

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

The Pentateuch: A New Look – These are Moses's Words – The Death of Moses – Class Forty-Seven (An 1875 Poem – The Burial of Moses; The Final Six Months; The Death and Burial of Aaron; The Commissioning of Joshua; Moses Writes His Scroll; The Death and Burial of Moses; Who Wrote Deuteronomy 34; First and Third Person Narrations; The Death and Burial of Joshua; Who Wrote the Book of Joshua; Narrative Transitions from one Key Figure to Another – Turn the Page; Did Moses Die on a Mountain; Was Moses Buried in a Valley Opposite Beth-peor; “To This Day” – Anachronistic Language; The Mesha Stele; Who Wrote the Torah and What Defines It)

**October 8, 2022 – Ross Nichols**

**Torah Portion: Haazinu: “Listen” – Deuteronomy 32:1 – 32:52**

**Haftarah Reading: 2 Samuel 22:1 – 51**

**Audio/Video Links:**

<https://unitedisraelworldunion.com/the-death-of-moses/> &

<https://www.youtube.com/watch?v=79i3mCnoldw>

**Teaching Notes Link:**

<https://unitedisraelworldunion.com/wp-content/uploads/2022/10/2022.10.8-The-Pentateuch-A-New-Look-The-Death-of-Moses-Class-Forty-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 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 we have a biblical mystery to cover if you will.

-Isa 55: 1 "Come, everyone who thirsts, come to the waters; and he who has no money, come, buy and eat! Come, buy wine and milk without money and without price. 2 Why do you spend your money for that which is not bread, and your labor for that which does not satisfy? Listen diligently to me, and eat what is good, and delight yourselves in rich food.

-Today, we're going to talk about the death and burial of Moses. I want to start with something interesting. In August of 2021, I was in England and Dave and Patty Tyler to work with them on some very important research related to the Shapira Project that we are all working on together. Patty coordinated a special trip to Burton on Trent, the last location that we know that the Shapira scroll was seen. We met a local historian, a lawyer, and an archivist in England by the name of David Atkins. David gave me as a gift, a six page, very old document, written in 19<sup>th</sup> century script. It's from a handwritten poetry book that the poet calls this poem, "The Burial of Moses" by Cecil Frances Alexander. <https://allpoetry.com/The-Burial-Of-Moses>

#### -First Stanza

-By Nebo's lonely mountain,  
On this side Jordan's wave,  
In a vale in the land of Moab,  
There lies a lonely grave.  
But no man dug that sepulchre,  
And no man saw it e'er;  
For the angels of God upturned the sod,  
And laid the dead man there.

#### -Last Stanza

-O lonely tomb in Moab's land,  
O dark Beth-peor's hill,  
Speak to these curious hearts of ours,  
And teach them to be still.  
God hath his mysteries of grace--  
Ways that we cannot tell;  
He hides them deep, like the secret sleep  
Of him he loved so well.

-I hadn't really read this until I began to prepare my class this week. Last week I taught on "The Final Acts of Moses". We did a horizontal study and ended the class saying, the only thing left is the death of Moses. As I was taking my notes, I remembered this poem and I pulled it out. Last week one of the things that I wanted to show in the horizontal study was that based on a careful reading from the decree in Numbers 20 where God tells Moses and Aaron that they will not go into the land, from then until the opening period of Deuteronomy, you have six months of time.

-We know from Numbers 33 that Aaron dies in the fortieth year of the wilderness forty-year journey. Not only do we know that he died in fortieth year and is buried on Mt. Hor, but we also know that it's the fifth month on the first day of the month. Here, we can put a date on the death and burial of Aaron. Deuteronomy 1 also tells us that it was in the eleventh month of the fortieth year that Moses began to expound the Torah to an assembly of people in the land of Moab. That's six months. If you look at all that takes place in that final six months like we did last week, you'll recognize there's a considerable number of events that take place during that final six months from the death of Aaron to the opening of the Book of Deuteronomy.

-Last week Moses was told that he would die, he commissions Joshua and then he writes the Torah. See Deuteronomy 31:7-9, and 31:16 & 24-26. The order is thus, the commissioning of Joshua and the writing of the Torah. Other ideas that don't have textual support are simply other ideas. Once Moses writes his scroll, he gives it to the Levites for safe keeping and then they put that scroll beside the ark.

-All that's left now that Aaron is dead and buried, the commissioning of Joshua has taken place, all that's left is for Moses to die according to the narration we've covered so far. The death of Moses is talked about in several texts; Numbers 27, Deuteronomy 3, and Deuteronomy 32 all cover God's command regarding the death of Moses.

-Num 27: 12 The LORD said to Moses, "Go up into this mountain of Abarim and see the land that I have given to the people of Israel.

-Deu 3: 27 Go up to the top of Pisgah and lift up your eyes westward and northward and southward and eastward, and look at it with your eyes, for you shall not go over this Jordan.

-Deu 32: 49 "Go up this mountain of the Abarim, Mount Nebo, which is in the land of Moab, opposite Jericho, and view the land of Canaan, which I am giving to the people of Israel for a possession. 50 And die on the mountain which you go up, and be gathered to your people, as Aaron your brother died in Mount Hor and was gathered to his people,

-God tells him, you're going to go up to Nebo and you're going to look out over the land which I promised to give and then you're going to die on the mountain. He confirms this by saying, as Aaron died on Mt. Hor. They both will have died on a mountain is what the writer is telling us. This is where he's informing Moses what's to take place.

-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 the LORD 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 the LORD 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 the LORD died there in the land of Moab, according to the word of the LORD, 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.

-The death and burial of Moses presents quite a few questions for students of the biblical texts. Deuteronomy 34, like many of the chapters in the Pentateuch, is written in the third person. The most logical conclusion is that this text is written by someone other than

Moses. This doesn't feel like something that Moses wrote. This is a style employed in the biblical text. We also have examples of first-person narration which seem more likely to be the words of Moses and those only occur in one book of the Pentateuch, in Deuteronomy. We do have traces of first-person narration, presumably by Moses but it only happens in Deuteronomy. The most logical explanation is that someone other than Moses wrote Deuteronomy 34:1-8. The main question becomes, who wrote this text? Leaving aside the fundamentalist unlikely view that Moses wrote this text through his tears. Scholars have debated, did Moses write this text? In the Talmud, Bava Batra 15a it states... [https://www.sefaria.org/Bava\\_Batra.15a.5?lang=bi&with=all&lang2=en](https://www.sefaria.org/Bava_Batra.15a.5?lang=bi&with=all&lang2=en)

-“But it is written: “Take this Torah scroll” (Deuteronomy 31:26), indicating that the Torah was complete as is and that nothing further would be added to it. Rather, until this point the Holy One, Blessed be He, dictated and Moses repeated after Him and wrote the text. From this point forward, with respect to Moses' death, the Holy One, Blessed be He, dictated and Moses wrote with tears.”

-They are so dogmatic, and say that it's hard to believe, but he even wrote about his death and his burial and about the 30-day mourning period after he died, but he did it through tears. Another view is that Joshua ben Nun wrote this.

-Deu 34: 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 the LORD had commanded Moses. 10 And there has not arisen a prophet since in Israel like Moses, whom the LORD knew face to face, 11 none like him for all the signs and the wonders that the LORD sent him to do in the land of Egypt, to Pharaoh and to all his servants and to all his land, 12 and for all the mighty power and all the great deeds of terror that Moses did in the sight of all Israel.

-Here we have a text that uses the name Joshua and it's presented in the third person. A person that suggests that Joshua wrote this simply has to ignore the fact that it's written in the third person. This is not written by Moses. This is not written by Joshua. This is a text which presents itself as a narrator who is outside of the time that is being defined here. The Book of Joshua is also interesting in this regard and scholars have noticed this quite often.

-Deu 34: 5 So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD,

-Jos 1: 1 After the death of Moses the servant of the LORD, the LORD said to Joshua the son of Nun, Moses' assistant, 2 "Moses my servant is dead.

-Here is another narration that describes the death of Moses and Joshua is mentioned in the third person which tells me that it too is written by another person. The Rabbis discussed this, particularly of Ibn Ezra and Joseph Bonfils and a few others who weren't afraid to look at the text and read what it said. They said, you know, it doesn't matter to me that Joshua who is traditionally assigned as the writer of this. It doesn't bother me that he wrote it so long as a person inspired by God wrote it.

-For more on this teaching with Ibn Ezra and Joseph Bonfils see Ross's class noted here,

-“Torah – The Secret of the Torah – Class Twelve”, November 7, 2020.

**Audio/Video Link:** <https://unitedisraelworldunion.com/torah-the-secret-of-the-torah/>

**Teaching Notes:** <https://unitedisraelworldunion.com/wp-content/uploads/2020/11/Teaching-Notes-2020.11.7-Torah-The-Secret-of-the-Torah-Class-Twelve.pdf>

-Ross notes don't get upset; I'm only talking about authorship. In the commonsense approach, even if we don't know who wrote a text, often we know who didn't write it.  
-Deuteronomy ends with the death of Moses and begins by mentioning Moses' death and Joshua taking over. There are several views on where do you break the Torah? The Torah as some people define it is Genesis 1:1 to Deuteronomy 34:12 but there are other proposals that scholars and sages have put forward. They say that the original breaking of the books included the Book of Joshua. I'll talk about all of these different views and I'm also going to show you a biblical view that is much more sensible and matches the text of the Hebrew bible. If you believe that Joshua wrote the Book of Joshua let's go to the Book of Joshua.

-Jos 24: 29 After these things Joshua the son of Nun, the servant of the LORD, died, being 110 years old. 30 And they buried him in his own inheritance at Timnath-serah, which is in the hill country of Ephraim, north of the mountain of Gaash. 31 Israel served the LORD all the days of Joshua, and all the days of the elders who outlived Joshua and had known all the work that the LORD did for Israel.

-Here at the end of Joshua it says he died and is buried. If we agree and say we don't know who wrote the Book of Joshua, what's the problem with saying the same thing about the Book of Deuteronomy?

-Jdg 1: 1 After the death of Joshua, the people of Israel inquired of the LORD, "Who shall go up first for us against the Canaanites, to fight against them?"

-Just like the crossover from Deuteronomy to Joshua you have the death of the key figure and the rising up of the next and the continuation of the story in the absence of the key figure. Here in Joshua to Judges you have the death of the key figure, and the transition brings you into the life beyond Joshua. It's the same template we find in Deuteronomy to Joshua. I propose that this is a literary device that is employed by biblical writers to wrap one story and transition into another. It's not just particular to these two examples.

-Gen 50: 26 So Joseph died, being 110 years old. They embalmed him, and he was put in a coffin in Egypt.

-Exo 1: 1 These are the names of the sons of Israel who came to Egypt with Jacob, each with his household: 2 Reuben, Simeon, Levi, and Judah, 3 Issachar, Zebulun, and Benjamin, 4 Dan and Naphtali, Gad and Asher. 5 All the descendants of Jacob were seventy persons; Joseph was already in Egypt. 6 Then Joseph died, and all his brothers and all that generation. 7 But the people of Israel were fruitful and increased greatly; they multiplied and grew exceedingly strong, so that the land was filled with them.

-The narrative transitions of the biblical texts are every bit as good series season finale on your favorite Netflix series. The beauty of the Hebrew bible is there's no need to wait, turn the page.

-1 Sam 31: 7 And when the men of Israel who were on the other side of the valley and those beyond the Jordan saw that the men of Israel had fled and that Saul and his sons were dead, they abandoned their cities and fled. And the Philistines came and lived in them.

-2 Sam 1: 1 After the death of Saul, when David had returned from striking down the Amalekites, David remained two days in Ziklag.

-With the death of the previous guy, here comes the next guy. You should know from reading the narrative to this point. The question we have before us is not just about the way that the scribe would compose these things but we're specifically talking about today the death and burial of Moses. With the death and burial of Moses, we only know what the biblical writers tell us. We know the general location of both the death and burial of Moses. Does Moses die on the mountain as Deuteronomy 32:50 says? You are going to go up there and you're going to die there on the mountain.

-Deu 32: 50 And die on the mountain which you go up, and be gathered to your people, as Aaron your brother died in Mount Hor and was gathered to his people,

-Deu 34: 1 Then Moses went up from the plains of Moab to Mount Nebo, to the top of Pisgah, which is opposite Jericho.

-Deu 34: 5 So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord,

-Here it's more general and doesn't say that he died on the mount even though Deuteronomy 32:50 says you're going to go up there and die there. This isn't to be picky, it's to question what I'm seeing because in verse 5 it just says the land of Moab.

-Deu 34: 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.

-Here it says he's buried in the valley. The Hebrew word for mountain and the Hebrew word for valley are not the same word, one implies a high point, and one implies a low point. Does he die on the mountain or in the valley? If he dies on the mountain and no one knows of his burial place, but he's buried in the valley, how does he get from the mountain top to the valley? And nobody knows where's he buried. Who is "the" he that buried him? It doesn't say that God buried him, but you could get that from the text. What if I told you that by a careful reading of the text, we could figure out which valley.

-He buried him in the valley in the land of Moab opposite Beth-peor sounds pretty specific to me. If I could identify where it means opposite Beth-peor then I ought to be able to figure out which direction. When you look out from the top of Mt. Nebo which valley are we talking about. It's important to figure out opposite Beth-peor. It occurs three times, once here in Deuteronomy 34:6. Remember that this has to be a secluded place because nobody knows where this burial takes place. Let's see if this is a private place opposite Beth-peor.

-Deu 3: 25 Please let me go over and see the good land beyond the Jordan, that good hill country and Lebanon.' 26 But the Lord was angry with me because of you and would not listen to me. And the Lord said to me, 'Enough from you; do not speak to me of this matter again. 27 Go up to the top of Pisgah and lift up your eyes westward and northward and southward and eastward, and look at it with your eyes, for you shall not go over this Jordan. 28 But charge Joshua, and encourage and strengthen him, for he shall go over at the head of this people, and he shall put them in possession of the land that you shall see.' 29 So we remained in the valley opposite Beth-peor.

-Here it says, that's where they dwelt. This is where Deuteronomy 34 says that Moses is buried.

-Deu 4: 44 This is the law that Moses set before the people of Israel. 45 These are the testimonies, the statutes, and the rules, which Moses spoke to the people of Israel when they came out of Egypt, 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.

-Deuteronomy 4 tells us that when Moses presents the Torah that he wrote to the children of Israel guess where they do it at? In the valley, opposite Beth-peor. That's the place that they buried Moses according to Deuteronomy 34. Could you possibly even fit 6 million people in that valley? This also tells us that this valley, opposite Beth-peor is in the land of Sihon, the king of the Amorites, who lived in Heshbon. If we look at Heshbon on a map it's northeast of Pisgah/Nebo and there's a valley between Mt. Nebo and Heshbon in the land of the Amorites. We now know the valley that they're speaking of has to be north of Nebo/Pisgah/Abarim by the process of elimination.

-This place, the valley opposite Beth-peor, in the land of Moab, where the children of Israel dwelt, where the Torah was presented to them, is also presented in Deuteronomy 34 as the location where Moses is buried. How much privacy and seclusion is there in that valley and if there was that many people, where would this private secluded place be? All these are clues that we have to take into consideration. Then we have, "and no one knows of his burial place to this day".

-Deu 34: 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.

-And he buried him. Who, the LORD? Many have proposed this but it's not clear. Rabbi Ishmael says that Moses buried himself. Rashi challenged Rabbi Ishmael because these seems a bit ridiculous. Did he die on the mountain as Deuteronomy 32 says or in the valley where he was buried? One commentator in 1450 CE said that Moses buried himself, and if he did, his disembodied soul must have done so. Since he died on the top of a peak of a mountain from which he saw all of the land and it says, and Moses died there, but was buried in the valley. We might not agree with his thinking that Moses buried himself, clearly, we have a difficulty in the text where it says he died on the mountain and the next verse says he was buried in the valley.

-One Midrash sought to make sense of this discrepancy in Sefaria Devarim in the third century CE. It tells the story about a Roman emperor who is searching for the grave of Moses. He had two army units and he had them split up. He had one group go to the top and he said to both groups, go see where Moses is buried. One group he sends to the top and one group he sends to the bottom and this Rabbinic commentary says this. From above they saw it below, from below they saw it above and for this reason the text says no one knows his burial place. Is this craziness or is this somehow a clue? Could it be that this writer is trying to preserve this tradition that he's buried somewhere on the way between the mountain and the valley.

-The famous Moabite Stela was found in the land of Moab with additional details in the Book, The Moses Scroll. August 19, 1868, Reverend Kline is shown by his tour guides a black basalt stone upon which is written in ancient Paleo characters a message which he couldn't read. This is a stele erected seemingly by a 9<sup>th</sup> century BCE king of Moab by the name of Mesha. We get the story from 1 Kings 3 which is the biblical Hebrew side of the story, and the Mesha Stele tells the other side of the story, and they give totally different views of the same story, and you have to sort it out by watching both. This is similar but in the ancient world.

-On the Mesha Stele itself, King Mesha says that he took Mt. Nebo from the Israelites. He says, I took from there the vessels of YHVH and brought them before Chemosh. This

is suggesting that on Mt. Nebo, in the 9<sup>th</sup> century BCE there is a temple dedicated to YHVH that has holy vessels in it. Mesha kills and slaughters people there and he takes these holy vessels from the temple of YHVH. Here is my thought, is that somehow, in the 9<sup>th</sup> century BCE, someone remembering that there was in this place the burial of Moses? Could this have been a holy site in the 9<sup>th</sup> century BCE that preserved this idea that Moses was buried there?

-No one knows of his burial place to this day. That's as true today as when it was written. No one knows where the grave of Moses is. We don't know who buried him or where he was buried. We get a general idea that he's buried in the valley opposite Beth-peor. It seems to me that that valley is north of Mt. Nebo/Pisgah/Abarim, but to this day no one knows. When you read the phrase, "to this day" it means that this is an anachronism. This is when a writer is writing a story about a time and a place and he's not a contemporary writer. This is someone later saying, and no one knows where Moses was buried, to this day. This language indicates that this was written very late. Moses didn't write this. Joshua didn't write this. It's in the third person etc. It's not something a contemporary writer would say.

-This text in Deuteronomy 31:7-9, and 31:16 & 24-26 clearly shows that Moses didn't write it. He didn't write it through his tears. He didn't write it through prophecy. He didn't write Deuteronomy 34. Another author living in another time and place provided this detail, not Joshua. Joshua would have used first-person if he had written it, and he didn't.

-Traditionalist / fundamentalist believed that Moses wrote the Torah. Listen to me, so do I. Don't ever say, Ross said Moses didn't write the Torah. Moses wrote the Torah. But the problem is, people don't know what the Torah was. People have defined the Torah as the five books. You can't hardly pick up an English Bible without seeing, The Five Books of Moses. We know from Deuteronomy 31 that Moses wrote a Torah. Moses didn't write that Moses wrote a Torah, someone else tells us that Moses wrote a Torah and that he wrote it to the very end. All this he does after the death of Joshua. It says that he wrote a Torah and that he gives it to the Levites and tells them to put it beside the ark and keep it.

-It's done, but we still have Deuteronomy 32 – 34. What was in the little scroll that Moses wrote? He didn't write about his own death, and you don't have to feel guilty for saying that. It's true. There's a difference when someone else says Moses wrote the Torah. I believe Moses wrote the Torah. Some people say that the Torah should be from Genesis 1:1 – Joshua 24:33 and that's not right either.

-We know that there is a Torah because the Pentateuch and other books of the bible tell us that there was a Torah, but it's not that Torah. What we have to do is discern how much of the Torah is presented in a book that tells us about the Torah.

-This will make a lot more sense next week. Most fundamentalist say that the Torah is Genesis 1:1 – Deuteronomy 34:12. Some people now say you have to take in the first few chapters of Joshua. Some say you have to take in the whole book of Joshua. Some people have all these different views, but what does the bible say. These views that are being presented to people are untenable. You just can't show it. Some have said it all comes down to belief. I want facts to inform my faith. The only way to do that is to take an honest assessment of these texts which is what we've been doing in this series, The Pentateuch – A New Look, for one year now. I have to tell you that the season finale of



this series is next week. Don't miss next Saturday's class. We are going to talk about the Torah that Moses wrote. The way people normally define the Torah as the Pentateuch, that volume of books is edited and interpolated, but within it we can get a pretty good idea of what Moses wrote.

Shabbat Shalom – Shavua Tov! See you next week.

## **THIS WEEK IN TORAH**

OCTOBER 8, 2022

This week's Torah Portion Haazinu: "Listen" (Deuteronomy 32:1 – 32:52) The Song of Moses, God's kindness to Israel, Prosperity brings dissolution, The descent worsens, God's wrath, False notions of the conquerors, The enemies foolish conceit, Source of Israel's suffering, Israel is comforted, Moses death foretold, God's last commandment to Moses. "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>

-James Tabor Blog: <https://jamestabor.com/>

-Ross K. Nichols YouTube Channel: <https://www.youtube.com/channel/UC9-ZXSjHKN6L0N4EbjhJ2fA>

-UIWU YouTube Channel:

<https://www.youtube.com/channel/UCq31WAljo9zC1eXDzrEVzlg/featured>