

Shiur L'Yom Sh'lishi¹

[Tuesday's Study]

READINGS: *Torah Ha'azinu:* Deuteronomy 32:9-18
Haftarah: II Samuel 22:8-16
B'rit Chadasha: Revelation 14:6-13

He treasured her as the apple of fire in His eye.

[Deuteronomy 32:10]

Today's Meditation is Psalm 33:6-9;

This Week's Amidah Prayer Focus is the 8th Petition, *Mishpat* [The Petition for Judgment]

Ki cheleq Adonai amo – For the Holy One's prized field/garden/vineyard is His People . . .
Ya'akov chevel nachalato – Ya'akov is the focal point of his watershed/ecosystem.
Deuteronomy 32:9.

How committed is the Creator to the seed of Avraham? What role does He intend for us, our children, and our children's children to play is His Grand Plan for the Redemption of Mankind as a species, bloodline by bloodline, and for the restoration of Creation to its intended Edenic state of beauty, fruitfulness, and *shalom*? Where does each other nation, ethnic group, and culture of the world fit into His long-term vision? What part does the way other people receive and deal with us have to do with their destiny? Ah, Beloved – these questions are all addressed in Moshe's *shir*!

Sing, Moshe! [Daughters of Tziyon, Please Refrain!]

Aware that his death is imminent, Moshe's heart is filled with a noble theme. His tongue is the pen of a ready writer. A barrage of glorious verses for his King has begun to pour forth from his lips. The earth is adjusting the frequency of its rotation to align with the prophetic melody he is releasing. The mountains, the valleys, the oceans, and the plains are all giving ear to the inspired lyrics he is singing. He is telling is a beautiful love story – the story of the Great Bridegroom-King of Heaven, His Chosen Bride-People, nations that rage, and ethnicities that imagine vain things. He is covering millennia in a few verses – all to reveal the stunning 'end-game' plan of the Holy One to restore Creation to Edenic state.

Moshe's song is about to cut to the heart of the relationship between the Holy One and His people. Moshe explains how the Holy One chose Avraham's descendants forever as His *cheleq* [i.e. portion] and as His *chevel nachalato* [i.e. lot or inheritance]. Every son and daughter of Hebrew DNA – not just Messiah - is *an essential and*

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eternal part of His Great Dream of Restoration for the World He created.

The Former Days Version - Israel is the Holy One's "Portion"

In the left-hand column below is the 'former days' aspect of the first section of today's portion of the Song. The 'latter days' aspect of the same subject matter is found in the right-hand column.

Ki cheleq Adonai amo

But the Holy One's 'portion' is His People;

Ya'akov chevel nachalato

Ya'akov is the lot of His heritage.

Yimtza'ehu b'eretz midbar

He brought her into being in a desert

Uv'tohu yelev yeshimon

It will be a desolate, howling wasteland

yesoveiveihu yevoneneihu

He encompassed and instructed her

yitzreinhu ke'ishon ayino

He will treasure her as the apple of His eye.

[Deuteronomy 32:9-10]

Moshe declares that Avraham's descendants through Ya'akov have been chosen as the Holy One's 'portion'. Is not that a stunning statement? After all, the whole of Creation is the Holy One's to do with as He pleases. What is so special to Him about the Hebrew people? How can the people of Israel be said to be uniquely "His"? How can the Holy One choose a "portion"? Surely this warrants some investigation.

B'nei Yisrael is His 'Portion'

The Hebrew word our English Bibles translate as "portion" in the song of Moshe is *cheleq*. This noun is derived from the Hebrew verb root *chalaq*, which means to smooth out/clear a piece or area of terrain, in order to *divide it up*, or *apportion it*, among people in such a way as to effectuate a sharing of a task, assignment, or burden. The first Biblical use both of the verb root *chalaq* and of the modified form *cheleq* is found in Genesis 14, in the account of Avraham's war against the four kings of Shinar [Babylon] to rescue his nephew Lot and his family. In verse 15, to describe the mode of Avraham's attack, Torah tells us: ***He divided [chalaq] himself against them by night, he and his servants, and struck them*** Genesis 14:15.

Later in the same chapter when he was explaining to the King of S'dom why he would not accept a reward for bringing the wealth of S'dom back along with Lot, Avraham said:

I will not take a thread nor a shoe-latchet, nor anything that is yours, lest you should say 'I have made Avram rich.' Except only that which the young men have eaten, and the portion [cheleq] of the men who went with me, `Aner, Eshkol, and Mamre: let them take their portion [cheleq]."

[Genesis 14:23-24]

Hence we see that *cheleq* means a chosen and set apart portion, or special

possession, evidencing favor and honor but requiring stewardship and service that is bestowed and accepted as part of a covenant. *Cheleq*, you see, is what each partner seeks to purchase or acquire through the covenant. It is what he or she sees as the benefit/reward of – but also the reasonable service required for- participation in the Covenant.

The Holy One's purpose in entering into covenant with Avraham was to purchase and acquire Avraham's seed [physical and spiritual] – to make them, in all their generations, uniquely His forever. Avraham's seed was chosen as His targeted covenantal acquisition. He has therefore marked Avraham's descendants with His *distinctive mark*, showing that they belong to Him and to Him alone. The mark is engraved in our minds and our hearts as well as our flesh. We are forever our Beloved's; and He is forever ours.

This does not, of course, mean that the Holy One does not love all people and all nations. He does. All people, and all bloodlines, are His Creation, in whom He delights. What the special *cheleq* calling of B'nei Yisrael does mean, however, is that the Hebrew nation has been appointed to be *His unique dominion* – the private guards and officials of court, as it were, of His vast Kingdom. Even more importantly, we are His chosen ambassadors of peace to all other nations, tribes, tongues, clans, families, ethnic groups, and lands.

The Holy One's Inheritance in the Latter Days

In the former days, Israel is the Holy One's *cheleq* [portion]. But the latter days calling of Israel is even greater than that. In the latter days, Moshe says, the level of closeness will elevate from *cheleq* to *chevel nachalato*. The first word in the latter phrase is *chevel*. It refers to a *marked-off territory* – a special area of private enjoyment enclosed within a *fence or wall*; figuratively, then, it means a person's *sphere of sole dominion*. It means *that which a person* [or in this case the Holy One] *will fight for rather than abandon*. The second word in the latter-day phrase used by Moshe is *nachalato*, the second-person possessive form of the Hebrew word *nachalah*². This Hebrew word is often translated into English as 'inheritance' or 'possession' or 'heritage'. Unfortunately, in modern times - particularly in a Western Cultural context - such translations tend to mislead and confuse rather than portray an accurate image. First of all, a *nachalah* is certainly not an inheritance as modern Westerners think of inheritances. Modern Westerners think of inheritances as shares of a benefactor's estate which one receives after the benefactor is dead and his or her Will is read. A *nachalah*, on the other hand, has nothing to do with benevolence or benefaction, has nothing to do with a Last Will and Testament, and has nothing to do with anyone's death. Secondly, a *nachalah* is

² Nachalah is *nun, chet, lamed, hey*, Strong's Hebrew word #5159, it is pronounced *nakh-al-aw'*.

not a ‘possession’ in the sense modern Westerners think of a possession. In our modern Western world one thinks of a possession as something one has legal title to and the right to use any way one sees fit. A *nachalah* has neither of these characteristics. Thirdly a *nachalah* is not a ‘heritage’. A heritage is something transmitted by or acquired from a predecessor by reason of birth or lineage. A *nachalah* comes through a wholly different source than one’s family tree or physical circumstance.

In Hebrew, the word *nachal*, from which *nachalah* is derived, refers to the watershed surrounding a brook or river. See e.g. **Genesis 32:23** [the *nachal* Yabbok, across which Ya’akov took his family before wrestling with the angel of the Holy One] and **Leviticus 23:42** [describing one of the species of trees from which we are take a branch for our lulav as ‘willows of the *nachal*’]. As the state of a brook or river is dependent upon the quality and quantity of the run-off of rainwater from the surrounding hills, so our spiritual state is dependent upon the off-casting of beauty, fruitfulness, fresh revelation, love, joy, and shalom – or the opposite thereof, as the case may be – from whoever and whatever is in our ‘*up-line*’. So ... who – and what quality of ‘watershed’ – is in your ‘*up-line*’? And what kind and quality of watershed are you being for those who happen to be in your ‘*down-line*’?

The Holy One wants you to understand the implications of *spiritual watershedding*. So, He speaks to us, in the final aliyah of Korach, about your up line and down line. Just add the feminine suffix [*i.e.* the Hebrew letter *hey*] to the end of *nachal* and you get *nachalah* - a term firmly rooted in *covenant*, that describes a critical aspect of *covenant relationship, responsibility and accountability*. A covenant, you see, is, at essence, a *forward-looking relationship agreement, setting out each party’s status and responsibilities vis-à-vis each other, vis-à-vis strangers to the covenant, and vis-à-vis the eretz/land and other physical assets involved*. The stronger covenant partner, called the *Suzerain*, commits himself to provide protection, provision, and nurture to the weaker covenant partner, called the *Vassal*. The weaker covenant partner commits himself to seek no other protector, provider or nurture, and to do everything the *Suzerain* directs, whenever and however the *Suzerain* directs him to. That is where a *nachalah* comes in. Sometimes a *Suzerain* covenants with a *vassal* to conditionally place some item of valuable, potentially fruit or income producing property in the stewardship of the weaker covenant partner for a period of time and under conditions that the *Suzerain* sets forth. An incidental benefit may flow to the *Vassal*, but the arrangement is primarily for the benefit of the *Suzerain*. It is like a franchise. It is all about the expansion of the *Suzerain’s* dominion/kingdom and reknown/reputation. Think of Messiah’s parables concerning the tenants of the

landlord and the talents of the Master. Actual ownership and ultimate right of control whatever item of value a *Suzerain* places in the stewardship of his *Vassal* remains at all times the property of the *Suzerain*. Title to the *nachalah* never passes. The *Suzerain* can take it back any time he wants. Anytime he wants he can repossess it and entrust it to someone else - for a season ... or, if he chooses, *forever*.

Even during the season when the *nachalah* is in the Vassal's care he cannot treat it as his. It is 'on loan'. It is 'under stewardship'. He cannot do with it whatever he wants. He is responsible - and accountable - to do with the item *what the Suzerain authorizes and/or instructs him to do with it, and for the purpose of expansion of the Suzerain's realm of dominion and reputation*.

With every *nachalah* comes a high level of accountability to the Suzerain. The vassal must recognize the *good and faithful stewardship of any nachalah entrusted to him by the Suzerain as an integral part of his Covenant undertaking, subjecting him to possible rewards and promotions on the one hand, and possible discipline and demotion on the other hand*.

The allotment of land in Israel that each tribe was assigned was that tribe's *nachalah* from the Holy One. The tribes and their members were not owners of the assigned lands; they were mere stewards. They were authorized to occupy, cultivate, and harvest the produce from the lands assigned to them, but they had to do all these things in compliance with the terms and conditions stipulated by the Holy One as Suzerain of the Covenant. Neither the tribe as an entity nor its individual members owned or had rights to alienate any portion of that land. The land remained the Holy One's. And any benefit the tribes or their members received from the entrustment of the land to them as a *nachalah* was purely incidental. The arrangement was intended for the benefit of the Holy One, as a means to expand His realm of dominion and His reputation.

A *nachalah* means a watershed/ecosystem that one is assigned to occupy, nurture, maintain, guard, and steward. All these things are to be done *for the sake of the Covenant, and subject to the agreed upon the Covenant Partner's express directives, specifications, and accountability protocols*.

If you understand the difference between staying in a hotel and leasing a house or farm you have the beginning of understanding the Hebrew word *nachalah*. A *nachalah* is *something that is inextricably bound up with one's soul*. Imagine a house you live in and be responsible to maintain but can never sell or permanently leave, and which your children will live in and be responsible to maintain but can

never sell or permanently leave, and so on.

We are called to be the Holy One's watershed/ecosystem people – that specially chosen portion of humanity that is so inextricably bound up with the Holy One that when we are attacked and threatened with annihilation, the Holy One will arise and goes to war on our behalf much in the same way as *a mother bear will defend its cub* or *a man will defend his wife*.

B'nei Yisrael as the 'Apple' of the Holy One's Eye
Nations Take Note: You Mess With Her At Your Peril!

Moshe then describes Israel, in the latter days, as the 'apple' of [the Holy One's] eye. In Hebrew, this phrase is *aishon ayino*³. The Hebrew word *aishon* is derived from the word *aish* [fire] – not apple⁴. Eye is *ayin*. Hence the meaning of the phrase *aishon ayino* is not 'apple of the eye', but 'fire in the eye'. In other words, *aishon ayino* is describing that which *brings tears to the Holy One's eyes*.

Once You Have Found Her, Never Let Her Go

Moshe reminds all generations that the Holy One “found” His Redeemed in a “*desert land*”, a “*barren and howling waste*”. This is a reference to Egypt, where the only life to be found is right along the Nile. Moshe says that once the Holy One “found” His treasure and took her as His possession and inheritance, the Holy One “*shielded*” [hovered over as a protective parent] His People. This is a reference to the protection of the children of Israel, in the land of Goshen and elsewhere, from the effects of the plagues (especially the plague of the firstborn), and to the hovering of the *Brooding, Radiant Presence* over Israel to protect her from Pharaoh's army. The story did not, of course, end with Egypt. Wherever we have gone, in whatever generation, He has continued to watch over us zealously. That fact, and that alone, is why we are still alive and thriving after all the apostatizing, all the persecutions, all the occupations, all the captivities, and all the holocaust campaigns.

A Nurturing and Cherishing Love

Next Moshe reminds His People that after the Holy One found and shielded them He “*cared for*” them, The Hebrew verb our English Bibles translate as ‘cared for’ in this verse is *biyn*, which means *to thoroughly know and understand*, and having perfect discernment of needs and characteristics, *to skillfully nurture, train, and teach*. This explains the Divine Strategy behind the Exodus in a way very few people – especially in the self-obsessed mindsets of organized Christianity, Islam, and Secular Humanism – can possibly understand. The Holy One's dramatic

³ This phrase is picked up by the psalmist in Psalm 17:8, and by the writer of proverbs in Proverbs 7:2.

⁴ *Apple* in Hebrew is *tapuach*, *tav*, *peh*, *vav*, *chet*, Strong's Hebrew word #8598, pronounced, *tawp-poo'-awkh*.

interventions on behalf of the sons and daughters of Avraham are not the act of a great ‘Superman’-like figure, out to champion the cause of every underdog and take down every oppressive bully. He does not aspire to be seen as a great cosmic policeman, operating according to some flawed human concept of *good and evil, right and wrong, fair and unfair, or moral and immoral*. Those things, after all, are all the fruit of the tree of the knowledge of good and evil. Those things are a mere fantasy game of the fallen mind – a lie of the mind spun by the Serpent and fed by the venom of his bite.

The Holy One’s visible miracles – His dramatic *game-changing interventions* in the affairs of man - are moved by something else entirely. They are moved by *passionate love, by deep personal affection, and by eternal covenant commitment* to Avraham, to Yitzchak, to Ya’akov, to each of Ya’akov’s sons and every member, natural and engrafted of, the tribes descended from them, and to David.

The Holy One loves all men, and offers abundant, meaningful life on earth as well as eternal life to every son of Adam. The calling to *know Him* through *sh’ma-ing His Voice and cherishing His Ways, His Righteousness, and His Judgments like Avraham did, through walking the beautiful paths of peace He has laid out for mankind in Torah, and through denying self in order to follow in the footsteps of Messiah* is open to all. Freely He offers both wisdom for this age and a secure place in the World to Come to the humble and contrite among all nations, tribes, and tongues of the earth. But what moves Him to intervene in the course of human affairs - as He did in the First Exodus, and as He will do again in the Latter-Days Exodus, in the End-of-Days battle over Jerusalem, and in the course of the Trumpet, Seal, and Bowl sequences described in the Book of Revelation – is the Covenant commitments to Avraham to the effect that:

*I will make you a great nation;
I will bless you
and make your name great;
and you will be a blessing.
I will bless those who bless you, and him who curses you I will curse;
and in you all the families of the earth will be blessed.*

And:

To your descendants I will give this land.

And:

Count the stars if you are able to number them. So will your descendants be.”

[Genesis 12:2-3 & 7; 15:5]

The fulfillment of these promises has been the top priority of the Holy One’s agenda from the beginning. It will be so through not only this age but throughout the Millennial Kingdom. Moshe makes this clear when he goes on to point out that

the Holy One “*guarded/guards*” His People. The NIV says He “treasured” them. The Hebrew verb Moshe actually employed in this context is *natzar* - to *value highly and therefore to zealously guard and watch over and protect from destructive forces*. Moshe illustrates this with the familiar poetic image of the Holy One acting as a “*mother Eagle*”. Moshe describes the Holy One stirring up the Covenant People the way a mother eagle stirs the young in her nest, spreading her wings over them protectively, and when necessary carrying them on her pinions.

Do you know the Holy One in this way? If not, it is time you did! If you once knew Him like this, have you forgotten what that kind of relationship feels like? If so, it is time to seek Him again. Ask Him to reveal His love to you today. He longs to do so, Dear One!

Such Love Calls for a Humble, Bridelike Response

The great love of the Bridegroom-King for us demands a response. But we get to choose what our response will be. And mostly, our responses to His expressions of love are ‘wrong’ responses. For that reason, Moshe’s song is about to turn bittersweet – at least for a season. Moshe prophesies of a dark season when:

Yeshurun grew fat ... and kicked:

Moshe goes on, in this dark section of the song, to describe a negative spiral that the Covenant people will go through before making teshuvah and being restored. Moshe’s description of Israel in its long season of darkness moves back and forth between personal pronouns. He sometimes refers to Israel, during this season, as ‘you’. Other times it is ‘he’. Then it becomes ‘they’. And finally the phrasing returns back to the more intimate ‘you’. Moshe wants to make it clear that the apostatizing is going to be very personal, but also national and corporate – indeed almost universal. It has to be, in order to make the principalities and powers of the world think – as they do today - that the Avrahamic Covenant has failed of its essential purpose and the Mosaic Covenant has lost its vitality. Here is how Moshe describes the dark days of Israel’s odyssey of apostasy:

You have grown fat, you are grown thick; you are become sleek;

He has forsaken God who made him,

Lightly esteemed the Rock of his salvation.

They moved him to jealousy with strange [gods];

with abominations they provoked him to anger.

*They sacrificed to demons, [which were] not God;
to gods that they didn't know, to new [gods] that came up of late,
that your fathers didn't dread.*

Of the Rock that became your father, you are unmindful,

Have forgotten God Who gave you birth?

Every great love story has to have a season of trial and tribulation. All great lovers

have to overcome something that seemed insurmountable and irredeemable. This love story is no exception. Moshe makes it clear that all the ‘fault’ is on us – not on the Holy One. Moshe chronicles the downward spiral, beginning with us getting full of ourselves, then kicking against the goads of the Covenant. He sings with great poignancy of our turning out back and running in the opposite direction of the One who loves us most. He warns us that we as individuals and as a nation will start to think we are self-sufficient, choosing to esteem the works of our own hands and the perverse workings of our own mind over the counsel of our Bridegroom-King. Moshe prophesies that we will abandon the Holy One as a Covenant Partner, and begin to see and treat Him the way other nations see their gods – like an impersonal concept, and like an abstract theoretical construct. Reduced to a figment of our own imaginations, we will then reject the ways of life. Health, and peace He lays out for us - i.e. the Torah - in favor of a few crumbs of the Serpent’s bread. We will choose, instead of walking on the Garden Path with our Bridegroom-King, start prostrating ourselves to the gods of foreign nations in a vain attempt to earn the fickle favor of Pharaohs, *Fuhrers*, Presidents, Sports Heroes and Celebrities. Instead of basking in the precious, eternal treasure of the Most High God, and enjoying the delight of His Presence and the pleasure of His Company, we will waste the passion with which we are called to worship and serve our King – i.e. with all our hearts, all our souls, and all our strength - upon *meaningless things that glitter and shine*, and ultimately *kill*.

Does this describe the present state of anyone you know, Beloved? This is definitely the WRONG RESPONSE to the great love and blessing of the Holy One! But if we can look at the essence of this response, and learn from it, and do the opposite, we can be blessed by it nonetheless. Let us therefore look at the 11 components of the wrong response:

1. Yeshurun started her downward spiral by ‘growing fat’⁵;
2. Yeshurun ‘kicked’⁶;
3. Yeshurun added to growing ‘fat’ [response #1] growing ‘thick’⁷,

⁵ The Hebrew verb is *shaman, shin, mem, nun sofit*, Strong’s Hebrew word #8080 pronounced *shaw-mawn*. This is the first usage of this verb in Torah. See, however, Jeremiah 5:27-28, where the process is described as follows: “*they are become great, and grew rich. They are grown fat [shaman], they shine: yes, they overpass in deeds of wickedness; they don’t plead the cause, the cause of the fatherless, that they may prosper; and the right of the needy they don’t judge.*”

⁶ The Hebrew verb is *ba`at, beit, ayin, tet*, Strong’s Hebrew word #1163, pronounced *baw-at*. This is the first usage of this verb in Torah. The Hebraic picture is that of not only refusing to submit to the will of one’s master or parent, but actually *striking out* at him/her in an act of defiance – the way a stubborn mule kicks toward its owner when he tries to harness it or make it work.

⁷ The Hebrew verb is *`abah, ayin, beit, hey*, Strong’s Hebrew word #5666, pronounced *aw-baw*. This is the first usage of this verb in Torah. The Hebraic picture is to ‘crust over’, or become callous’ – to put up a tough shield as a defense mechanism. See I Kings 12:10.

4. Yeshurun added to growing ‘fat’ [response #1] and growing ‘thick’ [response #3], *growing ‘sleek’*⁸;
5. Yeshurun *forsook*⁹ *the Holy One in His capacity as Creator*;
6. Yeshurun *lightly esteemed the Holy One in His capacity as Savior/Redeemer*;
7. Yeshurun *moved the Holy One to jealousy with strange gods*;
8. Yeshurun *provoked the Holy One to anger with abominations*¹⁰;
9. Yeshurun *made sacrifices to gods Avraham, Yitzhak and Ya’akov had abhorred*;
10. Yeshurun *became ‘unmindful’ of the Holy One’s Fatherhood*,
11. Yeshurun *forgot that it was the Holy One Who birthed her*.

The Good News!

The good news is that *there is still hope*. Despite the 11-step death spiral engaged in by the Holy One’s Beloved, ***the song is not over yet!*** The Holy One’s love is not exhausted, nor His covenant faithfulness dissipated. While He may hide His Face, He will never leave nor forsake, nor cease His loving pursuit of, His Beloved. How could He – she is His *cheleq*, His *chevel nachalato*, and His *aishon ayino*. Hence after He ‘cleans house’ the Divine Bridegroom will rise like a lion to defend His den - like an eagle to defend his nest. And heaven help anyone who attempts to take from Him what is His! The season of *returning* is upon us. May we each use this auspicious season of Divine favor to its fullest potential!

Questions for Today’s Study

1. In regard to the opening verses of today’s aliyah:

[A] List the things the Holy One did for Avraham and his descendants [Hint: watch for the verbs in verses 10-17!];

[B] Explain what Moshe is speaking about with the eagle analogy in verse 11.

⁸ The Hebrew verb is *kasah, kaf, shin, hey*, Strong’s Hebrew word #3780, pronounced *kaw-saw’*. This is the only usage of this verb in the Bible. It means to not be satisfied with meeting one’s needs, but to ravenously gorge – and consume food or sustenance selfishly, compulsively and pathologically.

⁹ The Hebrew verb is *natash, nun, tet, shin*, Strong’s Hebrew word #5203, pronounced *naw-tash’*. It means to abandon or ignore – to fail to be actively involved with. See e.g. Exodus 23:11 – to let land lie fallow, and not work it, is to *natash* it.

¹⁰ The Hebrew word is *to’ebah, tav, vav, ayin, beit, hey*, Strong’s Hebrew word #8441, pronounced *to-ay-baw’*. Those things which Torah says are *to’ebah* include: acts of homosexuality [Leviticus 18:22], gold and silver used to make idolatrous images [Deuteronomy 7:25], ingestion of the flesh/meat of *tamei* animals like the pig [Deuteronomy 14:3], attempting to approach the Holy One through defective or blemished/impure offerings [Deuteronomy 17:1], occult practices or magical arts [Deuteronomy 18:10-12], cross-dressing [Deuteronomy 22:5], having sexual relations with a woman one has divorced and who has remarried [Deuteronomy 24:4].

2. In verses 15-18 Moshe describes **Yeshurun** [KJV “*Jeshurun*”].

[A] Who is referred to as *Yeshurun*?

[B] In Strong’s Concordance and in Gesenius, look up the word “*Jeshurun*”. Write the Hebrew word and describe the word picture it generates.

[C] List the things that *Jeshurun* is described as having done.

[D] At the time Moshe sang this song, had *Jeshurun* done the things that Moshe sang about? Explain.

3. In today’s Haftarah David dramatically and poetically describes, from the perspective of angels, the scene in heaven when the Holy One hears the distressed cry of His beloved ones.

*Then the eretz shook and trembled,
The foundations of heaven quaked/were shaken because He was stirred with emotion.*

*There went up a smoke out of His nostrils;
fire out of His mouth devoured: coals were kindled by it.*

He bowed the heavens also, and came down;

Thick darkness was under His feet.

He rode on a Keruv, and did fly;

Yes, He was seen on the wings of the wind.

He made darkness pavilions round about him,

Gathering of waters, thick clouds of the skies.

At the brightness before him Coals of fire were kindled.

The Holy One thundered from heaven,

The Elyon uttered His voice. He sent out arrows, and scattered them;

Lightning, and confused them. Then the channels of the sea appeared,

The foundations of the world were laid bare by the rebuke of the Holy One,

At the blast of the breath of his nostrils.

[A] Make a list of the things that happened when the Holy One heard David’s cry of distress (verses 8-10);

[B] Describe the manner of the Holy One’s appearance in the world (verses 11-13);

[C] What effect did the Holy One’s presence in glory have at the scene of His descent? (verses 14-16)

4. In today’s aliyah from the Revelation scroll we read:

*I saw an angel flying in mid heaven,
having an eternal Good News to proclaim to those who dwell on the eretz,
and to every nation, tribe, language, and people.*

He said with a loud voice,

"Fear the Holy One, and give him glory;

for the hour of his judgment has come.

Worship him who made the heaven, the eretz,

the sea, and the springs of waters!"

Another, a second angel, followed, saying,

"Bavel the great has fallen,

which has made all the nations to drink

of the wine of the wrath of her porneia [illicit sensuality]."

Another angel, a third, followed them, saying with a great voice,

"If anyone worships the beast and his image,

and receives a mark on his forehead, or on his hand,

he also will drink of the wine of the wrath of God,

which is prepared unmixed in the cup of his anger.

He will be tormented with fire and sulfur

in the presence of the holy angels and in the presence of the Lamb.

The smoke of their torment goes up forever and ever.

They have no rest day and night,

those who worship the beast and his image,

and whoever receives the mark of his name.

Here is the patience of the holy ones,

those who keep the mitzvot of God and the faith of Yeshua."

I heard the voice from heaven saying,

"Write, 'Blessed are the dead who die in the Holy One from now on.'"

"Yes," says the Spirit, "that they may rest from their labors;

for their works follow with them."

[A] List the four elements of the “eternal gospel” [KJV says “*everlasting gospel*”] as proclaimed by the first angel? (verses 6-8) How does this relate to what you have always been taught the “gospel” consisted of?

[B] The second angel speaks of “*Babylon the great*” and her *porneia* [i.e. KJV “fornication”. Who is Babylon the great and what is the nature of her “fornication”?

[C] According to the third angel, what things will happen to those who worship “*the beast*” or his image, or receive his “*mark*” or his “*name*”?

[D] In verse 12, there is a two-fold description of “the *saints*”. What are the two aspects of the description? How does this relate to what you have always been taught the “*saints*” were?

[E] In verse 13, what blessing did the “*voice from heaven*” pronounce?

[F] What does the Spirit say will happen to those who “die in the Holy One” from the time of “*the beast*” on, and why will this occur?

*May you know the love and sheltering Presence of the Holy One
as an eaglet knows the strength, protection, and provision of its mother.*

The Rabbi's son

Meditation for Today's Study

Psalm 33:6-9

*By the Holy One's word the heavens were made;
All their host by the breath of his mouth.
He gathers the waters of the sea together as a heap.
He lays up the deeps in storehouses.*

*Let all the eretz fear the Holy One.
Let all the inhabitants of the world stand in awe of him.
For he spoke, and it was done.
He commanded, and it stood firm.*