

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

The Pentateuch: A New Look – These are Moses's Words – Two Versions – Ten Words – Second Set – Class Forty-One (Differences in Two Versions of the Ten Commandments; What Were the Exact Words; Exodus 32 and Deuteronomy 9 – Two Versions of the Same Story; Edut – Testimony in Exodus and Covenant in Deuteronomy; A Review of the Two Versions of the Second Set of the Two Tablets Chart; Deuteronomy 9-10 (First Person Narrative); Exodus 31, 32, 34 (Third Person Narrative); Comparing and Contrasting Similarities and Differences; An Ark of Acacia Wood; The Self-Description of God; Deuteronomy 10 – A First Person Narrative Interruption; Trust the Text)

August 20, 2022 – Ross Nichols

Torah Portion: Ekev: “Because” – Deuteronomy 7:12 – 11:25

Haftarah Reading: Isaiah 49:14 – 51:3

Audio/Video Links:

<https://unitedisraelworldunion.com/two-versions-ten-words-second-set/> &

<https://www.youtube.com/watch?v=PuaVyr9lq58>

Teaching Notes Link:

<https://unitedisraelworldunion.com/wp-content/uploads/2022/08/2022.8.20-The-Pentateuch-A-New-Look-Two-Versions-Ten-Words-Second-Set-Class-Forty-One.pdf>

Two Versions – Second Set – Two Tablets Comparison Chart in English:

<https://unitedisraelworldunion.com/wp-content/uploads/2022/08/Two-Versions-Second-Set-Two-Tablets.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 are talking 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 are also talking about some of the historical, critical, scholarly, and academic approaches to the text to help understand how the Pentateuch 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 Deuteronomy and working through a sub-series called “These are Moses’s Words”. Be prepared to be challenged with the text itself because Deuteronomy is vastly different. Deuteronomy is also known as Devarim “Words”, and begins, “these are the words which Moses spoke.” These opening words are not the words of Moses but let us know that that which follows are. Our current study will help us identify and make a distinction between the words which Moses spoke and the voice or hand of someone else. This will be very clear and challenging for some, but what we do here will be respectful and in a humble way.

TEACHING NOTES

-Today, this idea of Deuteronomy’s singular difference is going to stand out and become even more clear than it has been in previous classes. Last week I taught a class called, The Bible’s Two Versions of the Ten Commandments. The Hebrew behind the word commandments is really the Ten Words, Ten Matters, Ten Things, Ten Sayings if you will. Each of the two versions of the Ten Commandments claims to represent the very words that were spoken on the day of assembly, by God from the midst of the fire. Later, we read that they are recorded on two tablets of stone with the finger of God. These are of great importance to our understanding of everything around which the bible is built, this is foundational. As I pointed out last week, it’s a little bit difficult to really get back to, what were those ten? There are differences between Exodus 20 and Deuteronomy 5, and you have this chart, the Ten Words Comparison Chart in English from last week.

-There are some differences, there are different reasons between Exodus 20 and Deuteronomy 5’s version on why the Sabbath Day. In Exodus, it goes back to creation. The beginning of the Sabbath commandment in each version starts with a different word, one starts with remember the Sabbath day and the other starts with keep the Sabbath day. When you get to the last commandment, there’s a saying associated with covet, in the Hebrew it uses a different word for both versions.

-I understand that the traditional view is that both do indeed represent the actual words that were spoken from the midst of the fire, on the day of assembly, by God. It’s very difficult to reconcile two pieces of writing that don’t agree in English or in Hebrew in the number of words. There’s also a debate on how to count the words. In an outside of Judaism, where do you draw the line? How do you number these? We really get no help in terms of these difficulties from other texts, sources, or authors that quotes them in full. The Greek version or the Dead Sea Scrolls doesn’t really help us with these difficulties either. Rabbinic literature and the Samaritan Pentateuch are no real help in determining what were the exact words. The Christian New Testament quotes some but not all of the Ten Commandments.

-Taking a new look at the Pentateuch and really trying to discern what is the ultimate truth if you will, what’s the historicity, what are we looking for? We want to look at all these ancient sources. Remember that the versions that we have in Exodus and Deuteronomy don’t agree. So, if we look at these other sources, do any of those confirm one or the other? Moses, according to the narratives, is the only one who saw the Ten Words on the first set of tablets. The narrative tells us that he goes up alone, he gets the two tablets with the Ten Words engraved on them, he comes down to a very bad situation. He’s angered and throws the tablets on the ground and shatters them. No one but Moses saw the original set of tablets.

-Today, we're going to pick up with Moses coming down with the first set of tablets. Why am I spending another week on the Ten Words? I am following the annual cycle of readings and this week we are in Ekev, Deuteronomy 7:12 – 11:25. At its core is the message I want to focus on today. Like many other biblical stories, we have two versions of the thing that I want to talk about today. Seemingly, they are written by different hands. One of these accounts is written in the first person and the other is in the third person. The first-person account comes from a book that claims to be the words that Moses spoke.

-I've produced a sheet "Two Versions – The Second Set – Two Tablets", that I want you to have, and it's been posted on Facebook and on the UIWU Website. For the purpose of contrasting and comparing, I've put the accounts that I want to cover, side by side. Exodus is on the left and Deuteronomy is on the right. I call this horizontal reading so that you are looking at what one author says compared to what another says. This way, you're able to see similarities and differences. From a very high level the stories are basically telling the same thing, but the details are very different and that's what we'll look at today.

-We begin our story when Moses receives the first set. Remember that we have two sets of ten words on two tablets. Moses gets that first set and we start when he walks down the mountain. The JPS translates the Hebrew word *edut* as Pact in Exodus. Many translate this as testimony. *Edut* is used twenty times in Exodus and always talks about the tablets containing the words that God wrote. *Edut* occurs two times in Leviticus, twelve times in the Numbers and never occurs in Deuteronomy. Deuteronomy refers to the two tablets, written on stone by the finger of God as the covenant. Whenever in Exodus, Leviticus, or Numbers you read about the ark/tabernacle/tent of the testimony, in Deuteronomy you won't find any of that. In Deuteronomy, you'll find the ark and other things, but you won't find the tent. You will find the ark/chest/box of the covenant. Why the difference?

-In the chart I prepared you'll notice I've highlighted the pronouns so you can see that one account, Deuteronomy for the most part is written in the first person whereas Exodus is written in the third person. This kind of study is what I promised. I promised you that we would take a new look at the Pentateuch. A very close and detailed look. We've got things to do after this study is over, but it's preparing us for our venture into the world of biblical literature. When we get to the prophets and begin to talk about these prophecies, we'll need to be razor sharp in identifying different hands/voices/pens. Otherwise, people just read it and miss all sorts of different details.

-Deu 9: 8 Even at Horeb you provoked the LORD to wrath, and the LORD was so angry with you that he was ready to destroy you. 9 When I went up the mountain to receive the tablets of stone, the tablets of the covenant that the LORD made with you, I remained on the mountain forty days and forty nights. I neither ate bread nor drank water. 10 And the LORD gave me the two tablets of stone written with the finger of God, and on them were all the words that the LORD had spoken with you on the mountain out of the midst of the fire on the day of the assembly. (First Person Narrative)

-Exo 31: 18 And he gave to Moses, when he had finished speaking with him on Mount Sinai, the two tablets of the testimony, tablets of stone, written with the finger of God. (Third Person Narrative)

-Now is that saying the same thing? Yes, it is, so what's the big deal? One of these is at least presented as the first-person narration of someone who was there. The other version is written by someone other than the person who was there who is knowledgeable of what took place. The person who wrote Exodus is used to using a little bit different vocabulary. This person is not copying word for word, but might know of the account and is saying, we call that the testimony. One thing that our first-person account wants us to understand, it's clear even when Exodus is not as clear, Deuteronomy is very much trying to make the point that these are the words that were spoken by God, on the mount, from the midst of the fire, on the day of assembly. That's what's written on the tablets of stone, the tablets of the covenant.

-Exo 32: 1 When the people saw that Moses delayed to come down from the mountain, the people gathered themselves together to Aaron and said to him, "Up, make us gods who shall go before us. As for this Moses, the man who brought us up out of the land of Egypt, we do not know what has become of him." 2 So Aaron said to them, "Take off the rings of gold that are in the ears of your wives, your sons, and your daughters, and bring them to me." 3 So all the people took off the rings of gold that were in their ears and brought them to Aaron. 4 And he received the gold from their hand and fashioned it with a graving tool and made a golden calf. And they said, "These are your gods, O Israel, who brought you up out of the land of Egypt!" 5 When Aaron saw this, he built an altar before it. And Aaron made a proclamation and said, "Tomorrow shall be a feast to the LORD." 6 And they rose up early the next day and offered burnt offerings and brought peace offerings. And the people sat down to eat and drink and rose up to play. (Third Person Narrative, Nothing in Deuteronomy 9 matches this)

-Notice in Exodus 32:7, this is where the first-person account in Deuteronomy picks up again. Moses, the person who is not writing this account, is not down below. He doesn't know what's going on down there until God tells him what's going on.

-Deu 9: 12 Then the LORD said to me, 'Arise, go down quickly from here, for your people whom you have brought from Egypt have acted corruptly. They have turned aside quickly out of the way that I commanded them; they have made themselves a metal image.' (First Person Narrative)

-Exo 32: 11 But Moses implored the LORD his God and said, "O LORD, why does your wrath burn hot against your people, whom you have brought out of the land of Egypt with great power and with a mighty hand? 12 Why should the Egyptians say, 'With evil intent did he bring them out, to kill them in the mountains and to consume them from the face of the earth'? Turn from your burning anger and relent from this disaster against your people. 13 Remember Abraham, Isaac, and Israel, your servants, to whom you swore by your own self, and said to them, 'I will multiply your offspring as the stars of heaven, and all this land that I have promised I will give to your offspring, and they shall inherit it forever.'" 14 And the LORD relented from the disaster that he had spoken of bringing on his people. (Third Person Narrative, Nothing in Deuteronomy 9 matches this)

-We have what Moses understands from the top of the mountain. We have this writer who's down below or even later in history who's familiar with Moses' account, but he also knows something about what's going on down below. Moses is told from the mountain by God, hurry up, go down, this people has done this bad thing. Is the plan of punishment renounced as Exodus 32 implies? In Deuteronomy 9, God says go, hurry, go see and Moses goes. What we do know is that Exodus continues with additional details.

-Exo 32: 15 Then Moses turned and went down from the mountain with the two tablets of the testimony in his hand, tablets that were written on both sides; on the front and on the back they were written. 16 The tablets were the work of God, and the writing was the writing of God, engraved on the tablets. (Third Person Narrative)

-Did God make the first tablets and give them to Moses? Did Moses make the stone tablets and God wrote on them? Here it seems that God made the first set. Where it says, the tablets were the work of God, I think that means he made the tablets.

-Exo 32: 19 And as soon as he came near the camp and saw the calf and the dancing, Moses' anger burned hot, and he threw the tablets out of his hands and broke them at the foot of the mountain. (Third Person Narrative)

-Deu 9: 16 And I looked, and behold, you had sinned against the LORD your God. You had made yourselves a golden calf. You had turned aside quickly from the way that the LORD had commanded you. 17 So I took hold of the two tablets and threw them out of my two hands and broke them before your eyes. (First Person Narrative)

-Deu 9: 18 Then I lay prostrate before the LORD as before, forty days and forty nights. I neither ate bread nor drank water, because of all the sin that you had committed, in doing what was evil in the sight of the LORD to provoke him to anger. 19 For I was afraid of the anger and hot displeasure that the LORD bore against you, so that he was ready to destroy you. But the LORD listened to me that time also. 20 And the LORD was so angry with Aaron that he was ready to destroy him. And I prayed for Aaron also at the same time. (First Person Narrative, Nothing in Exodus 32 matches this)

-Every person who makes an excuse for Aaron, who says that it wasn't the holy High Priest who sinned, it was the mixed multitude that came out of Egypt with the Israelites. You have to wonder why in the first-person account, why God was so angry with Aaron, and he wanted to destroy him, and Moses had to intercede for him.

-Deu 9: 21 Then I took the sinful thing, the calf that you had made, and burned it with fire and crushed it, grinding it very small, until it was as fine as dust. And I threw the dust of it into the brook that ran down from the mountain. (First Person Narrative)

-Exo 32: 20 He took the calf that they had made and burned it with fire and ground it to powder and scattered it on the water and made the people of Israel drink it. (Third Person Narrative)

-A lot of people who search for Sinai, the first-person account uses Horeb, they say look, we know that there's a brook, a river and it's flowing down the mountain. The molten calf was ground up to powder, tossed into water and the people are made to drink it. They say that if you find Sinai or Horeb, it's got to have this stream... The first-person account says that he threw the dust into a brook/wadi that comes down from the mountain. A wadi is a depression that is a channel in season when there is rainfall and water flowing in this region. There is no mention of water in the first-person account.

-Exodus 34 and Deuteronomy 10 are the same story again, kind of, sort of, not really. Look at the chart, I want to show you about the order. I'm working on this commentary for the Pentateuch, when I look at these side-by-side comparisons, these synoptic readings. Meaning the same readings from the Pentateuch, putting them together and looking at it, generally the order is consistent. No one that I know of has ever done this or published it, I'm talking about what we're doing here. Word by word, line by line, letter by letter, what's the Hebrew behind it? The order is the same. We were in Exodus 32 and Deuteronomy 9 and now we're going to Exodus 34 and Deuteronomy 10.

-Exo 34: 1 The LORD said to Moses, "Cut for yourself two tablets of stone like the first, and I will write on the tablets the words that were on the first tablets, which you broke. (Third Person Narrative)

-Deu 10: 1 "At that time the LORD said to me, 'Cut for yourself two tablets of stone like the first, and come up to me on the mountain and make an ark of wood. 2 And I will write on the tablets the words that were on the first tablets that you broke, and you shall put them in the ark.' (First Person Narrative)

-The difference here is that the first-person account, presumably by Moses, is that he made a box. Exodus never mentions this.

-Exo 34: 4 So Moses cut two tablets of stone like the first. And he rose early in the morning and went up on Mount Sinai, as the LORD had commanded him, and took in his hand two tablets of stone. (Third Person Narrative)

-Deu 10: 3 So I made an ark of acacia wood, and cut two tablets of stone like the first, and went up the mountain with the two tablets in my hand. (First Person Narrative)

-Ark of acacia wood is used three times in the bible.

-Exo 25: 10 "They shall make an ark of acacia wood. Two cubits and a half shall be its length, a cubit and a half its breadth, and a cubit and a half its height.

-Exo 37: 1 Bezalel made the ark of acacia wood. Two cubits and a half was its length, a cubit and a half its breadth, and a cubit and a half its height.

-Deu 10: 3 So I made an ark of acacia wood, and cut two tablets of stone like the first, and went up the mountain with the two tablets in my hand.

-Exo 34: 5 The LORD descended in the cloud and stood with him there, and proclaimed the name of the LORD. 6 The LORD passed before him and proclaimed, "The LORD, the LORD, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness, 7 keeping steadfast love for thousands, forgiving iniquity and transgression and sin, but who will by no means clear the guilty, visiting the iniquity of the fathers on the children and the children's children, to the third and the fourth generation."

-A form of this passage (The Self-Description of God) in Exodus 34: 5-7 is probably one of the most repeated phrases in all of scripture. See also: Num 14:18; Joe 2:13; Psa 86:15; Psa 103:8; Psa 111:4; Psa 112:4; Psa 116:5; Psa 145:8; Neh 9:17; and 2Chr 30:9.

-Exo 34: 8 And Moses quickly bowed his head toward the earth and worshiped. 9 And he said, "If now I have found favor in your sight, O Lord, please let the Lord go in the midst of us, for it is a stiff-necked people, and pardon our iniquity and our sin, and take us for your inheritance." 10 And he said, "Behold, I am making a covenant. Before all your people I will do marvels, such as have not been created in all the earth or in any nation. And all the people among whom you are shall see the work of the LORD, for it is an awesome thing that I will do with you. 11 "Observe what I command you this day. Behold, I will drive out before you the Amorites, the Canaanites, the Hittites, the Perizzites, the Hivites, and the Jebusites. 12 Take care, lest you make a covenant with the inhabitants of the land to which you go, lest it become a snare in your midst. 13 You shall tear down their altars and break their pillars and cut down their Asherim 14 (for you shall worship no other god, for the LORD, whose name is Jealous, is a jealous God), 15 lest you make a covenant with the inhabitants of the land, and when they whore after their gods and sacrifice to their gods and you are invited, you eat of his sacrifice, 16 and you take of their daughters for your sons, and their daughters whore after their gods and make

your sons whore after their gods. 17 "You shall not make for yourself any gods of cast metal. 18 "You shall keep the Feast of Unleavened Bread. Seven days you shall eat unleavened bread, as I commanded you, at the time appointed in the month Abib, for in the month Abib you came out from Egypt. 19 All that open the womb are mine, all your male livestock, the firstborn of cow and sheep. 20 The firstborn of a donkey you shall redeem with a lamb, or if you will not redeem it you shall break its neck. All the firstborn of your sons you shall redeem. And none shall appear before me empty-handed. 21 "Six days you shall work, but on the seventh day you shall rest. In plowing time and in harvest you shall rest. 22 You shall observe the Feast of Weeks, the firstfruits of wheat harvest, and the Feast of Ingathering at the year's end. 23 Three times in the year shall all your males appear before the LORD God, the God of Israel. 24 For I will cast out nations before you and enlarge your borders; no one shall covet your land, when you go up to appear before the LORD your God three times in the year. 25 "You shall not offer the blood of my sacrifice with anything leavened, or let the sacrifice of the Feast of the Passover remain until the morning. 26 The best of the firstfruits of your ground you shall bring to the house of the LORD your God. You shall not boil a young goat in its mother's milk." 27 And the LORD said to Moses, "Write these words, for in accordance with these words I have made a covenant with you and with Israel." 28 So he was there with the LORD forty days and forty nights. He neither ate bread nor drank water. And he wrote on the tablets the words of the covenant, the Ten Commandments. (Third Person Narrative, Nothing in most of Deuteronomy 10 matches this)

-Deu 10: 4 And he wrote on the tablets, in the same writing as before, the Ten Commandments that the LORD had spoken to you on the mountain out of the midst of the fire on the day of the assembly. And the LORD gave them to me. (First Person Narrative)

-Exodus 34:28b which matches with Deuteronomy 10:4 is a bit confusing because you would almost think that this is a different version of the Ten Words. Academics have referred to this, when they carefully read the text, some refer to this as a different set of ten, like a priestly code. That can't be because we have the Ten Words and that's not them. This is just for your awareness. The question is, who wrote these? Both accounts tell us the God is going to write, but in Exodus 34:27 the LORD said to Moses, you write down these words. Then it says he wrote them. Deuteronomy's account is less difficult.

-Exo 34: 29 When Moses came down from Mount Sinai, with the two tablets of the testimony in his hand as he came down from the mountain, Moses did not know that the skin of his face shone because he had been talking with God. (Third Person Narrative)

-Deu 10: 5 Then I turned and came down from the mountain and put the tablets in the ark that I had made. And there they are, as the LORD commanded me." (First Person Narrative)

-Exo 34: 30 Aaron and all the people of Israel saw Moses, and behold, the skin of his face shone, and they were afraid to come near him. 31 But Moses called to them, and Aaron and all the leaders of the congregation returned to him, and Moses talked with them. 32 Afterward all the people of Israel came near, and he commanded them all that the LORD had spoken with him in Mount Sinai. 33 And when Moses had finished speaking with them, he put a veil over his face. 34 Whenever Moses went in before the LORD to speak with him, he would remove the veil, until he came out. And when he came out and told the people of Israel what he was commanded, 35 the people of Israel would see the face

of Moses, that the skin of Moses' face was shining. And Moses would put the veil over his face again, until he went in to speak with him. (Third Person Narrative, Nothing in Deuteronomy 10 matches this)

-Deu 10: 6 (The people of Israel journeyed from Beeroth Bene-jaakan to Moserah. There Aaron died, and there he was buried. And his son Eleazar ministered as priest in his place. 7 From there they journeyed to Gudgodah, and from Gudgodah to Jotbathah, a land with brooks of water. 8 At that time the LORD set apart the tribe of Levi to carry the ark of the covenant of the LORD to stand before the LORD to minister to him and to bless in his name, to this day. 9 Therefore Levi has no portion or inheritance with his brothers. The LORD is his inheritance, as the LORD your God said to him.) (Third Person Narrative, Nothing in Exodus 34 matches this)

-Deu 10: 10 "I myself stayed on the mountain, as at the first time, forty days and forty nights, and the LORD listened to me that time also. The LORD was unwilling to destroy you. (First Person Narrative, Nothing in Exodus 34 matches this)

-There is an interesting thing here in the text. This is all about us understanding the bible. It's a bible class, not a fundamentalist traditional class in that different people who listen in can have whatever belief they want. Our goal is to understand the text. In Deuteronomy 10, the first-person account is interrupted. God wrote them on the two tablets, same words, I went down and deposited the tablets in the ark that I had made, and they are still there. Then it's interrupted. Beginning in Deuteronomy 10:6 this isn't that first-person plural that we are used to. This doesn't agree with the location of Aaron's death and burial in other places, it's not Moserah, it's Mt. Hor.

-Exodus's account is Third Person. Deuteronomy's account is mostly first person except for narrator / editor updates like Deuteronomy 10:6-9. The tablets of the testimony in Exodus. The tablets of the covenant in Deuteronomy. Carried the tablets in one hand – Exodus. Carried the tablets in both hands – Deuteronomy. To me, every detail matters, I want to know. The people drink the water with the ground up molten calf – Exodus. The ground up molten calf dust is scattered in the wadi – Deuteronomy. An ark is made by Bezalel in Exodus 37:1, an ark of shittim / acacia wood. Moses makes the box in Deuteronomy. In Exodus 34:27 there's a different set of words in the midst of the narrative that's about Moses going up to get the Ten Words that are to be written on the tablets of stone and they don't agree with what we understand from Exodus 20 and Deuteronomy 5. Then it says that Moses wrote them.

-We are beginning to see details by different hands or details that indicate different hands. I tried to show you today how it could work if Moses is at the top and he's got a firsthand account, he's not aware necessarily of what's going on down below that could be written by someone else down below. What did Moses write? Through exercises like this, might we be able to discern that which was written by the hand of Moses? Do we have the tools to work through? If we can do it for Moses, could we do it in other books of the bible? Could we do it with these skill sets? It's trusting the text. Could we have something that Moses actually wrote that still survived?

-I'm not talking about the traditional fundamentalist view that says, he just wrote it all. Even in places where it's obvious he didn't. Could we, with any degree of certainty, identify that which Moses really wrote? The Torah that came from God, to Moses, to the people. The one that we are to remember. The one that said, you shall not add to or take away from, because that would be amazing. Most academics say that none of the five

books, none of the Pentateuch can be traced back to Moses in his time. Fundamentalist and traditionalist say every bit of it does, even when it's obvious that it doesn't. Both are wrong. If we trust the text. If we read the text. I think we have some tools that we can test the text as we go forward. I think that we are honing these and with prayer and humility we will continue our study next week.

Shabbat Shalom – Shavua Tov, Have a beautiful week!

THIS WEEK IN TORAH

AUGUST 20, 2022

This week's Torah Portion Ekev: "Because" (Deuteronomy 7:12 – 11:25) A chosen people, Remember YHVH your God, Reward and assurance, The lesson of food, Not because of righteousness, A warning against the lure of prosperity, Remembering the Exodus and the tribulations in the wilderness, The golden calf, A temporary ark and the second tablets of stone, Aaron's death, Elevation of the Levites, God's reconciliation, Circumcise your heart, Firsthand knowledge of God's miracles, The great virtues of the land, The second passage of the Shema, Love and serve YHVH.

"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=j4iF9xAkeDI> &

<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-](https://www.youtube.com/channel/UC9-ZXSjHKN6L0N4EbjhJ2fA)

[ZXSjHKN6L0N4EbjhJ2fA](https://www.youtube.com/channel/UC9-ZXSjHKN6L0N4EbjhJ2fA)

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