

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

Who or What is the Prophet Like Moses (YHVH will Raise Up a Prophet Like Me; Messianic Expectations in the Second Temple Period; Who is the Prophet Like Moses; Joshua is Not the Prophet Like Moses; What Does it Mean to be a Prophet; Touch Not My Anointed Ones; Listen to What the Prophets Have to Say; Prophets Speak as if They are God; Moses Shares Some of the Spirit That was on Him; Miriam and Aaron Speak Against Moses; Moses Speaks Mouth to Mouth and Face to Face with YHVH; The Intrusion of Divine Speech into Mosaic Speech; The Messenger of YHVH; The Three Men; I Have Not Spoken in Secret; Escape to Zion Where I will Dwell with You; I will Put My Words in His Mouth; Moses and Samuel; I Am Speaking for YHVH)

October 24, 2020 – James Tabor

Who or What is the Prophet Like Moses

Audio/Video/Dialogue Links:

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TEACHING NOTES

-The title of this week's class is "Who or What is the Prophet Like Moses?"

-Deu 18: 15 "YHVH your God will raise up for you a prophet like me from among you, from your brothers--it is to him you shall listen-- 16 just as you desired of YHVH your God at Horeb on the day of the assembly, when you said, 'Let me not hear again the voice of YHVH my God or see this great fire any more, lest I die.

-Notice that this is written first person. This is very personal, YHVH will raise up for you a prophet like me. This is significant. Moses is talking about how a prophet like me will be raised up. "Among you", it won't be a foreign prophet from another land, this prophet will be from among the people of Abraham, Isaac, and Jacob. "Him you shall heed", this is singular, like it's a figure that going to come. "just as you desired of YHVH your God at Horeb on the day of the assembly", this is probably a reference to the 5th day of the 3rd month, like Shavuot as we now call it. The day of the assembly is below Mount Horeb in the desert. "when you said, 'Let me not hear again the voice of YHVH my God or see this great fire any more, lest I die.", it comes up like it's too frightening and fearful to encounter God, even as a voice from heaven on Mount Horeb. They want somebody between them and God to speak.

-In the New Testament and in the Dead Sea Scrolls this verse is picked up on as a prophesy. During the late second temple period, approximately 100 BCE to 70 CE there's a lot of messianic expectation. One of the things they do is focus on Daniel 9 and the 70 weeks prophesy and do their calculations based on a 490-year period going all the way back to the return from exile. They expected the redemption to come during this 490-year period. Depending upon if it's the Jesus group or the Dead Sea Scroll group they've got these calculations in mind and say things like, the time is fulfilled, and the appointed time of the end is near. In the Dead Sea Scrolls they quote this verse and they essentially imply that the one they call the Teacher of Righteousness is in fact, the prophet like Moses. It

becomes a prophetic announcement of the coming of a second Moses figure in the Second Temple Period.

-Act 7: 37 This is the Moses who said to the Israelites, 'God will raise up for you a prophet like me from your brothers.'

-Here Paul is talking about Jesus of Nazareth. Here Stephen is preaching, and he says, this is the prophet like Moses. Paul doesn't quote it but in 2 Corinthians 3, he alludes strongly to it and says this second Moses (He thinks it's Jesus), his glory will be even greater than the glory of Moses, and also in the Book of Hebrews Chapter 3. The Dead Sea Scrolls also picked up on this idea in the late Second Temple Period. It would be a second figure who would be as great as Moses, a prophet like Moses and he would speak like Moses spoke at Horeb. He would almost represent a new Sinai. In 2 Corinthians 3 and Hebrews 3 it claims that the glory that Jesus of Nazareth brought is greater than Sinai. In Islam there is no God, but Allah / Elohim and Mohamed is his / the prophet. In the New Testament the second Moses is Jesus of Nazareth and now you need to hear him. At Horeb the people were told to hear Moses, now they needed to hear the second Moses. With the Dead Sea Scroll group, they also had also doing their calculations and deciding that their Teacher of Righteousness is indeed the prophet like Moses. So, what does this verse mean in its historical context?

-Deu 34: 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 YHVH knew face to face, 11 none like him for all the signs and the wonders that YHVH 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.

-Were the prophet Moses to lay his hands-on Joshua might imply that Joshua is the prophet like Moses as it's handed down somehow. "And there has not arisen a prophet since in Israel like Moses", the author is aware that Joshua was ordained by Moses to succeed him as a prophet of sorts. However, this seems to say that the author doesn't believe that Joshua is a prophet like Moses. There you get the tension, in Deuteronomy 18 Moses says, God is going to raise up another prophet like Moses and in Deuteronomy 34 the editors say there has never arisen a prophet like Moses. This set up things for people to say, I guess he's still coming. Some today, are thinking this as well. In Judaism there is not heavy use of this text. In Isaiah 11, this unique figure is usually referred to as the Davidic Messiah.

-Isa 11: 1 There shall come forth a shoot from the stump of Jesse, and a branch from his roots shall bear fruit. 2 And the Spirit of YHVH shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and the fear of YHVH. 3 And his delight shall be in the fear of YHVH. He shall not judge by what his eyes see, or decide disputes by what his ears hear, 4 but with righteousness he shall judge the poor, and decide with equity for the meek of the earth; and he shall strike the earth with the rod of his mouth, and with the breath of his lips he shall kill the wicked. 5 Righteousness shall be the belt of his waist, and faithfulness the belt of his loins.

-Maybe this Davidic Messiah is the prophet like Moses? In Judaism there's the idea that Deuteronomy 34 closes this thing, there's never been someone like Moses and maybe in the future this would come.

-Deu 18: 15 "YHVH your God will raise up for you a prophet like me from among you, from your brothers--it is to him you shall listen-- 16 just as you desired of YHVH your God at Horeb on the day of the assembly, when you said, 'Let me not hear again the voice of YHVH my God or see this great fire any more, lest I die.

-Num 27: 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."

-These texts come to us from different periods and Ross has been talking about the different voices within the Torah. Embedded within the Book of Numbers this ancient tradition and this author does not think that Joshua is this prophet like Moses, that Moses speaks of in Deuteronomy. "So YHVH said to Moses, "Take Joshua the son of Nun, a man in whom is the Spirit, and lay your hand on him.", Joshua is ordained by Moses, that's pretty high. "Make him stand before Eleazar the priest", that's interesting, he doesn't take him off to a burning bush in the desert, or even back to Mount Horeb, he puts him in front of a priest. This sounds more regular in terms of a successor.

-“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.”, this is interesting, Joshua is going to go to the priest if he needs to know something. Like, should I conquer Jericho, what are we going to do next? He's far from the prophet like Moses. The prophet like Moses is the one to whom YHVH speaks face to face. "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", he goes to the priest who casts these mysterious lots that might be part of the breast plate and you get some sort of yes or no answer. Then Joshua would know what to do. Joshua is not the prophet like Moses because its not talking about that kind of succession and the ending of Deuteronomy makes that clear. If the prophet like Moses is not Joshua, is it some other prophet that came or a prophet in the future?

-Let's talk about the word prophet. In Hebrew, the word נָבִי (nāvî), "spokesperson", traditionally translates as "prophet". This is linked to the word “bo” and it could mean the one sent, a delegate or representation. The word prophet is used over 288 times in the Hebrew Bible. Some of the words for prophet are pretty-instructive early on. If we are going to have a prophet like Moses, let's figure out what prophet means. In Genesis 20 is the first use of the word prophet and the prophet is called Abraham as noted in the Psalms.

-Gen 20: 6 Then God said to him in the dream, "Yes, I know that you have done this in the integrity of your heart, and it was I who kept you from sinning against me. Therefore I did not let you touch her. 7 Now then, return the man's wife, for he is a prophet, so that

he will pray for you, and you shall live. But if you do not return her, know that you shall surely die, you and all who are yours."

-Psa 105: 6 O offspring of Abraham, his servant, children of Jacob, his chosen ones! 7 He is YHVH our God; his judgments are in all the earth. 8 He remembers his covenant forever, the word that he commanded, for a thousand generations, 9 the covenant that he made with Abraham, his sworn promise to Isaac, 10 which he confirmed to Jacob as a statute, to Israel as an everlasting covenant, 11 saying, "To you I will give the land of Canaan as your portion for an inheritance." 12 When they were few in number, of little account, and sojourners in it, 13 wandering from nation to nation, from one kingdom to another people, 14 he allowed no one to oppress them; he rebuked kings on their account, 15 saying, "Touch not my anointed ones, do my prophets no harm!"

-Here Moses is called a prophet to the king and you need to listen to this man because he's a prophet, having to do with Sarah and protecting her. YHVH is saying, this is my representative right now. He is a prophet so you better heed him and listen to what he says. In Exodus 7 is the second time the word prophet is used.

-Exo 7: 1 And YHVH said to Moses, "See, I have made you like God to Pharaoh, and your brother Aaron shall be your prophet. 2 You shall speak all that I command you, and your brother Aaron shall tell Pharaoh to let the people of Israel go out of his land. 3 But I will harden Pharaoh's heart, and though I multiply my signs and wonders in the land of Egypt, 4 Pharaoh will not listen to you. Then I will lay my hand on Egypt and bring my hosts, my people the children of Israel, out of the land of Egypt by great acts of judgment. 5 The Egyptians shall know that I am YHVH, when I stretch out my hand against Egypt and bring out the people of Israel from among them."

-This is where Moses has this encounter at the burning bush, and he is told by God that Aaron will be your spokesman. You will be a God; you will get it directly from me and Aaron will be his prophet. This shows how the hierarchy works, God – Moses – Aaron. There is God in heaven, he chose Moses to be God on earth, the power of all powers, the force. YHVH tells Moses he's going to be the God / Elohim and Aaron will be your prophet. When you are listening to the prophet who has heard from the Elohim, like Moses, Aaron is the conduit through whom the prophecies come, then you are listening, to God himself. Presumably, the prophet like Moses would be somebody who can speak as if he's God and yet Moses is a flesh and blood man. One of the most moving verses of the Bible is when YHVH says, Moses my servant is dead. As great as Moses was, he dies, he's gathered to his fathers, and he goes to Sheol, the place / realm of the dead as everyone else. In Numbers 11 it talks about the ordination of seventy leaders of Israel that would be chosen by Moses, he would put his hands on them, and they would prophesy. He's here in the place of an Elohim / God and he's going to extend his authority.

-Num 11: 24 So Moses went out and told the people the words of YHVH. And he gathered seventy men of the elders of the people and placed them around the tent. 25 Then YHVH came down in the cloud and spoke to him, and took some of the Spirit that was on him and put it on the seventy elders. And as soon as the Spirit rested on them, they prophesied. But they did not continue doing it. 26 Now two men remained in the camp, one named Eldad, and the other named Medad, and the Spirit rested on them. They were among those registered, but they had not gone out to the tent, and so they prophesied in the camp. 27 And a young man ran and told Moses, "Eldad and Medad are

prophesying in the camp." 28 And Joshua the son of Nun, the assistant of Moses from his youth, said, "My lord Moses, stop them." 29 But Moses said to him, "Are you jealous for my sake? Would that all YHVH's people were prophets, that YHVH would put his Spirit on them!"

-“And he gathered seventy men of the elders of the people and placed them around the tent.” This is not necessarily the tabernacle that was built later, it’s the place where the cloud presence comes down. “Then YHVH came down in the cloud and spoke to him”, this is interesting. YHVH himself comes down and you have this fire cloud presence visibly manifested in the story. “and took some of the Spirit that was on him”, that’s Moses, he took some of the Spirit that was on him and put it on the seventy. On Joshua he put some of the Spirit. “And as soon as the Spirit rested on them, they prophesied”, then you have the controversy of the two who remained in camp and the Spirit rested on them and they were prophesying. “27 And a young man ran and told Moses, "Eldad and Medad are prophesying in the camp.", they are beginning to say all kinds of utterances. “29 But Moses said to him, "Are you jealous for my sake? Would that all YHVH's people were prophets,”, I wish all YHVH’s people were prophets. Then they returned to their camps. In Numbers 12 you have a follow up incident. It’s where Aaron and Miriam criticize Moses for marrying a Cushite woman. It’s a country in Africa that we know as Ethiopia.

-Num 12: 1 Miriam and Aaron spoke against Moses because of the Cushite woman whom he had married, for he had married a Cushite woman. 2 And they said, "Has YHVH indeed spoken only through Moses? Has he not spoken through us also?" And YHVH heard it.

-Miriam, Aaron and Moses are all chosen as prophets and speakers for God. Moses needs to have a more democratic idea of prophecy. He just ordained seventy people and just said that he wished everybody had this gift of prophecy and Miriam and Aaron are criticizing him.

-Num 12: 3 Now the man Moses was very meek, more than all people who were on the face of the earth.

-This might be the qualification for any prophet like Moses. The gift Moses got was so high that it would essentially destroy you as you are the Elohim on the earth. You are speaking for God directly.

-Num 12: 3 Now the man Moses was very meek, more than all people who were on the face of the earth. 5 And YHVH came down in a pillar of cloud and stood at the entrance of the tent and called Aaron and Miriam, and they both came forward. 6 And he said, "Hear my words: If there is a prophet among you, I YHVH make myself known to him in a vision; I speak with him in a dream. 7 Not so with my servant Moses. He is faithful in all my house. 8 With him I speak mouth to mouth, clearly, and not in riddles, and he beholds the form of YHVH. Why then were you not afraid to speak against my servant Moses?"

-The tent of meeting was the tent that Moses pitched where he would go inside, and he would be able to talk to God face to face. YHVH came down and stood at the entrance of the tent. This fire, pillar, presence appears at the door of the tent of meeting and then there’s a parental reprimand. People get prophetic messages from God, yet Moses is faithful in all my house. Your household is your complete domain, involving all your servants, flocks, possessions, and extended family. With him I speak, mouth to mouth

and he beholds the image of YHVH. Moses is not just hearing something in his head, or dreaming something, or getting a vision, or receiving a dark riddle he has to interpret, he's talking with YHVH mouth to mouth, and he sees an image of God.

-Exo 33: 7 Now Moses used to take the tent and pitch it outside the camp, far off from the camp, and he called it the tent of meeting. And everyone who sought YHVH would go out to the tent of meeting, which was outside the camp. 8 Whenever Moses went out to the tent, all the people would rise up, and each would stand at his tent door, and watch Moses until he had gone into the tent. 9 When Moses entered the tent, the pillar of cloud would descend and stand at the entrance of the tent, and YHVH would speak with Moses. 10 And when all the people saw the pillar of cloud standing at the entrance of the tent, all the people would rise up and worship, each at his tent door. 11 Thus YHVH used to speak to Moses face to face, as a man speaks to his friend. When Moses turned again into the camp, his assistant Joshua the son of Nun, a young man, would not depart from the tent.

-This tent that Moses pitched outside / far off from the camp was before the tabernacle was built, which isn't erected until Chapter 40. It was called the tent of meeting / appointment. You have an appointment with YHVH, and you go to the tent. When Moses entered the tent this pillar of cloud / presence would station itself at the door and YHVH would speak with Moses. Thus YHVH spoke with Moses face to face as a man speaks to his friend. As we speak about the prophet like Moses it becomes extraordinary. In the tent, face to face, mouth to mouth, not darkly – clearly, and it's distinguished from other prophets who might receive this or receive that in terms of basic revelation. In the Torah and in the prophets, we get this strange language with the intrusion of divine speech into Mosaic speech.

-Deu 29: 2 And Moses summoned all Israel and said to them: "You have seen all that YHVH did before your eyes in the land of Egypt, to Pharaoh and to all his servants and to all his land, 3 the great trials that your eyes saw, the signs, and those great wonders. 4 But to this day YHVH has not given you a heart to understand or eyes to see or ears to hear. 5 I have led you forty years in the wilderness. Your clothes have not worn out on you, and your sandals have not worn off your feet. 6 You have not eaten bread, and you have not drunk wine or strong drink, that you may know that I am YHVH your God.

-Is this written as first, second, or third person? This is the intrusion of divine speech into the Mosaic speech. You have divine speech in first person, and you have Moses speech in first person. Divine speech is I, I, I am the LORD, "Thus says the LORD" all throughout the prophets and many times in the Torah. "that you may know that I am YHVH your God.", Moses does not want to be worshipped or turned into a God. This idea of there being YHVH above and YHVH below is something we should think about. There are four other examples of this intrusion of divine speech.

-Deu 7: 3 You shall not intermarry with them, giving your daughters to their sons or taking their daughters for your sons, 4 for they would turn away your sons from following me, to serve other gods. Then the anger of YHVH would be kindled against you, and he would destroy you quickly.

-Deu 17: 2 "If there is found among you, within any of your towns that YHVH your God is giving you, a man or woman who does what is evil in the sight of YHVH your God, in transgressing his covenant, 3 and has gone and served other gods and worshiped them, or the sun or the moon or any of the host of heaven, which I have forbidden, 4 and it is told

you and you hear of it, then you shall inquire diligently, and if it is true and certain that such an abomination has been done in Israel, 5 then you shall bring out to your gates that man or woman who has done this evil thing, and you shall stone that man or woman to death with stones.

-Deu 28: 20 "YHVH will send on you curses, confusion, and frustration in all that you undertake to do, until you are destroyed and perish quickly on account of the evil of your deeds, because you have forsaken me. 21 YHVH will make the pestilence stick to you until he has consumed you off the land that you are entering to take possession of it.

-Deu 28: 68 And YHVH will bring you back in ships to Egypt, a journey that I promised that you should never make again; and there you shall offer yourselves for sale to your enemies as male and female slaves, but there will be no buyer."

-Deu 29: 29 "The secret things belong to YHVH our God, but the things that are revealed belong to us and to our children forever, that we may do all the words of this law.

-Some have said this is just a particular way of speaking and it is no big deal. Another thing that happens within the mysterious language of the Hebrew Bible is you find in the Torah the appearance of this being called the malach, usually called the angel of the LORD, the messenger of YHVH. At the burning bush, the messenger of YHVH says I am YHVH, I am the God of Abraham, Isaac, and Jacob. It's clear that you can have an earthly representation of YHVH. We've seen it with Moses as a man and with this messenger of YHVH that appears.

-In Genesis 18, three men, at least they are called men, show up while Moses is sitting at the door of his tent. The Masoretic text for this chapter takes out certain terms where one of these three is spoken of as YHVH and they substitute it with Adonai, but they note it. In another place the LORD stands before Abraham and they switch the reference around. "but Abraham still stood before the LORD.", this third figure is called YHVH a number of times in this chapter. "17 The LORD said, "Shall I hide from Abraham what I am about to do," this is the guy who is having a meal with Abraham and they are talking in the tent, he says I'm going to come back to Sarah next spring at the appointed time and I will do to her what I promised, she will become pregnant.

-Gen 18: 17 The LORD said, "Shall I hide from Abraham what I am about to do, 18 seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?

-Shall be blessed by him or be blessed through him. Here you have this third figure who is called YHVH, reasoning with himself.

-Gen 18: 19 For I have chosen him, that he may command his children and his household after him to keep the way of YHVH by doing righteousness and justice, so that YHVH may bring to Abraham what he has promised him."

-Here you get this YHVH figure talking to Abraham. Then you have this bartering, 50, 40, 30, 20, 10...

-Gen 18: 33 And YHVH went his way, when he had finished speaking to Abraham, and Abraham returned to his place.

-This is a strange appearance, then YHVH went his way and the other two go their way.

-Gen 19: 24 Then YHVH rained on Sodom and Gomorrah sulfur and fire from YHVH out of heaven.

-We just had a YHVH on earth that eats with Abraham and says shall I hide from Abraham what I'm about to do? At the conclusion of the rescue of Lot and his family from

these two cities you have this double language where one YHVH speaks of another YHVH. The angle of YHVH is the manifestation of YHVH on earth. This is complex with Moses speaking as a messenger of YHVH and being able to say, I have led you and this appearance of a figure within the three men.

-Isa 48: 14 "Assemble, all of you, and listen! Who among them has declared these things? YHVH loves him; he shall perform his purpose on Babylon, and his arm shall be against the Chaldeans. 15 I, even I, have spoken and called him; I have brought him, and he will prosper in his way. 16 Draw near to me, hear this: from the beginning I have not spoken in secret, from the time it came to be I have been there." And now Adonai YHVH has sent me, and his Spirit.

-Someone is speaking in the first person to start, in context it's YHVH so why doesn't he say, I love him? YHVH is talking about one he loves and one he's called to whom he's spoken. "I brought him, and he will prosper in his way." "Draw near to me, hear this: from the beginning I have not spoken in secret, from the time it came to be I have been there." And now Adonai YHVH has sent me, and his Spirit.", so the author begins to talk.

-Zec 2: 6 Up! Up! Flee from the land of the north, declares YHVH. For I have spread you abroad as the four winds of the heavens, declares YHVH. 7 Up! Escape to Zion, you who dwell with the daughter of Babylon. 8 For thus said YHVH of hosts, after his glory sent me to the nations who plundered you, for he who touches you touches the apple of his eye: 9 "Behold, I will shake my hand over them, and they shall become plunder for those who served them. Then you will know that YHVH of hosts has sent me.

-“Then you will know that YHVH of hosts has sent me.”, this sounds like Zechariah the prophet speaking in the first person, and I will shake my hand. Maybe he did something prophetic in shaking his hand over the city of Jerusalem.

-Zec 2: 10 Sing and rejoice, O daughter of Zion, for behold, I come and I will dwell in your midst, declares YHVH. 11 And many nations shall join themselves to YHVH in that day, and shall be my people. And I will dwell in your midst, and you shall know that YHVH of hosts has sent me to you.

-“And I will dwell in your midst, and you shall know that YHVH of hosts has sent me to you.”, this intrusion of divine speech into human speech happens in a number of places. Today I'm laying out the mystery and how you put all these mysterious verses together. The prophet like Moses, if it is a prophetic figure that's going to come, isn't somebody that just gets a dream or a revelation or a message. It's someone who could use this divine speech and be able to say like Moses, that you may know that I am the LORD your God. I'm talking about the style of language that you're using. In Psalm 23 the language switches back and forth, it's all the way through the Tanakh, the Hebrew Bible.

-We got the model in Numbers Chapter 12 and Exodus 33. It's mouth to mouth and face to face and is also spoken of at the end of Deuteronomy. There hasn't arisen a prophet like Moses since YHVH spoke face to face. In Jeremiah 15 it notes that Jeremiah was called as a child

-Jer 1: 4 Now the word of YHVH came to me, saying, 5 "Before I formed you in the womb I knew you, and before you were born I consecrated you; I appointed you a prophet to the nations." 6 Then I said, "Ah, Adonai YHVH! Behold, I do not know how to speak, for I am only a youth."

-Does this remind you of anybody, I don't know how to speak, I'm only a youth. With Moses it's, I don't know how to speak because of a speech impediment.

-Jer 1: 7 But YHVH said to me, "Do not say, 'I am only a youth'; for to all to whom I send you, you shall go, and whatever I command you, you shall speak. 8 Do not be afraid of them, for I am with you to deliver you, declares YHVH."

-This motif of a prophet like Moses at least is echoed here all the way back to Deuteronomy 15. I'll put my words in his mouth and you'll speak for me. This idea that you can speak in the first person for YHVH runs throughout the Torah and the Prophets. -"9 Then YHVH put out his hand and touched my mouth. And YHVH said to me, "Behold, I have put my words in your mouth.", you've got a reference with Abraham where he took him out of the tent and showed him the stars. "The LORD put forth his hand and touched my mouth."

-Jer 15: 1 Then YHVH said to me, "Though Moses and Samuel stood before me, yet my heart would not turn toward this people.

-Why do you pick out those two? Why doesn't it say, Though Moses only? This is Jeremiah who got the face to face touch, talking to God who said, Though Moses and Samuel stood before me. Remember the call of Samuel who anointed the first two kings of Israel. He heard this voice as read in the first chapter of Samuel. This idea of a physical presence, with Moses face to face and mouth to mouth, with Samuel. Not just imagining that you're being spoken to in a dream or a vision. It's something more direct.

-What does it mean a prophet like Moses? One possibility is it's this final figure who comes and becomes a second Moses. It could also be referring to a phenomenon that is rare, not just prophets seeing a dream, a vision, a dark saying or riddle, even a revelation; this way of speaking, no one dares to speak like this, where the first person language becomes the voice of God. God told me to tell you this, and then you quote – this is one form. We've also seen where a human uses the first person and you get this slippage into the language, I'm telling you this so that you can know that I am YHVH. Meaning I am speaking for YHVH. What if the whole nation becomes a prophet like Moses? This is what Moses wished.

-Isaiah has this vision where a time will come when people will hear a word behind them, or the Torah will be in the heart. Many of the prophets end with the idea that the dwelling of God will be with human beings and they will no more say, know the LORD. (Jeremiah 31 and others) For they will all know me from the least to the greatest. So maybe this prophet like Moses phenomenon has to do with the hiding of the face which is another subject. The divine can penetrate the human realm through certain vehicles that have a level of humility that they'll be able to bear it. Moses is the meekest in all the earth. Therefore, they can receive this high level of inspiration. Is this what the text is saying like in Numbers 12?

-Miriam and Aaron wanted to say that everybody can get this, and Moses says, I wish this were so. If you did have that experience of the physical presence and could speak in the first person, it would destroy most of us in terms of ego and self-identity. Are these verses talking about a level of presence of the divine to the human that even goes back to Eden? Where God is intimately walking with Adam and Eve in the Garden of Eden. Then they are put out of the garden because they had the experience of good and evil. In Isaiah 8 it talks about how I will hide my face, seal up the Torah and the Testimony and then waiting for the LORD. Several other topics come into this and I can't sort them out for your today. This should give you some interesting things to think about. Especially in terms of Moses and the first-person language of Moses.

Shabbat Shalom, Shavua Tov, and Have a Beautiful week!

THIS WEEK IN TORAH

OCTOBER 24, 2020

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

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

UPCOMING EVENTS

-Blossoming Rose Israel Tours (2020 - 2021): <https://blossomingrose.org/>

-Connect to Israel Tour – (2020): Clayton – Young; November 1 – 13, 2020;

<https://blossomingrose.org/israel-tours/connect-to-israel-tour-2020/>

-Walking the Ancient Paths – (2021): Tabor – Nichols Israel Tour February 26-March 9, 2021; <https://blossomingrose.org/2021-walking-the-ancient-paths/>;

<https://www.facebook.com/unitedisrael/videos/1519585374879147>;

-UNCC Mt. Zion Archaeological Project, Dig Mt. Zion (2021): June/July 2021;

<https://digmountzion.uncc.edu/>, <https://www.facebook.com/groups/digmountzion/>

-Limited Mobility Israel Tour – (2021): Nichols – Young; October 18 – 28, 2021;

<https://www.youtube.com/watch?v=gyUGXC4fUvU> & <https://blossomingrose.org/israel-tours/limited-mobility-israel-tour-2021/>

UNITED ISRAEL WORLD UNION (UIWU) WEBSITES

-UIWU Official Website / YouTube Website / Facebook Website:

<https://unitedisrael.org/> (UIWU Main Website)

<https://www.youtube.com/channel/UCq31WAlio9zC1eXDzrEVzlg> (YouTube Videos)

<https://www.facebook.com/groups/unitedisraelworldunion/> (UIWU Facebook)

-UIWU Founder, United Nations Correspondent, Author, (1903 – 2003) David Horowitz:

[https://en.wikipedia.org/wiki/David_Horowitz_\(author\)](https://en.wikipedia.org/wiki/David_Horowitz_(author))

<https://jamestabor.com/the-extraordinary-life-of-david-horowitz-documented-at-last/>

<https://unitedisrael.org/remembering-david-horowitz/>

-UIWU President, Biblical Scholar/Professor at UNCC, Tabor Blog, Dr. James D. Tabor:

<https://jamestabor.com/>

https://en.wikipedia.org/wiki/James_Tabor

https://www.youtube.com/results?search_query=james+tabor

-UIWU Executive Vice-President, Historian, Researcher, Author, Ralph Buntyn:

<https://unitedisrael.org/category/remembering-david-horowitz/>

<https://www.amazon.com/Book-David-Horowitz-Nations-Founder/dp/1630515833>

https://www.youtube.com/results?search_query=ralph+buntyn

-UIWU Vice-President, Weekly Teaching and Study Sessions, Ross Nichols:

<https://unitedisrael.org/author/rknichols/>
<https://rossknichols.com/about-ross-nichols/>
<https://www.youtube.com/channel/UCq31WAlio9zC1eXDzrEVzlg>
-UIWU Vice-President, Temple Beth Shalom, Hickory, NC, Rabbi Dennis Jones:
<https://www.hickoryjewishcenter.com/index.html>
<https://www.facebook.com/pages/Hickory-Jewish-CenterTemple-Beth/125461817509689> & <https://unitedisrael.org/faith-without-borders/>
-UIWU Ministers/Board Directors, UI Center Northeast, Rome, NY, Dave & Patty Tyler:
<https://www.facebook.com/UIWUNortheast>
<https://www.youtube.com/watch?v=6BsCXrGttxo> (The Song of Moses by Patricia Tyler)
-UIWU Historical Research Specialist, Weekly Teachings, Author, Jodell Onstott:
https://www.youtube.com/results?search_query=jodell+onstott
<https://www.amazon.com/YHWH-Exists-Jodell-Onstott/dp/0975337505>
-UIWU Audio/Visual Technical Support, Weekly Teachings/Meals, Dave & Sherry Cole
-UIWU UI Minister, Weekly Teachings, UI Bulletin Contributor, Ronnie Fulcher
-UIWU Board Director, United Israel Bulletin Contributor, Betty Givin
-UIWU Music Minister, Weekly Teachings, Glenn Chatterton
-UIWU Scribe, Weekly Teaching Notes, This Week in Torah FB, John “Baruch” Perry
-A 95 Page Summary of UI “Weekly Teaching Notes” (April 2007 to May 2020)
<https://unitedisrael.org/a-summary-of-ui-teachings-by-john-baruch-perry/>
-This Week in Torah / Facebook: <https://www.facebook.com/groups/571648826269105/>

FRIENDS OF UNITED ISRAEL WORLD UNION

-Blossoming Rose, Official Curator of UI Biblical Tamar Park, Dr. DeWayne Coxson:
<https://blossomingrose.org/>
https://www.facebook.com/groups/97078180601/?ref=group_browse
<https://www.youtube.com/watch?v=VLCdRzFRy90> (Biblical Tamar – 7 Periods)
https://www.youtube.com/results?search_query=biblical+tamar+park+israel
-Kol Yehuda, Facebook United 2 Restore, Israeli Tour Guide, Hanoch Young:
<https://www.kolyehuda.com/>
<https://www.facebook.com/groups/470824226357829/>
https://www.youtube.com/results?search_query=hanoch+young+israel
-Truth2U, Tanakh Tours, The Kingdom Chronicles, Talk Radio Host, Jono Vandro:
<https://www.truth2u.org/author/admin/>
<https://truth2u.org/category/james-tabor/> (Gleanings from Genesis, with Tabor/Nichols)
<https://israelnewstalkradio.com/news-anchor-jono-vandro/>
<https://www.facebook.com/Truth2Uorg-116835708352238>
-Film Director, Producer, Freelance Journalist, Author, Simcha Jacobovici:
<https://www.facebook.com/groups/57979546982/>
https://en.wikipedia.org/wiki/Simcha_Jacobovici
https://www.youtube.com/results?search_query=Simcha+Jacobovici
-Archaeologist, Professor of Practice at UNCC, Dr. Shimon Gibson:
https://www.youtube.com/results?search_query=shimon+gibson
<https://history.uncc.edu/people/dr-shimon-gibson>
https://en.wikipedia.org/wiki/Shimon_Gibson
-Nehemia’s Wall, Uncovering Ancient Hebrew Sources of Faith, Nehemia Gordan

<https://www.nehemiaswall.com/>;

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