

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

The Pentateuch: A New Look – The Geography and Chronology of the Wanderings – The Iniquity of Peor – Class Thirty-Seven (Balaam's Story Recapped; Dwelling in the Land of the Amorites; Balaam Goes Back to His Place; Shittim in the Aravah of Moab; The End of the Torah; From Shittim to Gilgal; Israel Yoked Itself to Baal of Peor; The Matter of Peor and the Matter of Cozbi; Pinchas Stops the Plague; Overlooking the Wasteland; Pisgah is Peor; The Bidding of Balaam; The Daughters of Moab and the Women of Midian; Assailing the Midianites; The Last Thing That Moses Does; Sacrifices and Offerings; Vows and Land Allotments; Travel Itinerary and the Daughters of Zelophehad; An Appropriate Ending to the Story; What is Deuteronomy)

July 23, 2022 – Ross Nichols

Torah Portion: Pinchas: “Phineas” – Numbers 25:10 – 30:1

Haftarah Reading: Jeremiah 1:1 – 2:3

Torah Portion: Mattote: “Tribes” – Numbers 30:2 – 32:42

Haftarah Reading Jeremiah 2:4 – 28; 3:4

Torah Portion: Masei: “Journeys” – Numbers 33:1 – 36:13

Audio/Video Links:

<https://unitedisraelworldunion.com/the-pentateuch-a-new-look-the-iniquity-of-peor-class-thirty-seven/> & <https://www.youtube.com/watch?v=R--08s1pUd0>

Teaching Notes Link:

<https://unitedisraelworldunion.com/wp-content/uploads/2022/07/2022.7.23-The-Pentateuch-A-New-Look-The-Iniquity-of-Peor-Class-Thirty-Seven.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. Thank you so much for joining us today. 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 (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy) 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 that are followed in most Jewish Communities.

-We're going to talk about some of the theological motifs and 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 to help understand how this book came together. These are the most remarkable stories in all of history. So, how did we get these books and what makes them up?

-We are currently talking about the Book of Books and working through a sub-series called “The Geography and Chronology of the Wanderings”, a study of time and place, of all the events associated with the wilderness wanderings. This is such a key and central point of the five books that we’ll dedicate some time working through that. The book we are working in is known in the English speaking, non-Jewish world as the Book of Numbers, the title of which comes to us from the Greek and has to do with numbers. Bamidbar in Hebrew means “In the Wilderness”. The children of Israel have been in the wilderness for some time now and ultimately in several wildernesses for approximately 40 years in the wilderness wanderings.

TEACHING NOTES

-Today we are going to wrap up our study of the Book of Bamidbar (Numbers). Next week I plan to give an introductory class to the Book of Deuteronomy. This week’s Torah portion in Pinchas, Numbers 25:10 – 30:1. Today we will also cover Torah portion Mattote-Masei, Numbers 30: 2 – 36:13.

-Last week we talked about this seer by the name of Balaam and about the story of Balaam and how its interesting that he’s an important figure in the Book of Bamidbar (Numbers), but his story also finds a place in the Pentateuch, the Prophets, and in the Writings. He’s also mentioned in the Christian New Testament and in the Koran. We also talked about that at a dig site known as Deir Alla an inscription was found that remembers a local folk hero and painted on a wall in a building. We remember that Balaam is known for his prophetic utterances. He was hired by Balak of Moab to curse but ultimately his curse was turned into a blessing. We’ll touch a little bit on Balaam’s story this week but its not the main focus.

-Num 21: 18 And from the wilderness they went on to Mattanah, 19 and from Mattanah to Nahaliel, and from Nahaliel to Bamoth, 20 and from Bamoth to the valley lying in the region of Moab by the top of Pisgah that looks down on the desert.

-This phrase, overlooking the wasteland is going to be important and we’ll come back to that. We are in the country of Moab, the final staging ground before the children of Israel enter into the Promised Land. Here an occupation took place on the eastside of the Jordan. Here they had a battle and disposed the Amorites and some of the Israelites dwelled in the land of the Amorites. The allotments of land actually began on the eastside of the Jordan in the land of the Amorites. They go even further north into the Bashan and defeat Og and the people, leaving no remnant.

-Num 22: 1 Then the people of Israel set out and camped in the plains (steps) of Moab beyond the Jordan at Jericho.

-This is where the story of Balaam the seer takes place.

-Num 24: 25 Then Balaam rose and went back to his place. And Balak also went his way.

-It seems like the story is over, Balaam is called to do his thing, he does what he does, and he goes home. In the Hebrew it says, Balaam arose, and he went, and he returned to his place. His work is done, and Israel is blessed and not cursed. He has secured his place in the Hebrew, Christian, and Islamic scriptures and earned a memorial plaque on the wall of a building at Deir Alla. He could have lived happily ever after. His words are changed in synagogues every Sabbath and turned into a song. But for one small detail he didn’t go straight home.

-Our story then picks up at a place called Shittim, which is the word for Acacia and is in the Aravah region of Moab, on the northeastern shore of the Aravah Sea. The final staging place before they crossover westerly into the Promised Land.

-Num 33: 48 And they set out from the mountains of Abarim and camped in the plains of Moab by the Jordan at Jericho; 49 they camped by the Jordan from Beth-jeshimoth as far as Abel-shittim in the plains of Moab. 50 And YHVH spoke to Moses in the plains of Moab by the Jordan at Jericho, saying, 51 "Speak to the people of Israel and say to them, When you pass over the Jordan into the land of Canaan, 52 then you shall drive out all the inhabitants of the land from before you and destroy all their figured stones and destroy all their metal images and demolish all their high places.

-They are near Jericho on the eastside of the Jordan and God is communicating to Moses, when Israel crosses over... This is the end of the Torah story, yet we have a whole other book, how could we possibly be at the end? The Torah ends with the children of Israel poised to enter into the Promised Land. Moses is told he's not going to cross. Joshua is appointed the headship to bring them across into the land. The final communications from God to Moses in terms of legal matters are given here at Shittim. The only thing left is for Moses to die. We will cover all of this today not in the Book of Deuteronomy, but in the Book of Numbers.

-Jos 2: 1 And Joshua the son of Nun sent two men secretly from Shittim as spies, saying, "Go, view the land, especially Jericho." And they went and came into the house of a prostitute whose name was Rahab and lodged there.

-Jos 3: 1 Then Joshua rose early in the morning and they set out from Shittim. And they came to the Jordan, he and all the people of Israel, and lodged there before they passed over.

-Mic 6: 5 O my people, remember what Balak king of Moab devised, and what Balaam the son of Beor answered him, and what happened from Shittim to Gilgal, that you may know the righteous acts of YHVH."

-Something happens from Shittim to Gilgal that they'll know the righteous acts of YHVH. What was it that took place in this area during the final days on the eastside of the Jordan? At this point, Miriam is dead, and Aaron is dead, they died west of the Jordan Rift as well as all of those who were sentenced to die in the wilderness. They are all dead now. There is about the same number of people about to go into the Promised Land.

There is a census in this week's Torah portion where they count again, the 20 years old and up and instead of 603,550 its about 601,730 men. All of the others are dead except for Joshua and Caleb.

-Num 26: 63 These were those listed by Moses and Eleazar the priest, who listed the people of Israel in the plains of Moab by the Jordan at Jericho. 64 But among these there was not one of those listed by Moses and Aaron the priest, who had listed the people of Israel in the wilderness of Sinai. 65 For YHVH had said of them, "They shall die in the wilderness." Not one of them was left, except Caleb the son of Jephunneh and Joshua the son of Nun.

-Num 25: 1 While Israel lived in Shittim, the people began to whore with the daughters of Moab. 2 These invited the people to the sacrifices of their gods, and the people ate and bowed down to their gods. 3 So Israel yoked himself to Baal of Peor. And the anger of YHVH was kindled against Israel.

-They were almost there and now they're having sexual relations with Moabite women. If that's not bad enough, they're also bowing to their gods and eating sacrifices to these gods of the Moabite women. Israel is yoked to Baal of Peor and YHVH was angered against Israel. Baal is a northwest Semitic deity, meaning lord or master or owner and this deity takes different shapes and forms. Peor is a geographical location.

-Num 23: 28 So Balak took Balaam to the top of Peor, which overlooks the desert.

-Num 25: 3 So Israel yoked himself to Baal of Peor. And the anger of YHVH was kindled against Israel.

-Num 23: 5 And Moses said to the judges of Israel, "Each of you kill those of his men who have yoked themselves to Baal of Peor."

-Deu 4: 3 Your eyes have seen what YHVH did at Baal-peor, for YHVH your God destroyed from among you all the men who followed the Baal of Peor. 4 But you who held fast to YHVH your God are all alive today.

-Hos 9: 10 Like grapes in the wilderness, I found Israel. Like the first fruit on the fig tree in its first season, I saw your fathers. But they came to Baal-peor and consecrated themselves to the thing of shame, and became detestable like the thing they loved.

-Whatever happened at Baal-peor was on such a grand scale, such a depraved state of things that were going on that the prophets are talking about it in the 9th century BCE, hundreds of years later.

-Psa 106: 28 Then they yoked themselves to the Baal of Peor, and ate sacrifices offered to the dead; 29 they provoked YHVH to anger with their deeds, and a plague broke out among them. 30 Then Phinehas stood up and intervened, and the plague was stayed. 31 And that was counted to him as righteousness from generation to generation forever.

-It was considered righteousness, what Phinehas did. Phinehas is the name of this week's Torah portion because Phinehas is a major part of this.

-Deu 3: 29 So we remained in the valley opposite Beth-peor.

-Deu 4: 46 beyond the Jordan in the valley opposite Beth-peor, in the land of Sihon the king of the Amorites, who lived at Heshbon, whom Moses and the people of Israel defeated when they came out of Egypt.

-Jos 13: 20 and Beth-peor, and the slopes of Pisgah, and Beth-jeshimoth,

-All of these deal with the location but I want to focus on the matter of Peor and turning to the deity of Peor is what really brings about the wrath. -

-Jos 22: 17 Have we not had enough of the sin at Peor from which even yet we have not cleansed ourselves, and for which there came a plague upon the congregation of YHVH,

-Peor is a place that's associated with an act of devotion to Moabite deities. Worship that took place near Shittim and toward the end of the forty years and with a new generation of people. These are the children of the ones who worshipped the golden calf, that generation is dead.

-Num 23: 28 So Balak took Balaam to the top of Peor, which overlooks the desert (wasteland).

-This is the wasteland and this peak in Peor overlooks this place.

-Num 21: 20 and from Bamoth to the valley lying in the region of Moab by the top of Pisgah that looks down on the desert (wasteland).

-“Overlooking the wasteland” is used in both of these texts and what I'm bringing to your attention is that Pisgah is Peor. The devotion to Moab's gods becomes known as the matter of Peor. Everything that we've talked about thus far suggests that these are

Moabite women. What led to the matter of Peor? How was it that the children of Israel get pulled into this trap of the bad things that they did? What enticed them to do this?

-Num 31: 16 Behold, these, on Balaam's advice, caused the people of Israel to act treacherously against YHVH in the incident of Peor, and so the plague came among the congregation of YHVH.

-The bidding of Balaam...this is interesting, if Balaam would have just gone home like the text says earlier, he arose and walked to his place. It seems, at least according to this writer, on his way out he gave a plan to these women and the plan worked. What happened at Peor was the idea given to these people by Balaam.

-Num 24: 25 Then Balaam rose and went back to his place. And Balak also went his way.

-From the Antiquities of the Jews written by Josephus, Book 4, Chapter 6, Section 126.

-[126] "But Balak being very angry that the Israelites were not cursed, sent away Balaam without thinking him worthy of any honor. Whereupon, when he was just upon his journey, in order to pass the Euphrates, he sent for Balak, and for the princes of the Midianites, and spake thus to them: - "O Balak, and you Midianites that are here present, (for I am obliged even without the will of God to gratify you,) it is true no entire destruction can seize upon the nation of the Hebrews, neither by war, nor by plague, nor by scarcity of the fruits of the earth, nor can any other unexpected accident be their entire ruin; for the providence of God is concerned to preserve them from such a misfortune; nor will it permit any such calamity to come upon them whereby they may all perish; but some small misfortunes, and those for a short time, whereby they may appear to be brought low, may still befall them; but after that they will flourish again, to the terror of those that brought those mischiefs upon them. So that if you have a mind to gain a victory over them for a short space of time, you will obtain it by following my directions: - Do you therefore set out the handsomest of such of your daughters as are most eminent for beauty, 5 and proper to force and conquer the modesty of those that behold them, and these decked and trimmed to the highest degree able. Then do you send them to be near camp, and give them in charge, that the young men of the Hebrews desire their allow it them; and when they see they are enamored of them, let them take leaves; and if they entreat them to stay, let give their consent till they have persuaded leave off their obedience to their own laws, the worship of that God who established them to worship the gods of the Midianites and for by this means God will be angry at them 6.

Accordingly, when Balaam had suggested counsel to them, he went his way."

-[131] "So when the Midianites had sent their daughters, as Balaam had exhorted them, the Hebrew men were allured by their beauty, and came with them, and besought them not to grudge them the enjoyment of their beauty, nor to deny them their conversation. These daughters of Midianites received their words gladly, and consented to it, and staid with them; but when they brought them to be enamored of them, and their inclinations to them were grown to ripeness, they began to think of departing from them: then it was that these men became greatly disconsolate at the women's departure, and they were urgent with them not to leave them, but begged they would continue there, and become their wives; and they promised them they should be owned as mistresses all they had. This they said with an oath, and called God for the arbitrator of what they promised; and this with tears in their eyes, and all such marks of concern, as might shew how miserable they thought themselves without them, and so might move their compassion for them. So the

women, as soon as they perceived they had made their slaves, and had caught them with their conservation began to speak thus to them:”... (To read more click here.)

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0146%3Abook%3D4%3Awhiston+chapter%3D6>

-In summary, once the men fall for these beautiful women up by the Israelite camp, they were enticed to worship their gods and participate in their sacrifices so the women would marry them. These men are smitten, and this is what brings this about according to Josephus. Within the text of the bible and within Josephus, they are faced with the same problem. The matter of Peor is about the Moabites, but all of a sudden in the story you have the Midianites.

-In Numbers 25, another story comes into the tale. You’ve already got the matter of Peor going on, you’ve got the bad things with the daughters of Moab, then you have this story come in about a Midianite woman. Remember, these are Moses’ in-laws. Moses’ father-in-law is a Midianite priest. Moses’ woman Zipporah is Midianite. Then a Midianite woman is brought into the camp. Numbers 25 is the story of Pinchas.

-Num 25: 6 And behold, one of the people of Israel came and brought a Midianite woman to his family, in the sight of Moses and in the sight of the whole congregation of the people of Israel, while they were weeping in the entrance of the tent of meeting. 7 When Phinehas the son of Eleazar, son of Aaron the priest, saw it, he rose and left the congregation and took a spear in his hand 8 and went after the man of Israel into the chamber and pierced both of them, the man of Israel and the woman through her belly. Thus the plague on the people of Israel was stopped. 9 Nevertheless, those who died by the plague were twenty-four thousand.

-This story is strange for a lot of reasons. One, prior to this there is no mention of a plague. The plague is stopped but the plague isn’t mentioned prior to it stopping. We assume that the matter of Peor brought about a plague by reading Numbers 25: 1-5, but there’s no mention of a plague there. In Numbers, prior to this it’s the daughters of Moab who entice the men of Israel. The matter of Peor is always tied to the Moabites. The story of Pinchas relates to a single Midianite woman.

-Num 25: 14 The name of the slain man of Israel, who was killed with the Midianite woman, was Zimri the son of Salu, chief of a father's house belonging to the Simeonites. 15 And the name of the Midianite woman who was killed was Cozbi the daughter of Zur, who was the tribal head of a father's house in Midian.

-Num 25: 16 And YHVH spoke to Moses, saying, 17 "Harass the Midianites and strike them down, 18 for they have harassed you with their wives, with which they beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of the chief of Midian, their sister, who was killed on the day of the plague on account of Peor."

-Num 31: 1 YHVH spoke to Moses, saying, 2 "Avenge the people of Israel on the Midianites. Afterward you shall be gathered to your people."

-This is the last thing Moses is to do before he dies. We still have chapters left in Numbers and the whole Book of Deuteronomy but understand that this assailing of the Midianites is at the end.

-Num 31: 3 So Moses spoke to the people, saying, "Arm men from among you for the war, that they may go against Midian to execute YHVH's vengeance on Midian. 4 You shall send a thousand from each of the tribes of Israel to the war." 5 So there were provided, out of the thousands of Israel, a thousand from each tribe, twelve thousand

armed for war. 6 And Moses sent them to the war, a thousand from each tribe, together with Phinehas the son of Eleazar the priest, with the vessels of the sanctuary and the trumpets for the alarm in his hand. 7 They warred against Midian, as YHVH commanded Moses, and killed every male. 8 They killed the kings of Midian with the rest of their slain, Evi, Rekem, Zur, Hur, and Reba, the five kings of Midian. And they also killed Balaam the son of Beor with the sword. 9 And the people of Israel took captive the women of Midian and their little ones, and they took as plunder all their cattle, their flocks, and all their goods. 10 All their cities in the places where they lived, and all their encampments, they burned with fire, 11 and took all the spoil and all the plunder, both of man and of beast. 12 Then they brought the captives and the plunder and the spoil to Moses, and to Eleazar the priest, and to the congregation of the people of Israel, at the camp on the plains of Moab by the Jordan at Jericho. 13 Moses and Eleazar the priest and all the chiefs of the congregation went to meet them outside the camp. 14 And Moses was angry with the officers of the army, the commanders of thousands and the commanders of hundreds, who had come from service in the war. 15 Moses said to them, "Have you let all the women live? 16 Behold, these, on Balaam's advice, caused the people of Israel to act treacherously against YHVH in the incident of Peor, and so the plague came among the congregation of YHVH. 17 Now therefore, kill every male among the little ones, and kill every woman who has known man by lying with him. 18 But all the young girls who have not known man by lying with him keep alive for yourselves.

-Why the slaying of the Midianites? If the answer is, we just read the deal with Pinchas. But the story of the Midianites seems to intrude on a story that started with the Moabites, unless, and we don't have this in the text, but unless there is a clear indication that Moabites and Midianites are together. That would bring up geography questions as well. I've often put forward that Midianites don't have a land of their own on the map, because you find them all over the place. Midian's are like the Bedouins; they are people of the desert. The Midianites get confused elsewhere as well and always get the blame.

-Gen 37: 25 Then they sat down to eat. And looking up they saw a caravan of Ishmaelites coming from Gilead, with their camels bearing gum, balm, and myrrh, on their way to carry it down to Egypt. 26 Then Judah said to his brothers, "What profit is it if we kill our brother and conceal his blood? 27 Come, let us sell him to the Ishmaelites, and let not our hand be upon him, for he is our brother, our own flesh." And his brothers listened to him. 28 Then Midianite traders passed by. And they drew Joseph up and lifted him out of the pit, and sold him to the Ishmaelites for twenty shekels of silver. They took Joseph to Egypt. 36 Meanwhile the Midianites had sold him in Egypt to Potiphar, an officer of Pharaoh, the captain of the guard.

-Often, we find these stories come together and we have different details from different sources. The Midianites get linked in with the story which was originally the matter of Peor being about the Moabites. It seems to me that some ancient original source had a clear idea that you had Moabite women and Midianite women together in this trickery against the children of Israel. One ancient text, the Moses Scroll says the following:
-"And we turned and we set out toward the Negev, and we dwelled in front of Beth-por. And the daughters of Moab went forth at that time, and the women of Midian to meet you, and they called to you to eat from their sacrifices, and you ate from their sacrifices, and you drank from their libations, and you bowed to their gods, and you whored with the Midianite women, and you were joined to Baal-peor in that day. And the anger of Elohim

burned upon you, and He plagued a great plague against you at that time. And I sent men from you to battle the Midianites, and you smote them with the edge of the sword, and you captured from them very many captives, and the plague was restrained.”

-This text answers a lot of the problems we find in the biblical text. In this text you have Midianite and Moabite women together that set up the trap for the Israelites which says that this is what brings on the plague that the Book of Numbers just says was stopped. Moses' last act per the Book of Numbers is this attack on the Midianites.

-Num 25: 16 And YHVH spoke to Moses, saying, 17 "Harass the Midianites and strike them down, 18 for they have harassed you with their wives, with which they beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of the chief of Midian, their sister, who was killed on the day of the plague on account of Peor."

-Num 31: 1 YHVH spoke to Moses, saying, 2 "Avenge the people of Israel on the Midianites. Afterward you shall be gathered to your people."

-The last thing that Moses is going to do in the story of the Torah is avenge the Midianites.

-Num 27: 12 YHVH said to Moses, "Go up into this mountain of Abarim and see the land that I have given to the people of Israel. 13 When you have seen it, you also shall be gathered to your people, as your brother Aaron was, 14 because you rebelled against my word in the wilderness of Zin when the congregation quarreled, failing to uphold me as holy at the waters before their eyes." (These are the waters of Meribah of Kadesh in the wilderness of Zin.) 15 Moses spoke to YHVH, saying, 16 "Let YHVH, the God of the spirits of all flesh, appoint a man over the congregation 17 who shall go out before them and come in before them, who shall lead them out and bring them in, that the congregation of YHVH may not be as sheep that have no shepherd." 18 So YHVH said to Moses, "Take Joshua the son of Nun, a man in whom is the Spirit, and lay your hand on him. 19 Make him stand before Eleazar the priest and all the congregation, and you shall commission him in their sight. 20 You shall invest him with some of your authority, that all the congregation of the people of Israel may obey. 21 And he shall stand before Eleazar the priest, who shall inquire for him by the judgment of the Urim before YHVH. At his word they shall go out, and at his word they shall come in, both he and all the people of Israel with him, the whole congregation."

-When does this happen?

-Num 27: 22 And Moses did as YHVH commanded him. He took Joshua and made him stand before Eleazar the priest and the whole congregation, 23 and he laid his hands on him and commissioned him as YHVH directed through Moses.

-The Midianites are destroyed, Moses has already followed up on appointing Joshua his successor, what's left? Numbers 28 – 29 are chapters dealing with legal matters about offerings.

-Amo 5: 25 "Did you bring to me sacrifices and offerings during the forty years in the wilderness, O house of Israel?"

-Jer 7: 21 Thus says YHVH of hosts, the God of Israel: "Add your burnt offerings to your sacrifices, and eat the flesh. 22 For in the day that I brought them out of the land of Egypt, I did not speak to your fathers or command them concerning burnt offerings and sacrifices. 23 But this command I gave them: 'Obey my voice, and I will be your God, and you shall be my people. And walk in all the way that I command you, that it may be well with you.' 24 But they did not obey or incline their ear, but walked in their own

counsels and the stubbornness of their evil hearts, and went backward and not forward. 25 From the day that your fathers came out of the land of Egypt to this day, I have persistently sent all my servants the prophets to them, day after day.

-Numbers 30 deals with vows. Numbers 31 is part of a continuation of Numbers 25 which seems to be interrupted by these other texts. Numbers 25 says avenge yourselves on the Midianites and in Numbers 31 they avenge themselves on the Midianites. Numbers 32 deals with the allotment of the Trans-Jordan region to the two and a half tribes. Numbers 33 is a travel itinerary and more of the land allotments. Numbers 34 and 35 deal with allotment of the land. Numbers 36 is a story of the daughters of Zelophehad who come to Moses to ask about land allotments for them because they have no brothers, so God made an exception to the rule.

-Num 36: 13 These are the commandments and the rules that YHVH commanded through Moses to the people of Israel in the plains of Moab by the Jordan at Jericho.

-This seems like an appropriate ending to the story. Why do I say that? Israel is at the place of the crossing, and they are not going to move again. The only place they move from where they are now is across the Jordan. They have been given instructions for life in the land. The Torah has been given. They understand. They've been told. They've got all the instructions. The forty-year wilderness journey is over. The generation that was sentenced to die in the wilderness, except for Joshua and Caleb, that whole generation is dead. The vengeance that had to be taken against the Moabites, the final act that God tells Moses to do before he dies is done. Joshua has to be appointed the successor; he has been. Moses has to lay his hands on Joshua in the sight of the people; he's done that. Moses has to know that he's not going to cross over and that he's going to die, but he can view the land; that's all happened.

-Deu 34: 1 Then Moses went up from the plains of Moab to Mount Nebo, to the top of Pisgah, which is opposite Jericho. And YHVH showed him all the land, Gilead as far as Dan, 2 all Naphtali, the land of Ephraim and Manasseh, all the land of Judah as far as the western sea, 3 the Negeb, and the Plain, that is, the Valley of Jericho the city of palm trees, as far as Zoar. 4 And YHVH said to him, "This is the land of which I swore to Abraham, to Isaac, and to Jacob, 'I will give it to your offspring.' I have let you see it with your eyes, but you shall not go over there." 5 So Moses the servant of YHVH died there in the land of Moab, according to the word of YHVH, 6 and he buried him in the valley in the land of Moab opposite Beth-peor; but no one knows the place of his burial to this day. 7 Moses was 120 years old when he died. His eye was undimmed, and his vigor unabated. 8 And the people of Israel wept for Moses in the plains of Moab thirty days. Then the days of weeping and mourning for Moses were ended. 9 And Joshua the son of Nun was full of the spirit of wisdom, for Moses had laid his hands on him. So the people of Israel obeyed him and did as YHVH had commanded Moses.

-The Book of Deuteronomy and the Book of Numbers are pulled together to show us that the Book of Numbers Chapter 27 is aligned with Deuteronomy Chapter 34. If that's the case and we're at the end, then the only thing that hasn't happened yet is Moses hasn't died. Deuteronomy 34 includes Moses' death. The question is, what is Deuteronomy? Some have said that Deuteronomy is a record of his final speeches. Is it? Is it necessary? Is it different? Is it the same? Some think that Deuteronomy is just a repeating of things we already know.

-I'm going to teach Deuteronomy like you've never heard. I'm going to show you in Deuteronomy that Deuteronomy is not, and should not, and cannot be considered this book that is late. Most scholars say that it's the latest of the books and comes in during the 7th century BCE. Some scholars call it a pious fraud and a forgery. Deuteronomy is going to be shown to be the singular, most important book in all of the bible. We are going to work through this beginning next week on a series on Deuteronomy. These are the Words of Moses.

Shabbat Shalom – Shavua Tov, Have a beautiful week!

THIS WEEK IN TORAH

JULY 23, 2022

This week's Torah Portion Pinchas: "Phineas" (Numbers 25:10 – 30:1) The zeal of Phinehas, A new attitude toward Midian, Census of the new generation, The count of the Levites, Grievance of the daughters of Zelophehad, Laws of Inheritance, God shows Moses the land, Joshua to succeed Moses, Daily offerings, Sabbath offerings, monthly offerings, Passover offerings, Offerings of the Feast of Weeks, Offerings of the Feast of Trumpets, Offerings of the Day of Atonement, Offerings of the Feast of Booths, Shemini Atzeres.

JULY 30, 2022

This week's Torah Portion Mattote: "Tribes" (Numbers 30:2 – 32:42) Vows and Oaths, Men and vows, Women and vows, Vengeance on Midian, Moses rebukes the officers, Laws of koshering utensils, Division of the spoils, The request of Reuben and Gad, Moses objection, The request is clarified, Moses condition, Reuben and Gad settle in Gilead.

JULY 30, 2022

This week's Torah Portion Masei: "Journeys" (Numbers 33:1 – 36:13) Recounting Israel's journey, Drive out the inhabitants, Occupying the land, The boundaries of Eretz Yisrael, List of the tribal chiefs, Cities for the Levites, Cities of refuge for unintentional killing, Tribal intermarriage, Marriage of female heirs.

"Shavua Tov" and Have a Great Week!

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

UPCOMING EVENTS

-Blossoming Rose Israel Tours (2022): <https://blossomingrose.org/>

-Walking the Ancient Paths – (2022): Tabor / Nichols Israel Tour (October 21 – November 1, 2022); <https://unitedisraelworldunion.com/israel-tours/>;

<https://blossomingrose.org/2022-walking-the-ancient-paths/>

-Tanakh Tour – (2022): Nichols / Vandor / Singer / Portnay (November 3 – 11, 2022)

<https://www.youtube.com/watch?v=FXZ5fu7f0cU> &

<https://www.tanakhtours.com/tanakh-tour-november-2021/>

-Biblical Jordan Tour – (2022): Nichols / Vandor (November 13 – 21, 2022)

<https://www.tanakhtours.com/biblical-jordan-tour/>

-James Tabor YouTube Channel: <https://www.youtube.com/user/jamestaborvideos>

-Ross K. Nichols YouTube Channel: <https://www.youtube.com/channel/UC9-ZXSjHKN6L0N4EbjhJ2fA> & <https://www.youtube.com/watch?v=qttiwAhxPWQ>

-UIWU YouTube Channel:

<https://www.youtube.com/channel/UCq31WAlio9zC1eXDzrEVzlg/featured>