

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

The Pentateuch: A New Look – Noah – Class Three (The Book of Beginnings – A Great Span of Time; These are the Bringing's Forth of; An Ancient Substructure for the Book of Genesis; The Epic of Noah; The Celebrity Status of the Ark; The Two Lamech's of Seth and Cain; Genesis 5 – An Introduction to Noah; Enoch Walked with God and Was Not; Introducing the Divine Redactor; Noah's Consolation for the Curse Placed on the Ground; YHVH is Sorry That He Made Man; The Hebrew Bible's Thread that Weaves Like a Tapestry; Noah was a Righteous Man and Walked with God; The Sons of Elohim and the Daughters of Men; The Dead Sea Scrolls and the Genesis Apocryphon; The Words of Noah; Various Sources in the Hebrew Bible)

October 9, 2021 – Ross Nichols

The Pentateuch: A New Look – Noah – Class Three

Audio/Video Links:

<https://unitedisraelworldunion.com/the-pentateuch-a-new-look-noah-class-three/>

<https://www.youtube.com/watch?v=9F0iKSoB834>

Teaching Notes Link:

<https://unitedisraelworldunion.com/wp-content/uploads/2021/10/2021.10.9-The-Pentateuch-A-New-Look-Noah-Class-Three.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.

-We're going to talk about some of the theological motifs, some of the things that inspire us and that move us and connect us with God and the spiritual aspects of these texts. We're also going to talk about some of the historical, critical, scholarly, academic approaches to the text because what we want to do is 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

-Last week Dr. Tabor taught on Bereshit, on the first reading of the Book of Genesis, Genesis 1:1 - 6:8. The first reading according to the annual cycle of readings, Bereshit. I will pick up from the second reading but will go back to pick up a few things from the first reading because this Babylonian cycle of readings doesn't break things down in any semblance with the ancient division of the texts and is somewhat arbitrary and there were things that were missed when that cycle was set up. The main purpose of that cycle of readings was to accomplish the reading of the entirety of the five books in one calendar year, but they didn't follow the ancient cycle or the structure that we're going to get into today.

-Today, I'm going to be talking about the figure of Noah. Many people worldwide know who Noah was and is one of the favorite stories in the bible. Even children's books are going to have the story of Noah and the ark. I want to begin by giving a little bit of information about the structure on the Book of Genesis.

-The first two readings in the Book of Beginnings, the Book of Genesis, covers a great span of time from Genesis 1:1 – 11:32. We're dealing with Adam (soil creature in the TEB), from the beginning of the human race according to the biblical account, through the epic of Noah. As far as the structure of Genesis, this Babylonian cycle of readings is very late and arbitrary and blatantly ignores the ancient structure of the book. Genesis is carried along by a substructure that's quite instructive and compilations of sections of this book introduce ancient stories, connected thereby to one another in a series of pieces. Stories within the story which begin with in English, “These are the generations of”, and there are ten of these: Genesis 2:4, 6:9, 10:1, 11:10, 11:27, 25:12, 25:19, 36:1, 36:9, & 37:2. These represent the ancient substructure for the Book of Genesis / Bereshit. A series of ten ancient stories which are masterfully woven together in a way that's quite artistic and quite beautiful. Yet most translations fail to draw this out. These are the generations, Tabor translates more literally and accurately, these are the bringing's forth. The idea is that it's a birthing, the beginning of a new story, a new period of time and so forth.

-This is the Book of Beginnings of people, places, and things, necessary knowledge for the rest of biblical literature. If you don't get it right in Genesis and your foundation is wrong, everything is off. We have to know these people, places, and key concepts. In today's annual cycle reading on the story of Noah we'll meet things that we'll have to know for the rest of our time in the bible. We only know of covenant beginning with the story of Noah. Some people talk about an Edenic covenant and that it goes all the way back, but that's not true biblically. Biblically we only meet with covenant here. So, you have to know the story of Noah beyond the wonderful story of the boat and the animals and so forth.

-This parsha that is called “Noah” in our annual cycle of readings actually contains five stories within the main story and the break is not right. Remember, I said it’s arbitrary, this Babylonian system, the person who designed it was not aware of where the proper breaks should be. If you’ve listened to United Israel’s teaching for some time, you recognize this idea of white spaces which are very important for understanding the ancient structure of the biblical text. In addition, we have to be very cognizant, in the Book of Genesis, of this underlying of “these are the generations”. In today’s parsha, if we were not following the ancient cycle of reading, but the more ancient cycle of readings, the triennial readings, as identified in Class One, which took three to three and a half years in antiquity, it would take us five weeks to go through what I’m going to cover. Today’s five breaks triennial cycle readings begin in Genesis, 6.9; 8.1; 8.15; 9.18; 11.1. I’m going to give you a high level and talk about somethings that in the past, I haven’t covered.

-In the material from Genesis 6:9 through 11:32 we’re going to broadly cover from the introduction of Noah to the introduction of Abram. The purpose of today’s class is to introduce us to the epic of Noah and there are three main divisions, contained within this section of text, I want to focus on. Chapter 6:9 to 9:29, covering from the call of Noah until his death at the end of Chapter 9. Then we get into the second section where we’re introduced to, these are the bringing’s forth of the sons of Noah in Genesis 10:1 – 11:9, which basically covers the introduction to the nations and the descendants of Noah until their scattering in Genesis 11:9. Then the third one is from Genesis 11:10 – 11:26 and this is the bringing’s forth of the sons of Shem. Once we have the sons of Noah, Ham, Shem, and Japhethm, the focus gets narrowed and we talk about one in particular called Shem.

-From Genesis 11:27 to 25:11 is an ancient story within the story. It’s a lot of text and bigger than most. When you write a book you should try to keep your chapters about the same size. In the ancient world they didn’t have that. These are the bringing’s forth of the sons of Terah. The main character is not even Terah, it’s his son Abram, and it’s a big section of the Book of Genesis. This story goes from the birth of Abram all the way to the death of Abraham, by that point his name has been changed. Do you see the beautiful order and artistry of the Book of Genesis? Modern and ancient commentators and translators totally miss it and don’t even recognize the structure. How can you understand contextually if you don’t recognize the framework whereby, we should be focusing our attention? This parsha ends with the death of Terah, but the story of the bringing’s forth of the sons of Terah has only just begun.

-For my teaching today, I will primarily focus on the epic of Noah and his sons, not so much into Shem and Terah as that will come in my next class. I want to focus on this wonderful story when you look at the maritime history there are some sea-going vessels that everyone knows. Everyone knows the story of the Mayflower. We know the story of the Santa-Maria. We know the story of the Titanic. We know the story of the Edmund Fitzgerald. Think of the ships and vessels that you know from history. None of these has ever attained the celebrity status of the ark. It’s universal aspects and the story has echoed through the ages. Once we get to Shem in our Genesis story things begin to focus on a singular family, but at this point in our story it’s universal and the implications are global. Everything deals with everybody. The story is universal in it’s outlook. We have to go back and pick up the beginnings of our Noah story at the close of the antediluvian age,

the age which existed prior to the flood. How many times can we read this story and look for new insights. We know the basic story, but we want to focus in and take what we think we know and look at the story a fresh. What's within these texts that stands out? What's going to help us understand the way the ancient scribes put this material together?

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

-We have to go back and think about a man by the name of Lamech, who at the age of 182 brings forth a son by the name of Noah, and after the birth of Noah Lamech lives another 595 years. A lot of people from the historicity side, question the longevity that we encounter in some of these antediluvian people and several proposals have been put forward to question this. Before the flood, people lived longer, maybe the atmosphere was different and allowed for a longer life? The days of Lamech's life are recorded as 777 years. This Lamech, the father of Noah, is the Lamech of the Seth line which we'll get into. There's another Lamech from the line of Cain who's also associated with 7's.

-Gen 4: 23 Lamech said to his wives: "Adah and Zillah, hear my voice; you wives of Lamech, listen to what I say: I have killed a man for wounding me, a young man for striking me. 24 If Cain's revenge is sevenfold, then Lamech's is seventy-sevenfold."

-What is the purpose in bringing this up other than that we have a Lamech on the Cain side which is associated with 7's and then when we get into the Lamech on the Seth line, he's also associated with 7's, he lives 777 years and then he dies. If you study the genealogies and compare the descendants list on both family lines, for Seth and Cain, you'll notice some similarities between names. With Seth we are introduced to a new line in the story.

-Gen 4: 25 And Adam knew his wife again, and she bore a son and called his name Seth, for she said, "God has appointed for me another offspring instead of Abel, for Cain killed him." 26 To Seth also a son was born, and he called his name Enosh. At that time people began to call upon the name of YHVH.

-At least according to this story, the name Yod-Hey-Vav-Hey is known from the earliest times. All the way into antediluvian times and we talked about this in another class. If you look at Exodus 6:2-3, that text indicates that the name was not known.

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

-I understand the reason that the people want to put the name back into the earlier chapters and not find anything suspicious with that. Primarily, these people are apologists and they're seeking to explain why the name appears in earlier chapters as we've discussed in previous classes. In Genesis 5 there's a section that's not exactly one of our ancient structural divisions, but it's worded closely.

-Gen 5: 1 This is the book of the generations of Adam. When God created man, he made him in the likeness of God.

-It doesn't say, these are the generations, it says, this is a scroll of the bringing's forth of Adam. This is an account of the bringing's forth... If you go all the way back, a scribe is

one who counts, it's a count, a record and it's from the root, to count. A sefer can be a book, or a scroll, or it could be written on a Babylonian tablet in an ancient script prior to what we now know as Hebrew. I want to go to Chapter 5 because the language here could be a hint to us that this is another structure within the structure. This is a scroll of the bringing's forth of Adam is out of place here. The language hints that Chapter 5 as we now call it was incorporated by a redactor, someone who is compiling all of these ancient sources and you'll see why in just a moment. I believe that this source was used in the compilation of the Book of Genesis by a later compiler, because it brings in some very important information, but it's sort of out of place. I think it existed as a book within the book that ran from Chapter 5:1 to 6:8. Whoever compiled Genesis had this sefer and support for my theory is preserved in the ancient triennial cycle of readings, because in that cycle of readings is Genesis 5:1 through 6:8. That's one book and where did they get the idea that these were broken down? There are indications in the text, generally flagged by white spaces and markings and so forth. We have within the ancient triennial cycle, and this is where we meet Lamech and Noah, it's a story. You can't get into the story of Noah and the Ark and his descendants without being introduced to Noah and this ancient sefer of the generations of Adam tells the story. Scholars don't know what to do with Genesis 5.

-In the Documentary Hypothesis, they've discovered from an early time in looking at the text, just like we are, that it appears to be comprised of various sources. One of these sources is called "J" because it typically uses Jehovah, the divine name, from the beginning in Genesis 4:26. Whereas some think that "E" only uses Elohim, but that's not what they're saying. Scholars are saying that "E" uses the name Jehovah, but not until Exodus 6:2. When scholars look at Genesis 5 here's what they do, they say this text doesn't fit neatly into "J" or "E" or into "P", so they call Chapter 5 "Other". It's another ancient source in and of itself, Genesis 5:1-32. Chapter 5 is considered by scholars to be an ancient separate source text that focuses on the line of Seth.

-Chapter 5 is a singular ancient source text which focuses on the line of Seth and gives us ten generations, like a genealogical list written on a stone cylinder and passed down by itself. It begins with Adam and works its way all the way down. Number seven on the list is a man by the name of Enoch. There's not much that we know about Enoch, but that didn't stop creative people in antiquity. When there is a mystery, people love to fill it and make things up and a lot of time that is encouraged by the way something is worded.

-Gen 5: 21 When Enoch had lived 65 years, he fathered Methuselah. 22 Enoch walked with God after he fathered Methuselah 300 years and had other sons and daughters. 23 Thus all the days of Enoch were 365 years. 24 Enoch walked with God, and he was not, for God took him.

-Gen 5: 5 Thus all the days that Adam lived were 930 years, and he died. 6 When Seth had lived 105 years, he fathered Enosh. 7 Seth lived after he fathered Enosh 807 years and had other sons and daughters. 8 Thus all the days of Seth were 912 years, and he died.

-When you get to Enoch it says, for he was not, and God took him. Inquiring minds want to know, where did he take him? Why does it not say that he died? So, it comes about that great myth steps in and says, well let me tell you, I happen to know what happened to Enoch? Enoch was taken to heaven, very similar to our story of Elijah. A lot of times people will weave these together. All we know is that it says, he was not, for God took

him. This source text is classified as “Other”, and verses 1-32 of chapter 5 consistently uses Elohim for the deity and not the divine name except in one verse.

-Gen 5: 28 When Lamech had lived 182 years, he fathered a son 29 and called his name Noah, saying, "Out of the ground that YHVH has cursed, this one shall bring us relief from our work and from the painful toil of our hands."

-Here we find the divine name in a text which is explaining the meaning of the name Lamech. This is the only text in the “Other” source that gives us the meaning of anyone’s name. The last name that’s been explained to us is Seth in Chapter 4.

-Gen 4: 25 And Adam knew his wife again, and she bore a son and called his name Seth, for she said, "God has appointed for me another offspring instead of Abel, for Cain killed him." 26 To Seth also a son was born, and he called his name Enosh. At that time people began to call upon the name of YHVH.

-Scholars believe that these explanatory notes are the work of the final compiler, the person who’s weaving these texts together. In the ancient world, the original composer doesn’t feel the need to explain things in such detail, but a later person is coming in and saying let me explain to you why he is called that because this. This is what scholars believe. If there is anything to the idea that there is a final compiler or redactor. If it’s true, I believe that this person, whoever pulled these stories together, is at least brilliant and a genius. More likely, that person is inspired. I believe there is what I would call divine redaction, where someone is greatly inspired and aided and guided to pull these stories together because they are working with material that they’ve inherited from antiquity. It’s very important that we not dismiss this as simply nothing. The redactor is the key to pulling this together. Who is the redactor? Maybe there’s some clues? Is it a man or a woman? Is it Moses? Is it Baruch the Scribe of Jeremiah?

-We are to understand that this son of Lamech is to bring comfort or consolation. This person Noah is to usher in a remedy to a curse on the ground. In other words, the ground is cursed for a certain period of time and this son of Lamech, Noah Ben Lamech. When Lamech has Noah, Noah is to bring consolation for a place, the ground which has been cursed and that curse goes all the way back to the earliest chapters of Genesis.

-Gen 3: 17 And to Adam he said, "Because you have listened to the voice of your wife and have eaten of the tree of which I commanded you, 'You shall not eat of it,' cursed is the ground because of you; in pain (distress) you shall eat of it all the days of your life;

-So, we have a curse placed on the ground because the soil creature and his woman have committed an offense. They did that which they were commanded not to do, and because of that there is going to be a curse on the ground which yields distress to the man.

-Gen 3: 16 To the woman he said, "I will surely multiply your pain (distress) in childbearing; in pain (distress) you shall bring forth children. Your desire shall be contrary to your husband, but he shall rule over you."

-I wanted to highlight this because the writer in chapter 5, of an unknown source. I’m about to show you something that I’ve not seen in an academic source. In chapter 5 there’s an interesting thing. It connects in chapter 5 the curse that we meet in Chapter 3, and it brings it together. The divine redactor is bracketing from the time that the curse comes in until there’s mention of the curse again. Even though they are separate sources there’s thread that runs through. In distress is going to help us put the connection on this bracketing. We are going to see a time of distress, the curse on the land. So, the judgement brings that which is found in Hebrew and is translated as distress. What does

your translation call this translated word from the Hebrew? Does it say pain? Does it say agony? Tabor's translation in the TEB says "distress". It does this because it's the same Hebrew word. It can mean physical pain or emotional distress, hardship and even sorrow, but the underlying meaning is distress.

-Through accurate translation or studying from the words, in connection with the words, and on the basis of the words what I'm now noticing is sections of text which are connected whether they be identified by scholars as "J", or "E", or "P". We're now looking at the same text that minds before us have looked at and come up with some good ideas, but have they missed an underlying connecting thread? It's not easy to take the bible and say which texts come from which sources. There's a guiding hand here that connects these stories. So, by accuracy of translation what you have is a connecting of a story in Genesis 3 which is classified by scholars as "J" and you'll see it connect to other texts which are from a different source, how did that happen?

-Noah's name means to console or comfort. When the comforter comes, he's going to bring about the reversal of the curse. Relief from the distress. When Lamech names him he says this son of mine will be a consoler who will console us from our doing and from the distress of our hands from the soil that YHVH has cursed.

-Gen 6: 6 And YHVH regretted (is sorry) that he had made man on the earth, and it grieved (distressed) him to his heart.

-In Genesis 6:6 it says that YHVH is sorry. This verse has three things that stand out for me. YHVH is sorry that he made man and it caused distress. Those three words, the Hebrew behind that ties back to Genesis 5:29 which is considered by scholars to be a whole other source. Maybe it's not so easy to separate these sources out. Maybe people have not paid attention to the ancient structure? The people that identified these sources are people like me and you who study scripture. What if they're not correct on every point? Where it says that Noah is one who consoles and YHVH is one who is sorry, it's the same root word. Where it says this child Noah is going to relieve us of the work / toil, that word is to do or to make. And where it says that YHVH is sorry that he made man, it's the same word. Then where it says that Noah is going to bring about relief from the distress, where it says that God is distressed in his heart, it's the same word. My point being, that underneath the English, which is often translated variously, we have to recognize that the remedy that Noah brings is the very thing that God needs remedied. He's sorry that he made man and it grieved him at his heart. So, what does he do? Noah comes along and brings consolation to the sorrow. He gives relief to the toil of our hands and it's perfect everywhere through.

-What I'm saying is that what scholars call "J" or the redactor, they often harmonize if you look deep enough. There's a connecting thread that indicates a genius unparalleled in the history of history, no other document does this. The artistry of the bible resists easily being torn apart and placed neatly into sources because beyond these sources is a thread that weaves like a tapestry, a beauty that unparalleled.

-In our story of Noah, the bad on the ground increases until there's only one remedy. The remedy is to wipe man out, to wipe it clean and start over. There's nothing else you can do, it's rotten to the core. The whole thing, you've got to scrap the plan, because of the bad of man. Noah found favor in the eyes of YHVH. Favor is often translated grace.

These are the bringing's forth of Noah covers from Genesis 6:9 until his death in Genesis

9:28. We know the main components of the story, total destruction except for Noah and his family, his woman, their three sons, their wives, and the animals.

-Gen 6: 9 These are the generations of Noah. Noah was a righteous man, blameless in his generation. Noah walked with God.

-Noah is a righteous man or a just man and we further learn that he is blameless, whole, complete, basically a sense of soundness without flaw in his generations. It says that he walked about with the God. In Genesis 5 we read that about Enoch. He walked about with God and the same thing is said of Noah. This becomes a calling card for what identifies someone who's in the right in the sight of God. They walk with God. Faith is a journey, and the biblical literature is certain to make that point throughout. This is what sets Noah and Enoch and other godly people apart from their generation, is that the vast majority do not fall within that category.

-Gen 6: 5 YHVH saw that the wickedness of man was great in the earth, and that every intention of the thoughts of his heart was only evil continually.

-Even the shaping of the thoughts was on the bad all the days. What else is going on in this strange story? The sons of Elohim see the daughters of Adam and they took to themselves women from all that they chose. There is much debate over this, and people debate who are the sons of Elohim. Are the sons of Elohim angels or angelic beings? Literally, it means the sons of the Elohim. Some people who try to avoid this strangeness say that the sons of Elohim are the sons of Seth and the daughters of men. That is not the way it was viewed in antiquity. We know from other ancient peoples the stories of the gods or the demigods or the divine beings having sex with human women and producing offspring. This story is very much a part of the ancient world, and this story is similar and it's in the Hebrew Bible. People can say they don't believe that, but it's part of our literature and we have to think about it. This episode in Genesis 6 about the sons of Elohim and the daughters of men creating through their intercourse, giants, or men of the name. Whoever the sons of Elohim are, what we find is the mixing of the two, the sons of Elohim and the daughters of Adam, that's a bridge too far, that's the last straw, that leads to the whole thing, we have to start over.

-In the winter of 1946 – 1947, three Bedouin on the western side of the Dead Sea, one picks up a rock and throws it into a cave, into a small opening in the cliffs at Qumran and he hears a crash. The story is rather detailed, but I'll just say that when a couple of days later for reasons that are covered in any book on the Dead Sea Scrolls, when they do go to investigate and pull out their findings, one of the things that was discovered was a scroll that we now refer to as the Genesis Apocryphon. In the Genesis Apocryphon, Lamech, who is Noah's daddy is greatly troubled. Why is he troubled? According to this ancient scroll, he troubled because his wife is pregnant, and he wants to know if the baby is his. This would be troubling. He thinks that if the baby is not his, it might be the seed of a watcher, of fallen angels or whatever. His wife is at great pains to convince him that the baby in her womb is his, yet he still has his doubts. This was a common theme in this area at this time according to the scroll, this ancient document.

-Lamech runs to his dad, and he has his dad go find Enoch, it's like a journey to go find the truth. The whole reason I bring that up is that it ties an ancient scroll, that is separate from the biblical account with the story that we're talking about in the early chapters of Genesis. Interestingly enough, Noah's momma has a name given in this scroll. Do you know what her name is, Betenos, which means, the daughter of a mortal? It was such a

problem according to the scroll that in ancient times these watchers or holy ones are taking women for themselves and making them pregnant that for a child to be, my baby's pure. My baby is a daughter of a mortal. Genesis 6 is a strange story. We're talking about ancient texts and the ability to tell a story in the ancient world. So, we have to look at the text and to say, does this give us historical data? Is it the recollection of an epic? Is it embellished? We'll have to look at that as we work our way through.

-There are other ancient stories that exist about a universal flood if you will. We have a Sumerian account where the hero is not called Noah, he's called Ziusudra, which means the life of prolonged days. There's also an Accadian account where the hero is called Utnapishtim, and his story is contained in the epic of Gilgamesh. So, the ancient world is telling these stories.

-In my opinion, the Hebrew Bible, and the biblical narrative, stands apart and above all these other stories. If you think that the biblical story is a bit strange, read these others. Noah our hero is a just and righteous man who is shown favor by God and is selected to usher in a new beginning. During the deluge narrative he never speaks. God spoke unto Noah and Noah did it. There's no dialogue recorded. The only words that Noah speaks in the Bible are recorded for us at the end of the bringing's forth of Noah, right before he dies. He gets drunk and passes out in his tent and whatever happens, happens, and he pronounces a curse and a blessing.

-Gen 9: 24 When Noah awoke from his wine and knew what his youngest son had done to him, 25 he said, "Cursed be Canaan; a servant of servants shall he be to his brothers." 26 He also said, "Blessed be YHVH, the God of Shem; and let Canaan be his servant. 27 May God enlarge Japheth, and let him dwell in the tents of Shem, and let Canaan be his servant." 28 After the flood Noah lived 350 years. 29 All the days of Noah were 950 years, and he died.

-Genesis 9:25 and 9:27 are all that's recorded of the words of Noah. Clearly, afterwards Noah has three sons and the son where our focus is now directed become Shem. As to the story of the flood, it does appear that within the main structure, the redactor pulls together these sources in the final compilation and people miss the ten sections within Genesis, and within these ten he compiles it from various ancient sources. The story of Noah and his sons also contains different ancient sources that the redactor had at his disposal. As an example, let's look at Genesis 6.

-Gen 6: 19 And of every living thing of all flesh, you shall bring two of every sort into the ark to keep them alive with you. They shall be male and female. 20 Of the birds according to their kinds, and of the animals according to their kinds, of every creeping thing of the ground, according to its kind, two of every sort shall come in to you to keep them alive.

-Gen 7: 8 Of clean animals, and of animals that are not clean, and of birds, and of everything that creeps on the ground, 9 two and two, male and female, went into the ark with Noah, as God had commanded Noah.

-Gen 7: 15 They went into the ark with Noah, two and two of all flesh in which there was the breath of life.

-These verses indicate that whether clean or unclean, these verses indicate that it's two by two, but there's another source.

-Gen 7: 2 Take with you seven pairs of all clean animals, the male and his mate, and a pair of the animals that are not clean, the male and his mate, 3 and seven pairs of the

birds of the heavens also, male and female, to keep their offspring alive on the face of all the earth.

-Again, the final redactor has a couple of different stories and I'm grateful that there all compiled and that there's a connection, a weaving together. I like the complexity of the text. I like the fact that it makes us think. Why does it say that here and say this there? All of it, at least the ones that we have as part of our bible today were preserved. It allows us to wrestle with these things though. This is all going to make sense as we work through, and you begin to become familiar with what the academics call this source or that source. A lot of times people have a very limited understanding of "J", "E", "P", "D", the Documentary Hypothesis. So, they say if it has to do with sacrifices, it's "P", priestly. That's not true. "P" does have sacrifices, but "P" never has a sacrifice until Exodus 40. Why? Because you have to have the tabernacle if you're a priest. There are plenty of priestly passages before Exodus 40, but you know what none of those contain, nary a mention of sacrifices.

-Noah represents a new beginning, a starting over. He is the comforter who will come, who is to console us from our work or our doing from the distress of our hands from the soil that YHVH has cursed. He was shown favor and simply did as commanded. Noah is all action and no words. One thing that we never see is that Noah is a preacher of righteousness. That comes in later in Christian writings and in Muslim writings and Arabic stories and Jewish commentaries and all these stories that people add to. Noah didn't say a word. He's not presented as a preacher of righteousness but rather as a doer of justice in a world of rebellion, injustice, and violence. Noah was a righteous man and he walked with God. Noah is a righteous man, a just man in his generation, and around him is wickedness that has reached to high heaven. He was whole and like Enoch, he walked with God and because of his righteousness, his justice in an unjust world, he saved himself and his family

-Eze 14: 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.

-Eze 14: 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.

-If Noah stood before me now and this generation had Noah in it, Noah would only save himself, that's how bad it got. It makes me wonder, what would the saying be today? What would it be today if Noah was in this generation? Would he save himself? Would he save his family? What would God say?

-We have a task, when we look at these people, whether a person believes in the historicity of every point of the story, but here is the idea, the underlying idea is are we being a righteous man in our generation and what does that mean? Noah ushered in a new world, a new bringing's forth. Focus not on all the sons of Noah, the focus is narrowed going forward, but on one line, one family. A family that brings us from Shem through Terah to Abram. Our final compiler, the genius, man, or woman, I'm not sure yet. Whoever it was that compiled these texts was at least a genius and brilliant. Quite possibly, inspired, guided to pull all of these texts together. With Noah and his sons, the Elohim makes a covenant, and we're going to meet with covenant from this point forward, not before. Covenant begins with Noah and there's a reason.

-Beginning next week, we're going to open the book to the next division according to the ancient compiler and we're going to talk about how the next book brings us into the story of the bringing's forth of Terah and through Terah, we meet the friend of God.

Shabbat Shalom, Shavua Tov, Thanks for joining us.

THIS WEEK IN TORAH

OCTOBER 9, 2021

This week's Torah Portion Noah: "Noah" (Genesis 6:9 – 11:32) Noah; The decree of the flood; The final call; The flood inundates the world; The flood subsides; Sending forth the raven; The dove; The earth dries; The command to leave the ark; Noah brings an offering; Rebuilding a ruined world; God's covenant with Noah; The rainbow – An eternal covenant; The intoxication and the shame of Noah; Noah foretells the destiny of his sons; Noah's descendants; The seventy nations; Nimrod; The Tower of Babel and the dispersion; Shem's – Terah's descendants; The ten generations from Noah to Abraham.

"Shavua Tov" and Have a Great Week! "This Week in Torah" FB Page:

<https://www.facebook.com/groups/571648826269105/>

Portion 5 – These are the Bringings Forth of Noah – Genesis 6:9 – 8:14 (The Character of Noah; Ruining the Way of YHVH; Noah – A New Beginning; Walk with God; A Righteous Man; Noah, Daniel, and Job – They Alone; Walk for Yourselves; Do Justice, Righteousness, and Loving Kindness; Boast in This; Finding Favor in the Eyes of God)

January 14, 2017 – Ross Nichols

Audio/Video: <https://unitedisraelworldunion.com/bringings-forth-noah-genesis-69-814/>

Teaching Notes: <https://www.facebook.com/notes/united-israel/teaching-notes-portion-5-these-are-the-bringings-forth-of-noah-genesis-69-814-20/268493863568975/>

Portion 6 – The Age-Lasting Pact with Noah – Genesis 8:15 – 9:17 (Reaping What we Sow; Noah Eases the Curse – The Comforting One; Favored in the Eyes of God; The First Covenant; Noah's Obedience; God's Promise of Restraint; Blessing and Diet – Forbidden to Eat Blood; Joshua's Altar of Witness; God's Covenant with All Flesh; The Future New Covenant with God – Jeremiah 31)

January 21, 2017 – Ross Nichols

Audio/Video: <https://unitedisraelworldunion.com/age-lasting-pact-noah-genesis-815-917/>

Teaching Notes: <https://www.facebook.com/notes/united-israel/teaching-notes-portion-6-the-age-lasting-pact-with-noah-genesis-815-917-20170121/271286083289753/>

Portion 7 – The Bringings Forth of the Sons of Noah – Genesis 9:18 – 11:32 (Noah Walks with God; The People of the Name; The Sons of Noah – B'nai Noah; The Noahide Laws; Noah's Nakedness – The Curse of Canaan; A Blessing (Shem/Japheth))

and a Curse (Ham); The Children of Eber – Hebrews; Tower of Babel; Zephaniah 3 – Calling Upon the Name of YHVH; The Bringings Forth – These are the Generations)

January 28, 2017 – Ross Nichols

Audio/Video: <https://unitedisraelworldunion.com/bringings-forth-sons-noah-genesis-918-1132/>

Teaching Notes: <https://www.facebook.com/notes/united-israel/teaching-notes-portion-7-the-bringings-forth-of-the-sons-of-noah-genesis-918-1132/275116462906715/>

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_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 Vander:
<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-vander/>

<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.nehemiaswall.com/)

https://www.youtube.com/results?search_query=nehemia+gordan