for multitude." 11 And the angel of YHVH said to her, "Behold, you are pregnant and shall bear a son. You shall call his name Ishmael, because YHVH has listened to your affliction. 12 He shall be a wild donkey of a man, his hand against everyone and everyone's hand against him, and he shall dwell over against all his kinsmen." 13 So she called the name of YHVH who spoke to her, "You are a God of seeing," for she said, "Truly here I have seen him who looks after me." 14

Therefore the well was called Beer-lahai-roi; it lies between Kadesh and Bered. 15 And Hagar bore Abram a son, and Abram called the name of his son, whom Hagar bore, Ishmael. 16 Abram was eighty-six years old when Hagar bore Ishmael to Abram. -Gen 21: 9 But Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, laughing. 10 So she said to Abraham, "Cast out this slave woman with her son, for the son of this slave woman shall not be heir with my son Isaac." 11 And the thing was very displeasing to Abraham on account of his son. 12 But God said to Abraham, "Be not displeased because of the boy and because of your slave woman. Whatever Sarah says to you, do as she tells you, for through Isaac shall your offspring be named. 13 And I will make a nation of the son of the slave woman also, because he is your offspring." 14 So Abraham rose early in the morning and took bread and a skin of water and gave it to Hagar, putting it on her shoulder, along with the child, and sent her away. And she departed and wandered in the wilderness of Beersheba. 15 When the water in the skin was gone, she put the child under one of the bushes. 16 Then she went and sat down opposite him a good way off, about the distance of a bowshot, for she said, "Let me not look on the death of the child." And as she sat opposite him, she lifted up her voice and wept. 17 And God heard the voice of the boy, and the angel of God called to Hagar from heaven and said to her, "What troubles you, Hagar? Fear not, for God has heard the voice of the boy where he is. 18 Up! Lift up the boy, and hold him fast with your hand, for I will make him into a great nation." 19 Then God opened her eyes, and she saw a well of water. And she went and filled the skin with water and gave the boy a drink. 20 And God was with the boy, and he grew up. He lived in the wilderness and became an expert with the bow. 21 He lived in the wilderness of Paran, and his mother took a wife for him from the land of Egypt.

Genesis 16 (Birth of Ishmael Story)	Genesis 21 (Birth of Ishmael Story)
<p>4 And he went in to Hagar, and she conceived. And when she saw that she had conceived, she looked with contempt on her mistress. 5 And Sarai said to Abram, "May the wrong done to me be on you! I gave my servant to your embrace, and when she saw that she had conceived, she looked on me with contempt. May YHVH judge between you and me!" 6 But Abram said to Sarai, "Behold, your servant is in your power; do to her as you please." Then Sarai dealt harshly with her, and she fled from her. 7 The angel of YHVH found her by a spring of water in the wilderness, the spring on the way to Shur. (Sarai and Hagar are upset with one another and Hagar runs into the wilderness)</p>	<p>9 But Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, laughing. 10 So she said to Abraham, "Cast out this slave woman with her son, for the son of this slave woman shall not be heir with my son Isaac." 14 So Abraham rose early in the morning and took bread and a skin of water and gave it to Hagar, putting it on her shoulder, along with the child, and sent her away. And she departed and wandered in the wilderness of Beersheba. (Sarai and Hagar are upset with one another and Hagar runs into the wilderness)</p>
<p>7 The angel of YHVH found her by a spring of water in the wilderness, the</p>	<p>19 Then God opened her eyes, and she saw a well of water. And she went and</p>

<p>spring on the way to Shur. 14 Therefore the well was called Beer-lahai-roi; it lies between Kadesh and Bered. (The story contains a well of water)</p>	<p>filled the skin with water and gave the boy a drink. (The story contains a well of water)</p>
<p>7 The angel of YHVH found her by a spring of water in the wilderness, the spring on the way to Shur. 8 And he said, "Hagar, servant of Sarai, where have you come from and where are you going?" She said, "I am fleeing from my mistress Sarai." 9 The angel of YHVH said to her, "Return to your mistress and submit to her." 10 The angel of YHVH also said to her, "I will surely multiply your offspring so that they cannot be numbered for multitude." 11 And the angel of YHVH said to her, "Behold, you are pregnant and shall bear a son. You shall call his name Ishmael, because YHVH has listened to your affliction. (Hagar meets the angel of YHVH)</p>	<p>17 And God heard the voice of the boy, and the angel of God called to Hagar from heaven and said to her, "What troubles you, Hagar? Fear not, for God has heard the voice of the boy where he is. 18 Up! Lift up the boy, and hold him fast with your hand, for I will make him into a great nation." (Hagar meets the angel of God)</p>

-Here we have a similar story, it uses different details, and the way that the deity is referred to is different, it's interesting. Also, in Genesis 21 we meet with Abimelech and Phicol and once again the Abrahamic story is similar to an Isaac story involving the same or similar people. The Abrahamic story that deals with Abimelech and Phicol is in Genesis 21:22-34 and the Isaac story that deals with Isaac, Abimelech and Phicol is in Genesis 26:26-31.

-Gen 21: 22 At that time Abimelech and Phicol the commander of his army said to Abraham, "God is with you in all that you do. 23 Now therefore swear to me here by God that you will not deal falsely with me or with my descendants or with my posterity, but as I have dealt kindly with you, so you will deal with me and with the land where you have sojourned." 24 And Abraham said, "I will swear." 25 When Abraham reproved Abimelech about a well of water that Abimelech's servants had seized, 26 Abimelech said, "I do not know who has done this thing; you did not tell me, and I have not heard of it until today." 27 So Abraham took sheep and oxen and gave them to Abimelech, and the two men made a covenant. 28 Abraham set seven ewe lambs of the flock apart. 29 And Abimelech said to Abraham, "What is the meaning of these seven ewe lambs that you have set apart?" 30 He said, "These seven ewe lambs you will take from my hand, that this may be a witness for me that I dug this well." 31 Therefore that place was called Beersheba, because there both of them swore an oath. 32 So they made a covenant at Beersheba. Then Abimelech and Phicol the commander of his army rose up and returned to the land of the Philistines. 33 Abraham planted a tamarisk tree in Beersheba and called there on the name of YHVH, the Everlasting God. 34 And Abraham sojourned many days in the land of the Philistines.

-Gen 26: 24 And YHVH appeared to him the same night and said, "I am the God of Abraham your father. Fear not, for I am with you and will bless you and multiply your offspring for my servant Abraham's sake." 25 So he built an altar there and called upon the name of YHVH and pitched his tent there. And there Isaac's servants dug a well. 26 When Abimelech went to him from Gerar with Ahuzzath his adviser and Phicol the commander of his army, 27 Isaac said to them, "Why have you come to me, seeing that you hate me and have sent me away from you?" 28 They said, "We see plainly that YHVH has been with you. So we said, let there be a sworn pact between us, between you and us, and let us make a covenant with you, 29 that you will do us no harm, just as we have not touched you and have done to you nothing but good and have sent you away in peace. You are now the blessed of YHVH." 30 So he made them a feast, and they ate and drank. 31 In the morning they rose early and exchanged oaths. And Isaac sent them on their way, and they departed from him in peace. 32 That same day Isaac's servants came and told him about the well that they had dug and said to him, "We have found water." 33 He called it Shibah; therefore the name of the city is Beersheba to this day.

Genesis 21 (Abimelech and Phicol Story)	Genesis 26 (Abimelech and Phicol Story)
<p>25 When Abraham reproved Abimelech about a well of water that Abimelech's servants had seized, 26 Abimelech said, "I do not know who has done this thing; you did not tell me, and I have not heard of it until today." 27 So Abraham took sheep and oxen and gave them to Abimelech, and the two men made a covenant. 28 Abraham set seven ewe lambs of the flock apart. 29 And Abimelech said to Abraham, "What is the meaning of these seven ewe lambs that you have set apart?" 30 He said, "These seven ewe lambs you will take from my hand, that this may be a witness for me that I dug this well." 31 Therefore that place was called Beersheba, because there both of them swore an oath. (The story of the naming of Beersheba)</p>	<p>26 When Abimelech went to him from Gerar with Ahuzzath his adviser and Phicol the commander of his army, 27 Isaac said to them, "Why have you come to me, seeing that you hate me and have sent me away from you?" 28 They said, "We see plainly that YHVH has been with you. So we said, let there be a sworn pact between us, between you and us, and let us make a covenant with you, 29 that you will do us no harm, just as we have not touched you and have done to you nothing but good and have sent you away in peace. You are now the blessed of YHVH." 30 So he made them a feast, and they ate and drank. 31 In the morning they rose early and exchanged oaths. And Isaac sent them on their way, and they departed from him in peace. 32 That same day Isaac's servants came and told him about the well that they had dug and said to him, "We have found water." 33 He called it Shibah; therefore the name of the city is Beersheba to this day. (The story of the naming of Beersheba)</p>
<p>22 At that time Abimelech and Phicol the commander of his army said to Abraham, "God is with you in all that you do. 23</p>	<p>24 And YHVH appeared to him the same night and said, "I am the God of Abraham your father. Fear not, for I am with you</p>

<p>Now therefore swear to me here by God that you will not deal falsely with me or with my descendants or with my posterity, but as I have dealt kindly with you, so you will deal with me and with the land where you have sojourned." (The name used for the deity is Elohim)</p>	<p>and will bless you and multiply your offspring for my servant Abraham's sake." 25 So he built an altar there and called upon the name of YHVH and pitched his tent there. And there Isaac's servants dug a well. 29 that you will do us no harm, just as we have not touched you and have done to you nothing but good and have sent you away in peace. You are now the blessed of YHVH." (The name used for the deity is YHVH)</p>
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-In Genesis 21 Abraham encounters Abimelech and Phicol and we clearly have a reason for the naming of Beersheba in the time of Abraham. There is an oath in the time of Abraham. In Genesis 26 Isaac has an encounter with Abimelech and Phicol and it too is about the naming of a well and Beersheba comes in. It's a different story about the naming of Beersheba but it does involve an oath and this time it's in the time of Isaac. It's interesting that we have these different sources which give us different historical accounts of how a name came to be. The beautiful thing is that we have inherited all of these sources from antiquity which give us other details.

-In Genesis 22 its not real clear on the dating at the beginning as it says, and after these things. This is one of the strangest stories in all of the bible. The Elohim is going to test Abraham, take your son, your only one whom you love, but is it his only son? Take your son, your only one and kill him. Abraham tells the other people; we will come back and the two of them go together.

-Gen 22: 8 Abraham said, "God will provide for himself the lamb for a burnt offering, my son." So they went both of them together.

-In verse 9, the place that the Elohim. In verse 11, it seems to interrupt the story.

-Gen 22: 16 and said, "By myself I have sworn, declares YHVH, because you have done this and have not withheld your son, your only son,

-Gen 22: 19 So Abraham returned to his young men, and they arose and went together to Beersheba. And Abraham lived at Beersheba.

-Where is Isaac? It makes a big point, the two of them went together. We, the boy, and I will be back, but at the end it says, Abraham returned and there's no mention of Isaac. Then it says, and Abraham lived at Beersheba. You can see how some Midrashic sources concluded that he actually did go through with it, but there's another piece that fits in here. So far we have been using Elohim for the name of the deity.

-Gen 22: 11 But the angel of YHVH called to him from heaven and said, "Abraham, Abraham!" And he said, "Here I am." 12 He said, "Do not lay your hand on the boy or do anything to him, for now I know that you fear God, seeing you have not withheld your son, your only son, from me." 13 And Abraham lifted up his eyes and looked, and behold, behind him was a ram, caught in a thicket by his horns. And Abraham went and took the ram and offered it up as a burnt offering instead of his son. 14 So Abraham called the name of that place, "YHVH will provide"; as it is said to this day, "On the mount of YHVH it shall be provided." 15 And the angel of YHVH called to Abraham a

second time from heaven 16 and said, "By myself I have sworn, declares YHVH, because you have done this and have not withheld your son, your only son,

-It's interesting that here in verse 14 it says YHVH will provide, but in verse 8 it says, God will provide. Some have concluded that the story which we now have in Genesis 22 is brought to us combining these different sources. There is no doubt that there are some who believe that it went through with this deal with Isaac, I don't, but some do. Isaac is instrumental in the story. We have to have Isaac because it's through Isaac that we have Jacob and the tribes and the whole story. But the story does contain details from two different sources. They are combined to produce a single version that we now have. A careful review of the material we covered today raises many interesting points and we see that these observations are often missed because similar stories are not always right next to each other.

-Now, is it the case that Genesis 17 & Genesis 18 reflect two different sources for the same story? Some would argue and say no, it's just like it is for a reason. But the details I've covered are very interesting observations that I want you to pay close attention to. When we look closely what we can see is that the beautiful pieces that the ancient compiler used produce in the end like a beautiful quilt. A quilt with these different patches from the ancient world. A story from this source which tells the story of Abraham and Sarah, and it uses consistently the name Elohim. We have another story of Abraham and Sarah doing the same thing and it consistently uses the name YHVH. And the compiler said, I want to preserve it all.

-And what we have is a collection of these ancient sources that the final compiler would dare not toss and it becomes our task to look at the material and determine what are the traces of the earliest strata. As we open the book and we read it we have to keep in mind, O this uses the name YHVH, but it says that name wasn't know at that time. It's an update, it's ok. O this calls the name of the place Beersheba. Where did the name Beersheba first come in? There's a story that Abraham, Abimelech and Phicol make a covenant. Then somebody says no, it wasn't Abraham, it was Isaac and Abimelech and Phicol.

-Thankfully we have a sacred history that often provides more than one version of our story. At a very high level this week, the long-awaited promised son Isaac is born, but we're not supposed to forget Ishmael. Much happened in a single year, in the life of Abraham, it takes 14 chapters of Genesis to cover 175 years of Abrahams life and 5 of the 14 are spent on a single year. One half of one percent of Abrahams life is in 5 chapters.

-I attempted to do justice to that most significant year in the life of Abraham and I want you to know that I'm covering some things that might be a bit challenging, but the reason I'm doing this is for a purpose. I want us to go through and identify the different sources and layers, because by doing that, over time we'll be able to recognize the different hands that go into these stories that we love and cherish so much. Don't throw anything out, that's not what I'm doing. I'm identifying the hands of the authors. The bible in the hands of its creators. How did we get this book that we all seek to live our life by? What is the earliest record? That's what we're searching for.

-So, the life of Abraham is not yet over. We will conclude our life of Abraham mini-series next week, don't miss it. Join me Saturday morning at 10:30am Central time on Facebook or YouTube.

Shabbat Shalom, Shavua Tov.

THIS WEEK IN TORAH

OCTOBER 23, 2020

This week's Torah Portion VaYera: "And He Appeared" (Genesis 18:1 – 22:24) Visiting the sick and hospitality to strangers; The promise of a son is revealed to Sarah; Abraham learns about Sodom's destruction; God's love for Abraham; Abraham intercedes for Sodom; Sodom is destroyed; Lot – a perplexing hero; God rescues Lot; God destroys Sodom; Lot begs for a concession; Lot's daughters and the birth of Moab and Ammon; The roots of Jewish monarchy; Abraham in Gerar; Sarah is abducted; Abimelech appeases Abraham and Sarah; The birth of Isaac; God protects Hagar and Ishmael; The treaty with Abimelech at Beer-sheba; The tenth trial; The Akeidah / Binding of Isaac on the Altar; The birth of Rebecca. "Shavua Tov" and Have a Great Week!

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

Portion 13 – Reading the Mind of God – Genesis 18:1-33 (Oaks of Mamre – A Different Appearance; The Way of YHVH; Lifting of the Eyes; A Prophetic Vision – Seeing what Others Can't See; Abraham and Sarah Laugh; A Promise Fulfilled in Unbelief; An Outcry from Sodom; Reading the Mind of God; Justice and Righteousness; Abraham's Intercessory Interactions with God; God Judges the Nations)

April 1, 2017 – Ross Nichols

Audio/Video: <https://www.youtube.com/watch?v=FXUM49QOVGQ>

Teaching Notes: <https://www.facebook.com/notes/united-israel/teaching-notes-portion-13-reading-the-mind-of-god-genesis-181-33-20170401/304555343296160/>

Portion 14 – Sodom and Gomorrah – Genesis 19:1-38 (The Infamous Cities of the Plain; The King of Sodom; Spoils of War; A Distinction between the Righteous and the Wicked; Serving God; The Two Messengers; Lot's Daughters; The Children of Moab and Ammon; Sexual Depravity vs Oppressing the Poor; God Remembers Abraham and Saves Lot; A Book of Remembrance)

April 8, 2017 – Ross Nichols

Audio/Video: <https://unitedisraelworldunion.com/sodom-gomorrah-genesis-191-38/>

Teaching Notes: <https://www.facebook.com/notes/united-israel/teaching-notes-united-israel-passover-20170410/309228502828844/>

Portion 15 – A Prophet is He – Genesis 20:1-18 (What does it mean to be a Prophet; She's my Sister; God's Servant; Do my Prophets no Harm; All Nations will be Blessed; God's Covenant – Word/Prophecy & Spirit/Anointing; Hearing the Word of YHVH; The Rich Man and Lazarus; Moses wishes that all God's people were Prophets; The Stump of Stupor, Blindness, and Deafness; Return with All your Heart; Every Head Up – Every Eye Open – Your Redemption Draws Neigh)

April 22, 2017 – Ross Nichols

Audio/Video: <https://unitedisraelworldunion.com/prophet-genesis-201-18/>

Teaching Notes: <https://www.facebook.com/notes/united-israel/teaching-notes-portion-15-a-prophet-is-he-genesis-201-18-20170422/315659968852364/>

[Portion 16 – The Birth of Isaac – Genesis 21:1-34](#) (Isaac – The Long Awaited Seed; God’s Promise of Seed and Land; Hagar and Ishmael; Hagar is not Bad; God’s Covenant with Isaac; Listen and Laugh; The Exile of Abram’s First Born Son; Abraham Gives all he had to Isaac; Israel – A Servant Nation; The New Covenant; Physical vs. Spiritual Jerusalem; Torah to the Nations)

May 6, 2017 – Ross Nichols

Audio/Video: <https://unitedisraelworldunion.com/birth-isaac-genesis-211-34/>

Teaching Notes: <https://www.facebook.com/notes/united-israel/teaching-notes-portion-16-the-birth-of-isaac-genesis-211-34-20170506/322292671522427/>

[Portion 17 – The Binding of Isaac and the Lives of Sarah – Genesis 22:1-23:20](#) (The Child of Promise; God Test’s Abraham – The Perfect Son of Obedience; Walking Together; The Binding of Isaac; Child Sacrifice – Nor did it Enter My Mind; Consecrate all the Firstborn; What Does YHVH Require of Us; The Lives of Sarah; Walk in the Statutes of YHVH)

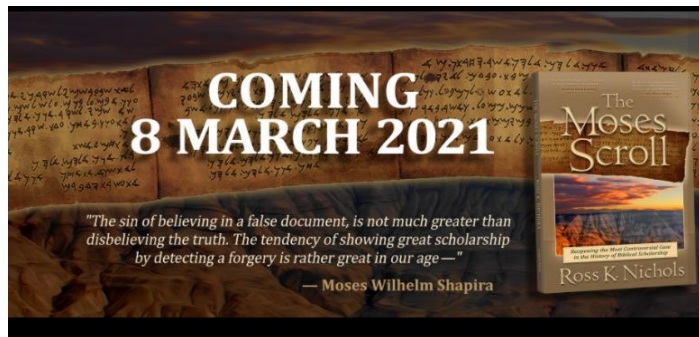
May 13, 2017 – Ross Nichols

Audio/Video: <https://unitedisraelworldunion.com/binding-isaac-genesis-221-2320/>

Teaching Notes: <https://www.facebook.com/notes/united-israel/teaching-notes-portion-17-the-binding-of-isaac-and-the-lives-of-sarah-genesis-22/325660574518970/>

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/>

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-Blossoming Rose, Official Curator of UI Biblical Tamar Park, Dr. DeWayne Coxson:
<https://blossomingrose.org/>
https://www.facebook.com/groups/97078180601/?ref=group_browser
<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