

**Opening Scripture Reading/Prayer:**

**Exodus 31:12-17**

**The Sabbath**

<sup>12</sup> And the Lord said to Moses, <sup>13</sup> “You are to speak to the people of Israel and say, ‘Above all you shall keep my Sabbaths, for this is a sign between me and you throughout your generations, that you may know that I, the Lord, sanctify you . . .’  
<sup>16</sup> Therefore the people of Israel shall keep the Sabbath, observing the Sabbath throughout their generations, as a covenant forever. <sup>17</sup> It is a sign forever between me and the people of Israel that in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed.’”

**Isaiah 56**

**Salvation for Foreigners**

<sup>1</sup> Thus says the LORD:  
“Keep justice, and do righteousness,  
for soon my salvation will come,  
and my righteousness be revealed.  
<sup>2</sup> Blessed is the man who does this,  
and the son of man who holds it fast,  
who keeps the Sabbath, not profaning it,  
and keeps his hand from doing any evil.”  
<sup>3</sup> Let not the foreigner who has joined himself to the LORD say,  
“The LORD will surely separate me from his people”;  
and let not the eunuch say,  
“Behold, I am a dry tree.”  
<sup>4</sup> For thus says the LORD:  
“To the eunuchs who keep my Sabbaths,  
who choose the things that please me  
and hold fast my covenant,  
<sup>5</sup> I will give in my house and within my walls  
a monument and a name  
better than sons and daughters;  
I will give them an everlasting name  
that shall not be cut off.  
<sup>6</sup> “And the foreigners who join themselves to the LORD,  
to minister to him, to love the name of the LORD,  
and to be his servants,  
everyone who keeps the Sabbath and does not profane it,  
and holds fast my covenant—  
<sup>7</sup> these I will bring to my holy mountain,  
and make them joyful in my house of prayer;  
their burnt offerings and their sacrifices  
will be accepted on my altar;  
for my house shall be called a house of prayer  
for all peoples.”  
<sup>8</sup> The Lord GOD,  
who gathers the outcasts of Israel, declares,  
“I will gather yet others to him  
besides those already gathered.”

**Isaiah 58:13-14**

<sup>13</sup> “If you turn back your foot from the Sabbath,  
from doing your pleasure on my holy day,  
and call the Sabbath a delight  
and the holy day of the Lord honorable;  
if you honor it, not going your own ways,  
or seeking your own pleasure, or talking idly;  
<sup>14</sup> then you shall take delight in the Lord,  
and I will make you ride on the heights of the earth;  
I will feed you with the heritage of Jacob your father,  
for the mouth of the Lord has spoken.”

**Isaiah 66:22-23**

<sup>22</sup> “For as the new heavens and the new earth  
that I make

shall remain before me, says the LORD,  
so shall your offspring and your name remain.  
<sup>23</sup> From new moon to new moon,  
and from Sabbath to Sabbath,  
all flesh shall come to worship before me,  
declares the LORD.

**Ezekiel 20:20**

*I am the LORD your God; walk in my statutes, and keep my  
judgments, and do them; and keep my SABBATHS holy; and they shall  
be a SIGN between me and you,  
that ye may now that I am the LORD your God.*

**Jesus Lord of the Sabbath**

“For the Son of Man is Lord of the Sabbath.” Matthew 12:8

**Shadows**

**Freedom from Human Rules**

“Let no one therefore judge you in eating or in drinking, or in respect of a festival or a new moon or Sabbaths which are a shadow of what is to come but the Body of the Messiah.”

**Colossians 2:16-17 (KJV)**

Here, he is telling us that the **Appointed Times** (Feast Days) and the Sabbath are a **shadow of things to come**. A shadow is of the same image as what it is portraying. So, doesn’t this imply these will be observed in the future kingdom? And note the text says that these commands **ARE** a **shadow of things to come**, **not** “were a shadow” or “used to be a shadow” of things to come. He then says, **‘let no man judge you’** (in these things: new moon; Sabbath; feasts) *‘but the Body of Messiah.’* The word “is” has been added to the original text and did not appear in the Greek.

*The Body of Messiah is to judge each other with regard to these things. A second witness to this can be found in the following verses:*

“But now I have written to you not to keep company with anyone called ‘a brother,’ if he is one who whores, or greedy of gain, or an idolater, or a reviler, or a drunkard, or a swindler – not even to eat with such a one. For what have I to do with judging outsiders? Do you not judge, to pick out by separating, to be of opinion, to judge those who are inside? But Elohim judges those who are outside. And put away the wicked one from among you!” **1 Corinthians 5:11-13**

“not judge” - (*krinō* (2919): to distinguish (to approve what is correct and reject what is wrong - discern).

“to pick out”: choose.

“opinion”: decide.

“to judge”: “bringing to trial” - expressing severe disapproval of (someone or something), typically in a formal statement).

*Let’s Remember what God told the People to do before they got delivered out of Egypt, which we are reminded to do prior to Christ’s 2<sup>nd</sup> Coming:*

**1. I Will Provide the Way Out and All the Way Into the Promise Land**

**Exodus 11:2** - Speak now in the hearing of the people, that they ask, every man of his neighbor and every woman of her neighbor, for silver and gold jewelry.”

**2. Know the Times**

**Exodus 12:1-17** - The Lord said to Moses and Aaron in the land of Egypt, “**This month shall be for you the beginning of months. It shall be the first month of the year for you.**”<sup>3</sup> Tell all the congregation of Israel that on the tenth day of this month every man shall take a lamb according to their fathers’ houses, a lamb for a household.

...<sup>7</sup> “Then they shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it . . .

...<sup>13</sup> The blood shall be a sign for you, on the houses where you are. And when I see the blood, I will pass over you, and no plague will befall you to destroy you, when I strike the land of Egypt.

<sup>14</sup>“This day shall be for you a memorial day, and you shall keep it as a feast to the Lord; throughout your generations, as a statute forever, you shall keep it as a feast . . .

. . . <sup>17</sup> And you shall observe the Feast of Unleavened Bread, for on this very day I brought your hosts out of the land of Egypt. Therefore you shall observe this day, throughout your generations, as a statute forever.”

*Word Study by Ryan Roberts of Key 2 Changes*

**Reflective Scripture:**

**John 7**

*Jesus at the Feast of Booths*

<sup>1</sup> After this Jesus went about in Galilee. He would not go about in Judea, because the Jews were seeking to kill him. <sup>2</sup> Now the Jews' **Feast of Booths** was at hand. <sup>3</sup> So his brothers said to him, “Leave here and go to Judea, that your disciples also may see the works you are doing. <sup>4</sup> For no one works in secret if he seeks to be known openly. If you do these things, show yourself to the world.” <sup>5</sup> For not even his brothers believed in him. <sup>6</sup> Jesus said to them, “My time has not yet come, but your time is always here. <sup>7</sup> The world cannot hate you, but it hates me because I testify about it that its works are evil. <sup>8</sup> You go up to the feast. I am not going up to this feast, for my time has not yet fully come.” <sup>9</sup> After saying this, he remained in Galilee. <sup>10</sup> But after his brothers had gone up to the feast, then he also went up, not publicly but in private. <sup>11</sup> The Jews were looking for him at the feast, and saying, “Where is he?” <sup>12</sup> And there was much muttering about him among the people. While some said, “He is a good man,” others said, “No, he is leading the people astray.” <sup>13</sup> Yet for fear of the Jews no one spoke openly of him. <sup>14</sup> About the middle of the feast Jesus went up into the temple and began teaching. <sup>15</sup> The Jews therefore marveled, saying, “How is it that this man has learning, when he has never studied?” <sup>16</sup> So Jesus answered them, “My teaching is not mine, but his who sent me. <sup>17</sup> If anyone's will is to do God's will, he will know whether the teaching is from God or whether I am speaking on my own authority. <sup>18</sup> The one who speaks on his own authority seeks his own glory; but the one who seeks the glory of him who sent him is true, and in him there is no falsehood. <sup>19</sup> Has not Moses given you the law? Yet none of you keeps the law. Why do you seek to kill me?” <sup>20</sup> The crowd answered, “You have a demon! Who is seeking to kill you?” <sup>21</sup> Jesus answered them, “I did one work, and you all marvel at it. <sup>22</sup> Moses gave you circumcision (not that it is from Moses, but from the fathers), and you circumcise a man on the Sabbath. <sup>23</sup> If on the Sabbath a man receives circumcision, so that the law of Moses may not be broken, are you angry with me because on the Sabbath I made a man's whole body well? <sup>24</sup> Do not judge by appearances, but judge with right judgment.”

*Can This Be the Christ?*

<sup>25</sup> Some of the people of Jerusalem therefore said, “Is not this the man whom they seek to kill? <sup>26</sup> And here he is, speaking openly, and they say nothing to him! Can it be that the authorities really know that this is the Christ? <sup>27</sup> But we know where this man comes from, and when the Christ appears, no one will know where he comes from.” <sup>28</sup> So Jesus proclaimed, as he taught in the temple, “You know me, and you know where I come from. But I have not come of my own accord. He who sent me is true, and him you do not know. <sup>29</sup> I know him, for I come from him, and he sent me.” <sup>30</sup> So they were seeking to arrest him, but no one laid a hand on him, because his hour had not yet come. <sup>31</sup> Yet many of the people believed in him. They said, “When the Christ appears, will he do more signs than this man has done?”

*Officers Sent to Arrest Jesus*

<sup>32</sup> The Pharisees heard the crowd muttering these things about him, and the chief priests and Pharisees sent officers to arrest him. <sup>33</sup> Jesus then said, “I will be with you a little longer, and then I am going to him who sent me. <sup>34</sup> You will seek me and you will not find me. Where I am you cannot come.” <sup>35</sup> The Jews said to one another, “Where does this man intend to go that we will not find him? Does he intend to go to the Dispersion among the Greeks and teach the Greeks? <sup>36</sup> What does he mean by saying, ‘You will seek me and you will not find me,’ and, ‘Where I am you cannot come?’”

*Rivers of Living Water*

<sup>37</sup> On the last day of the feast, the great day, Jesus stood up and cried out, “**If anyone thirsts, let him come to me and drink.** <sup>38</sup> **Whoever believes in me, as the Scripture has said, ‘Out of his heart will flow rivers of living water.’**” <sup>39</sup> Now this he said about the Spirit, whom those who believed in him were to receive, for as yet the Spirit had not been given, because Jesus was not yet glorified.

*Division Among the People*

<sup>40</sup> When they heard these words, some of the people said, “This really is the Prophet.” <sup>41</sup> Others said, “This is the Christ.” But some said, “Is the Christ to come from Galilee? <sup>42</sup> Has not the Scripture said that the Christ comes from the offspring of David, and comes from Bethlehem, the village where David was?” <sup>43</sup> So there was a division among the people over him. <sup>44</sup> Some of them wanted to arrest him, but no one laid hands on him.

**Opening Scripture Reflection:**

**Zechariah 14**

*The Coming Day of the Lord*

**Behold, a day is coming for the Lord, when the spoil taken from you will be divided in your midst. <sup>2</sup> For I will gather all the nations against Jerusalem to battle, and the city shall be taken and the houses plundered and the women raped. Half of the city shall go out into exile, but the rest of the people shall not be cut off from the city. <sup>3</sup> Then the Lord will go out and fight against those nations as when he fights on a day of battle. <sup>4</sup> On that day his feet shall stand on the Mount of Olives that lies before Jerusalem on the east, and the Mount of Olives shall be split in two from east to west by a very wide valley, so that one half of the Mount shall move northward, and the other half southward. <sup>5</sup> And you shall flee to the valley of my mountains, for the valley of the mountains shall reach to Azal. And you shall flee as you fled from the earthquake in the days of Uzziah king of Judah. **Then the Lord my God will come, and all the holy ones with him.****

<sup>16</sup> Then everyone who survives of all the nations that have come against Jerusalem shall go up year after year to worship the King, the Lord of hosts, and to keep the FEAST OF BOOTHS. <sup>17</sup> And if any of the families of the earth do not go up to Jerusalem to worship the King, the Lord of hosts, there will be no rain on them. <sup>18</sup> And if the family of Egypt does not go up and present themselves, then on them there shall be no rain; there shall be the plague with which the Lord afflicts the nations that do not go up to keep the FEAST OF BOOTHS. <sup>19</sup> This shall be the punishment to Egypt and the punishment to all the nations that do not go up to keep the FEAST OF BOOTHS.

<sup>20</sup> And on that day there shall be inscribed on the bells of the horses, “Holy to the Lord.” And the pots in the house of the Lord shall be as the bowls before the altar. <sup>21</sup> And every pot in Jerusalem and Judah shall be holy to the Lord of hosts, so that all who sacrifice may come and take of them and boil the meat of the sacrifice in them. And there shall no longer be a trader in the house of the Lord of hosts on that day.

## This Week:

HA'AZINU (Listen!)  
Deuteronomy 32:1–52; 2 Samuel 22:1–51; Romans 11:1–36

“Give ear [Ha'Azinu], Oh heavens, and I will speak ...” Deuteronomy 32:1

Continuing the Reading in Deuteronomy (“And He Went” – Deut. 31:1-30) concludes with Moses foreseeing that Israel would turn away from their covenant with God, causing Him to hide His face from them. Still, Moses promised that the words of the Torah would not be “forgotten out of the mouths of their descendants.” Deuteronomy 31:21

Moses gathered the people together to listen to a shir (song) called Ha'Azinu (Listen). That song would always be a reminder of the consequences of turning from the Lord.

This week's Scripture Reading, which is called Ha'Azinu “Listen!”, consists primarily of the 70-line song that Moses sang to the people of Israel on the last day of his life.

At the end, God commands Moses to go up to the top of Mount Nebo to catch a glimpse of the Promised Land before being “gathered unto His people.”

“Yet you shall see the land before you, though you shall not go there, into the land which I am giving to the children of Israel.”  
Deuteronomy 32:52

Moses is allowed to see the land, but not enter in. It is a devastating disappointment and, yet, he ends his public life with a song.

What is the nature of this song? It begins by describing God's lovingkindness and faithfulness toward Israel, and it ends with a promise of vengeance, redemption and atonement for God's land and people.

“Rejoice, O Gentiles, with His people; for He will avenge the blood of His servants, and render vengeance to His adversaries; He will provide atonement for His land and His people.” Deuteronomy 32:43

It is not only the people of Israel who will rejoice with this final redemption. The Gentiles will rejoice together with God's people.

God's salvation is for all people – of every tongue, tribe, race and ethnic background. All people – Jews and Gentiles – can rejoice together in unity at the goodness of God.

A portion of this song has severe words of rebuke against Israel for infidelity and unfaithfulness to God.

## Review of Last Week – 3 Warnings:

### Deuteronomy 31:14-30

#### Joshua Commissioned to Lead Israel

<sup>14</sup> And the Lord said to Moses, “Behold, the days approach when you must die. Call Joshua and present yourselves in the tent of meeting, that I may commission him.” And Moses and Joshua went and presented themselves in the tent of meeting. <sup>15</sup> And the Lord appeared in the tent in a pillar of cloud. And the pillar of cloud stood over the entrance of the tent.

<sup>16</sup> And the Lord said to Moses, (#1 – Warning) “Behold, you are about to lie down with your fathers. Then this people will rise and whore after the foreign gods among them in the land that they are entering, and they will forsake me and break my covenant that I have made with them. <sup>17</sup> Then my anger will be kindled against them in that day, and I will forsake them and hide my face from them, and they will be devoured. And many evils and troubles will come upon them, so that they will say in that day, ‘Have not these evils come upon us because our God is not among us?’ <sup>18</sup> And I will surely hide my face in that day because of all the evil that they have done, because they have turned to other gods.

<sup>19</sup> “Now therefore write this song and teach it to the people of Israel. Put it in their mouths, that this song may be a witness for me against the people of Israel. (#2 – Warning) <sup>20</sup> For when I have brought them into the land flowing with milk and honey, which I swore to give to their fathers, and they have eaten and are full and grown fat, they will turn to other gods and serve them, and despise me and break my covenant. <sup>21</sup> And when many evils and troubles have come upon them, this song shall confront them as a witness (for it will live

unforgotten in the mouths of their offspring). For I know what they are inclined to do even today, before I have brought them into the land that I swore to give.”<sup>22</sup> **So Moses wrote this song the same day and taught it to the people of Israel.**

<sup>23</sup> **And the Lord commissioned Joshua** the son of Nun and said, *“Be strong and courageous, for you shall bring the people of Israel into the land that I swore to give them. I will be with you.”*

<sup>24</sup> **When Moses had finished writing the words of this law in a book to the very end,**<sup>25</sup> **Moses commanded the Levites who carried the ark of the covenant of the Lord,**<sup>26</sup> **“Take this Book of the Law and put it by the side of the ark of the covenant of the Lord your God, that it may be there for a witness against you.”**<sup>27</sup> For I know how rebellious and stubborn you are. Behold, even today while I am yet alive with you, you have been rebellious against the Lord. How much more after my death!<sup>28</sup> **Assemble to me all the elders of your tribes and your officers, that I may speak these words in their ears and call heaven and earth to witness against them.** (#3 – Warning)<sup>29</sup> **For I know that after my death you will surely act corruptly and turn aside from the way that I have commanded you. And in the days to come evil will befall you, because you will do what is evil in the sight of the Lord, provoking him to anger through the work of your hands.”**

### **The Song of Moses**

<sup>30</sup> Then Moses spoke the words of this song until they were finished, in the ears of all the assembly of Israel:

#### **Sin, Repentance and the Glory of God**

In this Reading, we come to realize that God knew that despite all His warnings, the people of Israel would go astray and commit spiritual adultery by seeking after other gods and worshiping the idols of the pagans around them in the Promised Land.

*“And the LORD said to Moses: ‘Behold, you will rest with your fathers; and this people will rise and play the harlot with the gods of the foreigners of the land, where they go to be among them, and they will forsake Me and break My covenant which I have made with them.*

*“Then My anger shall be aroused against them in that day, and I will forsake them, and I will hide My face from them, and they shall be devoured. And many evils and troubles shall befall them, so that they will say in that day, ‘Have not these evils come upon us because our God is not among us?’”* **Deuteronomy 31:16–17**

Twice, God says He will hide His face from His people because of their sins. **This term does not indicate the lack of Divine Providence but the concealment of it.**

We can see this at work even today. God is **maintaining His state of being hidden from the people of Israel**—but the Father is revealed through Jesus the Messiah.

*“Anyone who has seen Me,” Jesus said, “has seen the Father.”* **John 14:9**

In Jesus, we see God in all of His glory:

*“For God, who said, ‘Let there be light in the darkness,’ has made this light shine in our hearts so we could know the glory of God that is seen in the face of Jesus the Messiah.”* **2 Corinthians 4:6**

### **God’s Call in Response to the Warnings:**

## Deuteronomy 32:1-52

*The Song of Moses*

<sup>30</sup> Then Moses spoke the words of this song until they were finished, in the ears of all the assembly of Israel:

<sup>1</sup> “Give ear, O heavens, and I will speak,  
and let the earth hear the words of my mouth.

Therefore, he called upon heaven and earth as witnesses for Israel-witnesses that endure forever. Furthermore, if they [Israel] act meritoriously, the witnesses will come and reward them: “The vine will give its fruit, the earth will yield its produce, and the heavens will give their dew” (*Zech. 8:12*). And if [Israel] acts sinfully, the hand of the witnesses will be upon them first [to inflict punishment upon them]: “And He will close off the heaven that there will be no rain, and the soil will not give its produce” (*Deut. 11:17*), and then [the verse continues]: “and you will perish quickly”—through [the attacks of] the nations. — [*Sifrei 32:1*]

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<sup>2</sup> May my teaching drop as the rain,  
my speech distill as the dew,  
like gentle rain upon the tender grass,  
and like showers upon the herb.

<sup>3</sup> For I will proclaim the name of the Lord;  
ascribe greatness to our God!

<sup>4</sup> “The Rock, his work is perfect,  
for all his ways are justice.

A God of faithfulness and without iniquity,  
just and upright is he.

<sup>5</sup> They have dealt corruptly with him;  
they are no longer his children because they are blemished;  
they are a crooked and twisted generation.

<sup>6</sup> Do you thus repay the Lord,  
you foolish and senseless people?

Is not he your father, who created you,  
who made you and established you?

<sup>7</sup> Remember the days of old;  
consider the years of many generations;  
ask your father, and he will show you,  
your elders, and they will tell you.

<sup>8</sup> When the Most High gave to the nations their inheritance,  
when he divided mankind,  
he fixed the borders of the peoples  
according to the number of the sons of God.

<sup>9</sup> But the Lord's portion is his people,  
Jacob his allotted heritage.

<sup>10</sup> “He found him in a desert land,  
and in the howling waste of the wilderness;  
he encircled him, he cared for him,  
he kept him as the apple of his eye.

<sup>11</sup> Like an eagle that stirs up its nest,  
that flutters over its young,  
spreading out its wings, catching them,  
bearing them on its pinions,

**spreading its wings, taking them:** When it [the eagle] comes to move [its fledglings] from place to place, it does not pick them up with its feet, as do other birds. Other birds are afraid of the eagle, which soars very high and flies above them. For this reason, it [the other bird] carries them with its feet because of the eagle [above them]. The eagle, however, is afraid only of an arrow. Therefore, it carries its young on its wings, saying, “It is better that an arrow pierce me, rather than pierce my young.” So too, the Holy One, Blessed is He, [says]: “I carried you on eagles' wings” (*Exod. 19:4*). [I.e.,] when the Egyptians pursued [the children of Israel] and overtook them at the [Red] Sea, they cast arrows and catapulted rocks [at Israel]. Immediately, “The angel of God moved... [behind them... and the pillar of cloud] came between the camp of Egypt [and the camp of Israel]” (*Exod. 14:19-20*) [for Israel's protection]. — [*Mechilta 19:4*]

[https://www.chabad.org/parshah/torahreading\\_cdo/aid/2495834/showrashi/true/jewish/Haazinu-Torah-Reading.htm](https://www.chabad.org/parshah/torahreading_cdo/aid/2495834/showrashi/true/jewish/Haazinu-Torah-Reading.htm)

<sup>12</sup> the Lord alone guided him,  
no foreign god was with him.

**Stirring the Nest: An Eagle's lesson on God's Love**

MELISSA KRUGER | JUNE 13, 2017

SHARE TWEET EMAIL

*The following article is a guest post from Jessica Britt.*

The imagery captured my attention.

**“He found him in a desert land, and in the howling waste of the wilderness; he encircled him, he cared for him, he kept him as the apple of his eye. Like an eagle that stirs up its nest, that flutters over its young, spreading out its wings, catching them, bearing them on its pinions, the LORD alone guided him, no foreign god was with him.”** [Deut. 32:10–12](#)

Moses penned these words at the end of his life. In his final song, his parting words, Moses likens God to an eagle stirring up its nest. An eagle stirring up its nest. There must be something significant about eagles for this imagery to be included in Moses’s final address to the Israelites.

After all, it echoes from God’s words about himself when the Israelites had fled Egypt and camped at Mount Sinai. There, God said to them, “You yourselves have *seen* what I did to the Egyptians, and *how I bore you on eagles’ wings and brought you to myself*” ([Exod. 19:4](#)).

Repetition is often God’s way of underlining, so why the image of an eagle stirring the nest? My curiosity was piqued. What I discovered fascinated me.

#### **Tenderness**

Strength, tenacity, a keen sense of vision, swiftness of flight, intelligence, loyalty, and many other celebrated attributes characterize eagles. Less commonly known, but equally notable, is the tenderness they show their young—a surprising characteristic for such fierce birds of prey.

Parent eagles invest in, nurture, and vigilantly watch over their young. During incubation, one parent remains in the nest at all times to provide warmth and protection for the developing eaglet. The other parent hunts, supplies provision, and keeps a watchful eye from nearby, a pattern that continues even after the eaglet hatches.

Like a parent eagle tenderly meeting every need, so the Lord of hosts hovers over *his* people, protects *us* ([Isaiah 31:5](#)), provides for *our* every need ([Phil. 4:19](#)), and *never, ever* leaves or forsakes us ([Deut. 31:6](#)).

Indeed, we are “the apple of his eye.”

#### **Imprinting**

**As a young eagle grows, it learns from its parents by imprinting—a process in which an animal gains its sense of species identification.** During a critical stage of development, eaglets will imprint to their parents, an object, or some other animal, and will identify with that species for life. Protection aside, this is another compelling reason eagle parents remain close: to faithfully demonstrate essential life skills and impart an appropriate sense of identity to their young.

**God knew we would be inclined to imprint to this world and its broken ways** ([Eph. 2:1–10](#)). **He knew we needed a Savior, someone to show the way for those who are his.** And so he sent Jesus, who is the “radiance of the glory of God and the exact *imprint* of his nature” ([Heb. 1:3](#)). Jesus perfectly demonstrated how to live and imparted to us an appropriate sense of identity as children of the living God.

#### **Fledgling**

Early on the parent eagles cater to their eaglets’ every need. Food is provided and shredded by the parents in the nest. This act not only provides sustenance, but also demonstrates how to use their beak and talons. As eaglets grow, parents gradually wean the eaglet from their aid to encourage the eaglet to develop essential survival skills.

Soon, food is no longer shredded and brought to the eaglet’s beak, but instead is dropped farther away, encouraging the eaglet to move about the nest and develop its shredding skills. For short periods of time the eaglet is left alone, though a parent eagle is never far off. As the eaglets move around the empty nest, exploring or gathering food, the process of strengthening their wings begins. Parent eagles then flutter over the nest, often with food just out of reach. Doing so not only demonstrates to the eaglets what their side appendages can do, but also compels the eaglets to flap those side appendages to grasp the food.

The awkward flapping of the wings and foraging strengthens the eaglet’s wings, preparing her for flight. Similarly, God uses our struggles as a means to strengthen us. Our suffering produces endurance, character, and hope ([Rom. 5:3](#)). In his faithfulness to us, God prepares us to take flight.

#### **Stirring the Nest**

Eventually, parent eagles return to the nest less frequently and with less food. When parents do return they may thrash about removing the comforts lining the nest. Bewildered, frustrated, and confused the eaglet moves, branches out of the nest, and begins to test out her wings out of desperation.

#### **Frustration, hunger, and discomfort are her parents’ intention.**

The parents wisely know that without this disruptive environment their young will not grow, learn, and develop the essential skills for survival.

Though the eaglet does not understand this at the time, the lack of food and removal of comfort is an act of tender care and love, a gift of provision by her parents who know that without the ability to fly, she cannot survive and thrive. Unbeknownst to the eaglet, the parents are giving her the gift of flight . . . the gift of life.

Faith for the Christian is like flight for an eagle: essential to survive and thrive.

#### **Often times we feel like an eagle: striving, flapping, fledgling. Yet as we flap, forage, and fledge our strength is given.**

Much like the eaglet bewildered by her parents, we may be bewildered by our Father’s actions (or lack thereof). We may even feel our Father has forgotten us, abandoned us, or withheld good from us.

Yet, as the Lord did for the Israelites in the desert, so he encircles *us*, he cares for *us*, he keeps *us* as the apple of his eye. Though it may feel painful, and confusing, in stirring our nest our heavenly Father is actually giving us the gift of life . . . the gift of faith . . . the gift of flight.

**“But they who wait for the Lord shall renew their strength; they shall mount up with wings like eagles; they shall run and not be weary; they shall walk and not faint.”** [Isaiah 40:31](#)

<https://www.thegospelcoalition.org/blogs/melissa-kruger/why-did-moses-describe-god-like-an-eagle-4-reasons/>

**and there was no alien deity with him:** Not one of the deities of the nations had the power to display its might and to wage war with them [i.e., with Israel]. Our Rabbis, however, explained [this whole verse] as referring to the future [i.e., “(So) the Lord will guide them...”] ([Sifrei 32:12](#)), and Onkelos renders [this verse] likewise. But I say that these are words of reproof. [Moses] called upon heaven and earth as witnesses, and this song [i.e., parashah Ha’azinu] would [also] be a witness, that eventually [Israel] would betray [God], and they would neither remember what God did for them in the past [generations], nor [would they bear in mind] what He was destined to do to them. Hence, this [verse] should be understood to refer to both [the past and the future]. And [therefore] this whole passage is apropos of [the phrase]: “Remember the days of old; reflect upon the years of [other] generations” (verse 7)—thus [God] did for them, and thus will He do for them in the future. [The passage is admonishing Israel:] They should have remembered all this.

[https://www.chabad.org/parshah/torahreading\\_cdo/aid/2495834/showrashi/true/jewish/Haazinu-Torah-Reading.htm](https://www.chabad.org/parshah/torahreading_cdo/aid/2495834/showrashi/true/jewish/Haazinu-Torah-Reading.htm)



### On Eagles' Wings: God's Mission of Personal Deliverance



“You yourselves have seen what I did to Egypt, and how **I carried you on eagles’** [nesharim] wings and brought you to Myself.” (*Exodus 19:4*)

The word **neshar** can be translated, in some cases, as the Griffon vulture, that still populates Israel in the Golan Heights and Negev desert.

Though its name is not naturally poetic, this bird of prey can fly as high as a commercial airliner at 37,000 feet, much higher than the eagle at 10,000 feet, and is wonderfully graceful in the air.

Furthermore, “I carried you” [va’**esa etchem**] is sometimes translated as I elevated you.

This alternate translation helps us understand that God elevated the Jewish People as a nation to spiritual heights that were abundantly above anything the natural world could do for them.

<sup>13</sup> . . . and he ate the produce of the field,  
and he suckled him with honey out of the rock,  
and oil out of the flinty rock.

**He let them suck honey from a rock:** [Pressed figs are as hard as a rock. - [Sifrei 32:13]  
**and oil from the mighty part of the crag:** This refers to the olives. - [Sifrei 32:13]

<sup>14</sup> Curds from the herd, and milk from the flock,  
with fat of lambs,  
rams of Bashan and goats,  
with the very finest of the wheat—  
and you drank foaming wine made from the blood of the grape.

<sup>15</sup> “But Jeshurun grew fat, and kicked;  
you grew fat, stout, and sleek;  
then he forsook God who made him  
and scoffed at the Rock of his salvation.

<sup>16</sup> They stirred him to jealousy with strange gods;  
with abominations they provoked him to anger.

<sup>17</sup> They sacrificed to demons that were no gods,  
to gods they had never known,  
to new gods that had come recently,  
whom your fathers had never dreaded.

<sup>18</sup> You were unmindful of the Rock that bore you,  
and you forgot the God who gave you birth.

<sup>19</sup> “The Lord saw it and spurned them,  
because of the provocation of his sons and his daughters.

<sup>20</sup> And he said, ‘I will hide my face from them;  
I will see what their end will be,  
for they are a perverse generation,  
children in whom is no faithfulness.



**21 They have made me jealous with what is no god;  
they have provoked me to anger with their idols.  
So I will make them jealous with those who are no people;  
I will provoke them to anger with a foolish nation.**

This reference to not a nation is in Hebrew **loh ami**. It is found again in the Book of Hosea:

“I will plant her for myself in the land; I will show my love to the one I called 'Not my loved one.' I will say to those called 'Not my nation,' (loh ami) 'You are my nation'; and they will say, 'You are my God.'” **Hosea 2:23; see also Romans 9:25**

Who are these people who were once **“not a nation”** and are now God’s people?

These are the Gentiles who have come to join themselves with the commonwealth of Israel through the Jewish Messiah: **“Once you were not a nation, but now you are the nation of God; once you had not received mercy, but now you have received mercy.” 1 Peter 2:10**

**These are the very people who God has called to salvation to provoke Israel to jealousy.**

“So I ask, did they stumble in order that they might fall? By no means! Rather through their trespass salvation has come to the Gentiles, so as to make Israel jealous.” **Romans 11:11**

What will make the Jewish People jealous of these Gentiles? Isn’t it the other way around? Is it not the Gentiles who are jealous because God has blessed many Jewish people with material prosperity?

So when and how will the Jews become provoked to jealousy by Gentile followers of Yeshua (Jesus)?

It will be when they see Believers in Jesus the Messiah baring the true fruit of the Holy Spirit, faith, love, joy, and peace, even when the entire material world around them falls apart, that only comes through “The Word” of God, as they follow in His teaching and instruction in righteousness (2 Timothy 3:16-17), the Scriptures, with the Spirit of God that cause them to do his commandments and laws (Ezekiel 36:26-28).

Likewise, it was this ability to sing in the face of apparent tragedy that set Moses apart from the others.

All but a few of his generation had died in the wilderness because of their unbelief. Moses himself was about to die, having never entered the Promised Land. **But he still praised God in song — reminding Israel of God’s power, love, and faithfulness.**

**22 For a fire is kindled by my anger,  
and it burns to the depths of Sheol,  
devours the earth and its increase,  
and sets on fire the foundations of the mountains.  
23 “And I will heap disasters upon them;  
I will spend my arrows on them;  
24 they shall be wasted with hunger,  
and devoured by plague  
and poisonous pestilence;  
I will send the teeth of beasts against them,  
with the venom of things that crawl in the dust.**

Although these rebukes seem quite harsh, they reveal that the discipline of God is for our good and will ultimately end in our final redemption.

**25 Outdoors the sword shall bereave,  
and indoors terror,  
for young man and woman alike,  
the nursing child with the man of gray hairs.  
26 I would have said, “I will cut them to pieces;  
I will wipe them from human memory,”  
27 had I not feared provocation by the enemy,  
lest their adversaries should misunderstand,  
lest they should say, “Our hand is triumphant,  
it was not the Lord who did all this.”  
28 “For they are a nation void of counsel,  
and there is no understanding in them.  
29 If they were wise, they would understand this;  
they would discern their latter end!  
30 How could one have chased a thousand,  
and two have put ten thousand to flight,  
unless their Rock had sold them,  
and the Lord had given them up?  
31 For their rock is not as our Rock;  
our enemies are by themselves.  
32 For their vine comes from the vine of Sodom  
and from the fields of Gomorrah;**

their grapes are grapes of poison;  
their clusters are bitter;  
<sup>33</sup> their wine is the poison of serpents  
and the cruel venom of asps.

In contrast to all these wondrous qualities of God, the this Scripture Reading describes man as corrupt, perverse, and crooked to the point of being compared to Sodom and Gomorrah.

There is no way to bridge the wide chasm between the corruption of man and the holiness of God except for one — that narrow gate that leads to life is through Jesus the Messiah. He said, “I am the way, the truth and the life, and no one comes to the Father but through Me.” **John 14:6**

In addition to being compared to a rock, Moses also likens God to an eagle — a bird of great strength and vision — who took the children out of Egypt on His outstretched wings.

*“As an eagle stirs up its nest, hovers over its young, spreading out its wings, taking them up, carrying them on its wings, so the LORD alone led him, and there was no foreign god with him.” Deuteronomy 32:11–12*

<sup>34</sup> “Is not this laid up in store with me,  
sealed up in my treasuries?  
<sup>35</sup> Vengeance is mine, and recompense,  
for the time when their foot shall slip;  
for the day of their calamity is at hand,  
and their doom comes swiftly.’  
<sup>36</sup> For the Lord will vindicate his people  
and have compassion on his servants,  
when he sees that their power is gone  
and there is none remaining, bond or free.  
<sup>37</sup> Then he will say, ‘Where are their gods,  
the rock in which they took refuge,  
<sup>38</sup> who ate the fat of their sacrifices  
and drank the wine of their drink offering?  
Let them rise up and help you;  
let them be your protection!  
<sup>39</sup> “See now that I, even I, am he,  
and there is no god beside me;  
I kill and I make alive;  
I wound and I heal;  
and there is none that can deliver out of my hand.  
<sup>40</sup> For I lift up my hand to heaven  
and swear, As I live forever,  
<sup>41</sup> if I sharpen my flashing sword  
and my hand takes hold on judgment,  
I will take vengeance on my adversaries  
and will repay those who hate me.  
<sup>42</sup> I will make my arrows drunk with blood,  
and my sword shall devour flesh—  
with the blood of the slain and the captives,  
from the long-haired heads of the enemy.’  
<sup>43</sup> “Rejoice with him, O heavens;  
bow down to him, all gods,  
for he avenges the blood of his children  
and takes vengeance on his adversaries.  
He repays those who hate him  
and cleanses his people's land.

”

<sup>44</sup> Moses came and recited all the words of this song in the hearing of the people, he and Joshua the son of Nun. <sup>45</sup> And when Moses had finished speaking all these words to all Israel, <sup>46</sup> he said to them, “Take to heart all the words by which I am warning you today, that you may command them to your children, that they may be careful to do all the words of this law. <sup>47</sup> For it is no empty word for you, but your very life, and by this word you shall live long in the land that you are going over the Jordan to possess.”

#### Music and Vessels of Praise

Music has been called the universal language of the heart and, therefore, Moses uses the song of Ha'Azinu to complete his life's mission with a stirring challenge to the people of Israel.

What is Moses' message? It is that **our actions have consequences — for good or for evil — and that our very survival depends upon our faithfulness to God our Rock.**

Music and song have always been an integral part of God's People.

England's former chief rabbi, Jonathan Sacks, wrote, “Jewish life is a symphony whose score is the Torah, whose composer is God, whose orchestra is the Jewish people, and whose most moving performance is on Simchat Torah.” (*Torah with a Twist of Humor*, Joe Bobker, p. 409)

**We are all walking vessels or instruments designed to praise God with singing.** It is good to remember that the singers and musicians were at times sent out in front of the armies of Israel, and this in itself was enough to bring victory.

Why is singing such a spiritual, sacred act of worship? Nineteenth century Rabbi Nachman of Bratslav wrote, “If two people talk at the same time, neither hears or understands the other; whereas if two people sing at the same time, they give each other harmony.” (*Bobker*, p. 410)

**Moses' song has not been forgotten; it has been passed down from generation to generation.**

**“Listen!” (Ha'Azinu) reminds us that both God and His people suffer pain through betrayal and infidelity, but those who come to God in sincere repentance can receive forgiveness.**

#### Fulfillment of the Prophetic Song:

##### Revelation 15:1-5

*The Seven Angels with Seven Plagues*

<sup>1</sup> Then I saw another sign in heaven, great and amazing, seven angels with seven plagues, which are the last, for with them the wrath of God is finished.

<sup>2</sup> And I saw what appeared to be a sea of glass mingled with fire—and also those who had conquered the beast and its image and the number of its name, standing beside the sea of glass with harps of God in their hands. <sup>3</sup> **And they sing the song of Moses**, the servant of God, and the song of the Lamb, saying,

*“Great and amazing are your deeds,*

*O Lord God the Almighty!*

*Just and true are your ways,*

*O King of the nations!*

<sup>4</sup> *Who will not fear, O Lord,*

*and glorify your name?*

*For you alone are holy.*

*All nations will come*

*and worship you,*

*for your righteous acts have been revealed.”*

<sup>5</sup> After this I looked, and the sanctuary of the tent of witness in heaven was opened,

#### Deuteronomy 32:48-52

*Moses' Death Foretold*

<sup>48</sup> That very day the Lord spoke to Moses, <sup>49</sup> “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. <sup>50</sup> 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, <sup>51</sup> because you broke faith with me in the midst of the people of Israel at the waters of Meribah-kadesh, in the wilderness of Zin, and because you did not treat me as holy in the midst of the people of Israel. <sup>52</sup> For you shall see the land before you, but you shall not go there, into the land that I am giving to the people of Israel.”

Moses, called “friend of God,” died alone and yet not alone, for his very best Friend in the entire universe remained with him even to the end.

In fact, it was God who buried Moses, and to this day He alone knows the burial place.

**Sukkot - The Feast of Tabernacles**

(this year September 20<sup>th</sup> 6pm to September 27<sup>th</sup> 6pm)

### Through The Millennial Kingdom

#### The Millennial Kingdom

REV 20:4 Then I saw thrones, and they sat on them, and judgment was given to them. **And I saw the souls of those who had been beheaded because of their testimony of Jesus and because of the word of God, and those who had not worshiped the beast or his image, and had not received the mark on their forehead and on their hand; and they came to life and reigned with Christ for a thousand years.** <sup>REV 20:5</sup> **The rest of the dead did not come to life until the thousand years were completed.** This is the first resurrection. <sup>REV 20:6</sup> Blessed and holy is the one who has a part in the first resurrection; over these the second death has no power, but they will be priests of God and of Christ and will reign with Him for a thousand years.

#### Zechariah 14

##### The Coming Day of the Lord

Behold, a day is coming for the Lord, when the spoil taken from you will be divided in your midst. <sup>2</sup> For I will gather all the nations against Jerusalem to battle, and the city shall be taken and the houses plundered and the women raped. Half of the city shall go out into exile, but the rest of the people shall not be cut off from the city. <sup>3</sup> Then the Lord will go out and fight against those nations as when he fights on a day of battle. <sup>4</sup> On that day his feet shall stand on the Mount of Olives that lies before Jerusalem on the east, and the Mount of Olives shall be split in two from east to west by a very wide valley, so that one half of the Mount shall move northward, and the other half southward. <sup>5</sup> And you shall flee to the valley of my mountains, for the valley of the mountains shall reach to Azal. And you shall flee as you fled from the earthquake in the days of Uzziah king of Judah. **Then the Lord my God will come, and all the holy ones with him.**

<sup>6</sup> **On that day there shall be no light, cold, or frost. <sup>7</sup> And there shall be a unique day, which is known to the Lord, neither day nor night, but at evening time there shall be light.**

<sup>8</sup> **On that day living waters shall flow out from Jerusalem, half of them to the eastern sea and half of them to the western sea. It shall continue in summer as in winter.**

<sup>9</sup> **And the Lord will be king over all the earth. On that day the Lord will be one and his name one.**

<sup>10</sup> **The whole land shall be turned into a plain from Geba to Rimmon south of Jerusalem. But Jerusalem shall remain aloft on its site from the Gate of Benjamin to the place of the former gate, to the Corner Gate, and from the Tower of Hananel to the king's winepresses. <sup>11</sup> And it shall be inhabited, for there shall never again be a decree of utter destruction. Jerusalem shall dwell in security.**

<sup>12</sup> **And this shall be the plague with which the Lord will strike all the peoples that wage war against Jerusalem: their flesh will rot while they are still standing on their feet, their eyes will rot in their sockets, and their tongues will rot in their mouths.**

<sup>13</sup> **And on that day a great panic from the Lord shall fall on them, so that each will seize the hand of another, and the hand of the one will be raised against the hand of the other. <sup>14</sup> Even Judah will fight at Jerusalem. **And the wealth of all the surrounding nations shall be collected, gold, silver, and garments in great abundance. <sup>15</sup> And a plague like this plague shall fall on the horses, the mules, the camels, the donkeys, and whatever beasts may be in those camps.****

<sup>16</sup> **Then everyone who survives of all the nations that have come against Jerusalem shall go up year after year to worship the King, the Lord of hosts, and to keep the FEAST OF BOOTHS. <sup>17</sup> And if any of the families of the earth do not go up to Jerusalem to worship the King, the Lord of hosts, there will be no rain on them. <sup>18</sup> And if the family of Egypt does not go up and present themselves, then on them there shall be no rain; there shall be the plague with which the Lord afflicts the nations that do not go up to keep the FEAST OF BOOTHS. <sup>19</sup> This shall be the punishment to Egypt and the punishment to all the nations that do not go up to keep the FEAST OF BOOTHS.**

<sup>20</sup> **And on that day there shall be inscribed on the bells of the horses, “Holy to the Lord.” And the pots in the house of the Lord shall be as the bowls before the altar. <sup>21</sup> And every pot in Jerusalem and Judah shall be holy to the Lord of hosts, so that all who sacrifice may come and take of them and boil the meat of the sacrifice in them. **And there shall no longer be a trader in the house of the Lord of hosts on that day.****

## The Betrothal of Eternity

Mary waited the prescribed 40 days for her purification (read Leviticus 12:1–4) from the blood of childbirth before presenting her son, Jesus at the Temple. It was Thursday, Ethanim (Ethanim is the seventh month of God's calendar). It falls within our September/October time frame. The Jewish people currently call this month Tishri 21, of the Jewish year 3756 or our October 23, 5 BCE. **The Jewish people call the day Hossana Rabba or “The Great Day of Salvation”.** It is the last day of the Feast of Tabernacles (Sukkoth – tent, hut, tabernacle, or booth and indicates a temporary dwelling).

**The Feast of Tabernacles (this year September 20<sup>th</sup> 6pm to September 27<sup>th</sup> 6pm)** to is the most joyous feast of the year for Israel and **it has four major themes associated with it.** Lets see how these four themes are linked to Jesus' first appearance at the Temple.

**The Betrothal of Eternity!**

**The first theme** is the **ingathering of various tree branches**. Jesus, “**the Branch**” spoken of by Isaiah the prophet (Isaiah 11:1-10) concerning the messiah is brought into Jerusalem during the feast. It was written of Him: “**Then a shoot will spring from the stem of Jesse, and a branch from his roots will bear fruit.**”

Jesse was King David’s father. Therefore the messiah had to be a descendent of King David, which Jesus was according to the genealogies. The shoot or branch in the prophecy can also be rendered from the root Hebrew word Nazir meaning “unpruned vine” from whence we get the word Nazarene. This is why the Bible references Jesus as the Nazarene or Jesus from Nazareth.

**The second theme** of the feast is **God comes to tabernacle or dwell with His people**. For the (**next couple of weeks/past week**), all the Jewish people (**will be living/had been living**) in temporary dwellings or booths made out of tree branches. It was meant to remind them of the Exodus, when God’s presence was manifest among His people, leading and protecting them day and night. Jesus arrives among the people as **Immanuel ... “God With Us”** to fulfill the prophecy of Isaiah 7:14. “*Therefore the Lord Himself will give you a sign: Behold, a virgin will be with child and bear a son, and she will call His name Immanuel.*”

**The third theme** of the feast is **the salvation of God’s people**. The angel commanded Joseph to name the child, Jesus because He would save His people from their sins. In Hebrew, Jesus’ name is Yashua or Joshua, which means, “I AM salvation”. *God told Moses to tell the Israelites that “I AM”* (Exodus 3:14) had sent him to deliver them from the Egyptians. In today’s world we just hear a person’s formal name and it has no particular meaning to us. But in Jesus’ day peoples name were actual statements. So every time Jesus introduced Himself, the people heard the statement, “**I AM salvation**”.

**The fourth theme** of the feast is **great joy**. While the people were rejoicing in God outside the Temple, Jesus was presented before God, in the Temple, as was the custom. At that time old Simeon and Anna were filled with the joy of the Holy Spirit and began prophesying because they had seen the consolation of Israel.

**Contextual Message tying the Final Feasts together:**

Since Jesus used the model of the ancient Jewish marriage ceremony to refer to His future second coming, to recognize exactly what He was talking about, it’s helpful to understand the nature of marriage during His earthly ministry in Israel.

There are three distinct parts to the ancient Jewish wedding:

- **shiddukhin** (mutual commitment),
- **erusin** (engagement), and
- **nissuin** (marriage).

**Shiddukhin: A Time of Mutual Commitment**

*“The Lord God said, ‘It is not good for the man to be alone. I will make a helper suitable for him.’”*  
**Genesis 2:18**

**The Time of Mutual Commitment refers to the preliminary arrangements prior to the legal betrothal.**

Signing the ketubah (marriage contract): in ancient times, the ketubah protected the rights of the wife by specifying the groom’s responsibilities in caring for her, and the amount of support that would be due her in the event of a divorce.

In ancient times, the father of the groom often selected a bride (**kallah**) for his son, as did Abraham for his son Isaac (*Genesis 24:1-4*).

Marriage was looked upon as more of an alliance for reasons of survival or practicality, and the concept of romantic love remained a secondary issue, if considered at all. Romantic love grew over time.

Of course, the consent of the bride-to-be is an important consideration. Rebecca, for example, was asked if she agreed to go back with Abraham’s servant to marry Abraham’s son, Isaac. She went willingly (*Genesis 24:57-59*).

Likewise, we cannot be forced into a relationship with the Son, Jesus.

In the same way that Rebecca was asked if she would go with Abraham’s servant, **the Holy Spirit asks us if we are willing to follow Him to be joined in a covenant of love with Jesus.**

Traditionally, in preparation for the betrothal ceremony, the bride (**kallah**) and groom (**chatan**) **are separately immersed in water in a ritual called the mikvah, which is symbolic of spiritual cleansing.**

In Matthew 3:13–17, we read that Jesus has already been immersed (baptized) by John in the waters of mikvah at the Jordan River.

**As the Bride-to-be, we are also asked to be immersed.**

*“Whoever believes and is baptized [ritually immersed] will be saved, but whoever does not believe will be condemned.”*  
**Mark 16:16**

**Erusin: The Betrothal**

*“He who finds a wife finds what is good and receives favor from the Lord.”*  
**Proverbs 18:22**

After the immersion, the couple entered the **huppah** (marriage canopy), symbolic of a new household being planned, to establish a binding contract.

Here, the groom would give the bride **money or a valuable object such as a ring**, and a **cup of wine** was customarily shared to seal their covenant vows.

**In this public ceremony under the huppah, the couple entered into the betrothal period, which typically lasted for about a year.** Although they were considered married, they did not live together or engage in sexual relations.

To annul this contract, **the couple would need a religious divorce** (get), which had to be initiated by the husband.

Matthew 1:18–25 provides an excellent example of this.

During the *betrothal* of Joseph and Mary, Joseph discovered that Mary was pregnant, and he considered divorcing her, **although he had not yet brought her home as his wife.**

“...he had in mind to **divorce her quietly**. But after he had considered this, an angel of the Lord appeared to him in a dream and said, ‘Joseph son of David, do not be afraid to **take Mary home as your wife**, because what is conceived in her is from the Holy Spirit.’” **Matthew 1:19–20**

**During the betrothal period, the groom was to prepare a place for his bride**, while the bride focused on her personal preparations—wedding garments, lamps, etc.

Although the bride knew to expect her groom after about a year, she did not know the exact day or hour. He could come earlier, and it was **the father of the groom who gave final approval for him to return** to collect his bride.

For that reason, the bride kept her oil lamps ready at all times, just in case the groom came in the night, **sounding the shofar** (ram’s horn) to lead the bridal procession to the home he had prepared for her.

In the Parable of the Ten Virgins (*Matthew 25:1–13*), **Jesus likened the Kingdom of Heaven to this special period of betrothal**, when the groom comes for his bride:

*“At midnight the cry rang out: ‘Here’s the bridegroom! Come out to meet him!’ Then all the virgins woke up and trimmed their lamps.”* **Matthew 25:6–7**

**So too today, in the season of Jesus’ end-time return, we should be careful to remain alert and prepared for His coming**, since Jesus was speaking to His disciples prophetically about the condition of the Church in the last days.

*“Not everyone who says to Me, ‘Lord, Lord,’ will enter the kingdom of heaven, but only he who does the will of my Father who is in heaven.”* **Matthew 7:21**

In Jewish weddings today, **there are two cups of wine during the wedding ceremony**. After the rabbi recites the betrothal blessings accompanying the **first cup**, the couple drinks from it. Since wine is associated with **Kiddish** (which means holiness, is the prayer over wine (or grape juice) that **sanctifies Shabbat and holidays**), **the prayer of sanctification recited on Shabbat, and since marriage is the sanctification of the bride and groom to each other**, marriage is also called **kiddushin** (betrothal, but actually renders the bride and groom full-fledged husband and wife).

**Note:** the **First** and **Seventh** day of the **Feast of Tabernacles** are **Sabbath days**, our **Betrothal** and **Marriage ceremony** with our Bridegroom, our Messiah, Jesus.

**Nissuin: The Marriage** (at the end of the millennial reign of Christ on Earth, at the arrival of a New Heaven and a New Earth, our Eternal Home with our Bridegroom.)

*“And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am.”*  
**John 14:3**

The final step in the Jewish wedding tradition is called **nissuin** (to take), a word that comes from **naso**, which means to lift up.

**At this time, the groom, with much noise, fanfare and romance, carried the bride home.**

Once again, the bride and groom would enter the huppah, recite a blessing over the wine (a symbol of joy), and finalize their vows.

Now, finally, **they would consummate their marriage and live together as husband and wife, fully partaking of all the duties and privileges of the covenant of marriage.**

It is traditional in some Jewish communities for the bride to circle the groom seven times and then stand to the groom's right side under the huppah. Since the number seven biblically symbolizes completion and perfection, this represents the wholeness and completeness that they cannot attain separately.

**Likewise, the Messiah, as the Bridegroom, has gone to prepare a place for us.**

The day of the return of the Messiah for His Bride is soon approaching.

The Bride (Believers in *Jesus*) should be living consecrated lives, **keeping themselves pure and holy in preparation for the Marriage and the Wedding Feast of the Lamb, when the Groom comes with the blast of the shofar** (*1 Thessalonians 4:16*) to bring His Bride home.

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The message of the **Day of Atonement** is **purification** and alludes to a future time. *Behold, I tell you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet\*; for the trumpet will sound, and the dead will be raised imperishable, and we shall be changed. For this perishable must put on the imperishable, and this mortal must put on immortality. But when this perishable will have put on the imperishable, and this mortal will have put on immortality, then will come about the saying that is written, "DEATH IS SWALLOWED UP in victory. 1 Corinthians 15:51-58*

## **Sukkot - The Feast Of Tabernacles Through The Millennial Kingdom**

### **The Millennial Kingdom**

<sup>REV 20:4</sup> Then I saw thrones, and they (the twenty-four elders (*“Around the throne were twenty-four thrones, and seated on the thrones were twenty-four elders, clothed in white garments, with golden crowns on their heads.” Revelation 4:4*) sat on them, and judgment was given to them. **And I saw the souls of those who had been beheaded because of their testimony of Jesus and because of the word of God, and those who had not worshiped the beast or his image, and had not received the mark on their forehead and on their hand; and they came to life and reigned with Christ for a thousand years.** <sup>REV 20:5</sup> The rest of the dead did not come to life until the thousand years were completed. This is the first resurrection. <sup>REV 20:6</sup> Blessed and holy is the one who has a part in the first resurrection; over these the second death has no power, but they will be priests of God and of Christ and will reign with Him for a thousand years.

## **Sukkot - The Feast Of Tabernacles**

### **Introduction**

Immediately after the somber mood of repentance and judgment that accompanies the **High Holy Days** (*The High Holy Days* are the ten-day period of repentance and judgment that commences with Yom Teruah (Day of Warning/Trumpets), followed by the Yamim Noraim (Days of Awe) and ending with Yom Kippur (Day of Atonement). The High Holy Days begin on the new moon of the seventh month and end on the tenth day of the month. The seventh month is called "Ethanim" which means "permanent.") there is a transition to a holiday of rejoicing and celebration. Jews begin to build their individual sukkot (booths - tents - tabernacles - huts) in which they will live for a week in the **presence** of the Lord. This feast is the greatest one of the year and the only one to be celebrated by all the nations during the millennial reign of Christ on earth (Zechariah 14:16). The three major themes of the festival period are:

1. Living in a temporary dwelling (sukkah).
2. Ingathering of the **final** harvest . . . symbolized by the gathering of the four species.
3. Rejoicing in the presence of God.

This seven day feast (appointed time) occurs in autumn during the seventh month of the sacred year. The Bible refers to this month as "Ethanim" meaning "permanent" but today's Jewish people call it Tishrei. The month falls during our September to early October time frame. Sukkot (The Feast of Tabernacles) begins five days after Yom Kippur (The Day of Atonement) on the 15th of Ethanim.

### **Scriptural Injunction**

"Speak to the sons of Israel, saying, 'On the fifteenth of this seventh month is the Feast (appointed time) of Booths for seven days to the LORD.' On the first day is a holy convocation; you shall do no laborious work of any kind. For seven days you shall present an offering by fire to the LORD. On the eighth day you shall have a holy convocation and present an offering by fire to the LORD; it is an assembly. You shall do no laborious work. These are the **appointed times** of the LORD which you shall proclaim as holy convocations, to present offerings by fire to the LORD--burnt offerings and grain offerings, sacrifices and drink offerings, each day's matter on its own day--besides those of the sabbaths of the LORD, and besides your gifts and besides all your votive and freewill offerings, which you give to the LORD. On exactly the fifteenth day of the seventh month, when you have gathered in the crops of the land, you shall celebrate the feast (appointed time) of the LORD for seven days, with a rest on the first day and a rest on the eighth day. Now on the first day you shall take for yourselves the (#1) foliage of beautiful trees (foliage of beautiful trees: the passage should be read as follows, "the product (fruit) of hadar trees" in other words an "etrog" or "yellow citron".), (#2) palm branches and boughs of (#3) leafy (myrtle) trees and (#4) willows of the brook, and you shall rejoice before the LORD your God for seven days. You shall thus celebrate it as a feast (appointed time) to the LORD for seven days in the year. It shall be a perpetual statute throughout your generations; you shall celebrate it in the seventh month. You shall live in booths for seven days; all the native-born in Israel shall live in booths, so that your generations may know that I had the sons of Israel live in booths when I brought them out from the land of Egypt. I am the LORD your God.'" So Moses declared to the sons of Israel the **appointed times** of the LORD. (Leviticus 23:34-44)

### More Facts about The Feast Of Tabernacles

The origin of Sukkot is agricultural as it relates to the final harvest of the year and is *referred to as the Festival of Ingathering* in Exodus 23:16 and 34:22. The gathering of the FOUR SPECIES serves as a representation of the final harvest and carries with it spiritual significance. King Solomon dedicated the temple in Jerusalem on Sukkot (1 Kings 8 and 2 Chronicles 5:1-7:10). **And Sukkot was the first sacred occasion observed after the resumption of sacrifices in Jerusalem following the Babylonian captivity** ("<sup>2</sup>Then arose Jeshua the son of Jozadak, with his fellow priests, and Zerubbabel the son of Shealtiel with his kinsmen, and they built the altar of the God of Israel, to offer burnt offerings on it, as it is written in the Law of Moses the man of God. <sup>3</sup>They set the altar in its place, for fear was on them because of the peoples of the lands, and they offered burnt offerings on it to the LORD, burnt offerings morning and evening. <sup>4</sup>And they kept the Feast of Booths, as it is written, and offered the daily burnt offerings by number according to the rule, as each day required," *Ezra 3:2-4*).

### Some Requirements

The emphasis of the feast must be complete joy. "You shall celebrate the Feast of Booths seven days after you have gathered in from your threshing floor and your wine vat; and you shall rejoice in your feast, you and your son and your daughter and your male and female servants and the Levite and the stranger and the orphan and the widow who are in your towns. **Seven days you shall celebrate a feast to the LORD your God in the place which the LORD chooses, because the LORD your God will bless you in all your produce and in all the work of your hands, so that you will be altogether joyful.** (Deuteronomy 16:13-15) The sages teach that there is no requirement to rejoice during the festival of Unleavened Bread (Passover - death, burial and resurrection of Jesus) and that the requirement to rejoice at the festival of the Harvest (Weeks/Pentecost - the giving of the Holy Spirit) is given only once. **Yet the requirement to rejoice at the festival of Ingathering (Tabernacles - when we dwell with God) is given many times.**

Moses instructed the children of Israel to gather for a reading of the Law (Torah) during Sukkot every **seven** years, in the year following the Shmita (Sabbatical) year (Deuteronomy 31:10-13). **Seventy additional bulls and twice the number of lambs are sacrificed as burnt offerings during the feast.** These offerings represent the seventy nations and the two groups of God's people. The first and eighth days of the feast are Sabbath (rest) days.

### The Sukkah (Tabernacle)

The sukkah (tabernacle) is a reminder of the fragile dwellings the Israelites lived in during their forty-year sojourn in the wilderness after being delivered by God from Egypt. Throughout the feast, meals are eaten inside the sukkah and men sleep there as well. Every day during the feast, members of the household recite a blessing over the lulav (**the four species**).



## Lessons For Christians Concerning The Tabernacle (*Sukkah*)

### Lesson 1 - We Are All Sojourners:

From the days of our father Abraham, **we have been strangers and pilgrims in the earth.** God seems to desire it that way.

It has also spelled disaster when God’s people grew too comfortable. This was undoubtedly one of the reasons God issued the command for the Israelites to dwell in booths for one week each year, and why the custom is to be continued as a “statute forever.”

**As sojourners we must all learn to hold things loosely.** This is especially difficult in our materialistic age. We are constantly held by the tyranny of “things.” Things control and manipulate us; they become gods, or idols, over us. As the people of Israel were about to enter the Promised Land, God impressed upon them the message of Tabernacles, lest they be drawn away by the very affluence of the Promised Land. The message is still a good one today.

Christians also must learn that this life is only temporary. We, too, are on a pilgrimage to the Promised Land in eternity. **We need to seek God’s kingdom, not earthly comfort.** As we seek first the Kingdom of God, the Lord provides for our material needs.

**Finally, sojourning is a great equalizer.** When the Israelites were wanderers in the desert they all lived in tents - rich and poor alike. The book of Deuteronomy speaks of all the people going to their *tents*. After the children of Israel entered the Promised Land, the book of Judges mentions *tents and houses*. By the time of the book of Kings, the author speaks of *tents, houses and palaces*. During Tabernacles, all men are equal before God and one another. Each one sits in his flimsy *sukkah* and considers God, not his own special status.

### Lesson 2 – Our Faith Requires Flexibility:

We must be able to move when God moves. Christian history is filled with those who had vested interests that prevented them from moving when God moved. The tabernacle is a flimsy structure. It is almost a tent and can be put up or taken down in a few minutes. It is sensitive to the wind of the Holy Spirit. It is open to the heavens; it is indefensible and cannot be closed off.

Throughout the Bible, it seems that the struggle has gone on between the concept of tabernacle and the concept of house. The whole episode of Stephen’s stoning seemed to revolve around this issue. Stephen told his hearers that David “*desired to find a tabernacle for the God of Jacob, but Solomon built Him a house*”.

Certainly, the house is more attractive, more comfortable, a more durable and appealing human habitation. Yet in the house, we lose flexibility to follow the cloud, we lose sensitivity to the wind and we lose the intimate contact with the creation and the Creator.

**The Bible looks forward to a time of purer and simpler faith. The prophet Amos speaks of the end of days as a time when the Tabernacle of David will be restored.** That flimsy tent with its glorious worship and fellowship with God has probably touched both Judaism and Christianity more than any of us realize. David’s worship, his Psalms and his ecstasy before God have surely influenced many outbreaks of revival, in both Jewish and Christian history. It is noteworthy that some of the great revivals actually were held in tents and brush arbors, closely resembling the ancient tabernacle.

With this in mind we can better understand the movement of the last days spoken of by John in Revelation: “*Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.*”

The tabernacle may have been a fragile and unsightly structure, but it enabled the Israelites to look out of the tent door and see the glory of God hovering over them in the pillar of cloud and fire. **Throughout subsequent history, both Israel and the Church have traded away spiritual reality for human security.**

### Lesson 3 – We Must Remember The Frailty Of Our Own Lives:

As you sit in the sukkah and watch the wind rustle the leaves overhead, some will fall on you. Early in the week of Sukkot, the leaves are fresh and green, but soon they are dry and dead. The verse of **Isaiah 64:6** becomes especially clear, “*We all do fade as a leaf, and our iniquities like the wind, have taken us away.*”

With the “house” concept it is easy for us to feel permanent and self-sufficient and to lose sight of our very brief sojourn on the earth. As the flight attendant announces on a short stopover, “Our ground time here will be brief.” The tabernacle also speaks of our frailty that we are but flesh. Yet in our frailty, we are reminded that God provides, for which we should be thankful. However, the very consistency of God’s provision and blessing sometimes dulls our gratitude. The greatest thing about God’s blessings is that they are fresh each day ... they are new every morning - great is His faithfulness. We didn’t do it ourselves.

The New Testament writers often refer to our bodies as a tabernacle. Paul reminds us that “... if the earthly tent we live in is destroyed, we have a building from God, an eternal house in heaven.”

Like the Tabernacle, we too are flimsy and frail, and soon begin to fade. Life is short. **Our hope is not in what the world has to offer, but that God has already provided for us to serve Him here and now, and for eternity.** Jesus said, “*In my Father’s house are many mansions - I am going to prepare a place for you. And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am.*” The place for our permanent abode (house) is in eternity.

#### **The Four Species and Their Interpretation**

The four species represent the four types of people that are gathered before the Lord. This is especially significant during the millennial reign of Christ where everyone will know Him. As it is written: “Behold, days are coming,” declares the LORD, “when I will make a new covenant with the house of Israel and with the house of Judah, not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a husband to them,” declares the LORD. “But this is the covenant which I will make with the house of Israel after those days,” declares the LORD, “I will put **My Law** (Law – instruction in Messianic age: Isaiah 2:3 = Micah 4:4; Isaiah 42:4; Isaiah 51:4; Jeremiah 31:33 – Isaiah 2:3, “and many peoples shall come, and say: “Come, let us go up to the mountain of the LORD, to the house of the God of Jacob, that he may teach us his ways and that we may walk in his paths.” For out of Zion shall go forth the law, and the word of the LORD from Jerusalem.”; Isaiah 42:4, “He will not grow faint or be discouraged till he has established justice in the earth; and the coastlands wait for his law.”) **within them and on their heart I will write it; and I will be their God, and they shall be My people. They will not teach again, each man his neighbor and each man his brother, saying, ‘Know the LORD,’ for they will all know Me, from the least of them to the greatest of them,**” declares the LORD, “for I will forgive their iniquity, and their sin I will remember no more.” (Jeremiah 31:31-34)

**Palm** - Spiritually, we are not to be like the palm, as it can only bear fruit (deeds), but is not fragrant (spiritual blessing). These are people who live their lives by the letter of the law but have no love or compassion in administering it, for themselves or others.

**Myrtle** - We are not to be like the myrtle, as it only has fragrance, but can’t bear fruit. These are people who are “so heavenly minded they are no earthly good.” They may say spiritual things and may be very sweet people, but their lives don’t produce any real lasting fruit.

**Willows** - We are not to be like the willow, as it can neither produce fruit nor fragrance. These are people who are blown around by every wind of doctrine and never know where they are spiritually. Therefore, they produce no lasting fruit.

**Etrog** (citron) - We are to be like the etrog as it produces both fruit and fragrance. These are God’s steadfast believers who live a balanced life in wisdom before God and man.

Each day during the week the people take the lulav (four species) in their hands and make a circuit around the synagogue while reciting Psalm 118:25: *O LORD, do save, we beseech You; O LORD, we beseech You, do send prosperity!* (i.e. John 12:12-13 – The Triumphal Entry – The next day the large crowd that had come

to the feast heard that Jesus was coming to Jerusalem. So they took branches of palm trees and went out to meet him (prelude of events to come (*premature*), the fulfillment of the Feast of Tabernacles, following the Second Coming of the Messiah), crying out, “**Hosanna! (Hosanna: “Save now!”) Blessed is he who comes in the name of the Lord, even the King of Israel!**”) In reality we see this pictured in the book of Revelation. *After these things I looked, and behold, a great multitude which no one could count, from every nation and all tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes, and palm branches were in their hands; and they cry out with a loud voice, saying, “Salvation to our God who sits on the throne, and to the Lamb.”*(Revelation 7:9-10)

### **The Daily Water Drawing Service**

During the intermediate days of Sukkot, gatherings for music and dance take place. They commemorate the drawing of water for the water-libation on the Altar of Burnt offerings, which is unique to this feast. Originally, water taken from the Pool of Siloam was taken up the Jerusalem pilgrim road to the Temple where it was poured out with equal amounts of wine upon the altar. **There are a couple of allusions that can be drawn from Scripture regarding this event. The first one pertains to a prophecy in Isaiah.**

*Then you will say on that day, “I will give thanks to You, O LORD; for although You were angry with me, Your anger is turned away, and You comfort me. Behold, God is my salvation, I will trust and not be afraid; for the LORD GOD is my strength and song, and He has become my salvation.” Therefore you will joyously draw water from the springs of salvation. And in that day you will say, “Give thanks to the LORD, call on His name. Make known His deeds among the peoples; make them remember that His name is exalted.” Praise the LORD in song, for He has done excellent things; let this be known throughout the earth. Cry aloud and shout for joy, O inhabitant of Zion, for great in your midst is the Holy One of Israel. (Isaiah 12:1-6)*

Jesus spoke to the Samaritan woman at the well connecting water with salvation.

*Jesus answered and said to her, “Everyone who drinks of this water will thirst again; but whoever drinks of the water that I will give him shall never thirst; but the water that I will give him will become in him a well of water springing up to eternal life.” (John 4:14-14)*

The second allusion pertains to the concept of true worship ... both in Spirit and Truth. It can be thought of this way: The Spirit represents the Holy Spirit ... the Truth represents the Word of God ... both indwelling in a man thereby creating a pure form of worship. Jesus also commented to the Samaritan woman about this as well.

*Jesus said to her, “Woman, believe Me, an hour is coming when neither in this mountain nor in Jerusalem will you worship the Father. You worship what you do not know; we worship what we know, for salvation is from the Jews. But an hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for such people the Father seeks to be His worshipers. God is spirit, and those who worship Him must worship in spirit and truth.” (John 4:21-24)*

### **Hosanna Rabba - The Great Day Of Salvation**

The seventh and last day of the Feast of Tabernacles is marked by a special synagogue service in which seven circuits are made by worshippers holding their four species reciting Psalm 118:25. *O LORD, do save, we beseech You; O LORD, we beseech You, do send prosperity!*

*The LORD is my strength and song, and He has become my salvation. The sound of joyful shouting and salvation is in the tents of the righteous; the right hand of the LORD does valiantly. The right hand of the LORD is exalted; the right hand of the LORD does valiantly. I will not die, but live, and tell of the works of the LORD. The LORD has disciplined me severely, but He has not given me over to death. Open to me the gates of righteousness; I shall enter through them, I shall give thanks to the LORD. This is the gate of the LORD; the righteous will enter through it. I shall give thanks to You, for You have answered me, and You have become my salvation. The stone which the builders rejected has become the chief corner stone. This is the LORD'S doing; it is marvelous in our eyes. This is the day which the LORD has made; let us rejoice and be glad in it. O LORD, do save, we beseech You; O LORD, we beseech You, do send prosperity! Blessed is the one who comes in the name of the LORD; we have blessed you from the house of the LORD. The LORD is God, and He has given us light; bind the festival sacrifice with cords to the horns of the altar. You are my God, and I give thanks to You; You are my God, I extol You. Give thanks to the LORD, for He is good; for His lovingkindness is everlasting. (Psalm 118:14-29)*

It appears that the people of God are crying out to Him for salvation for the benefit of all and it corresponds to the time of the Great White Throne Judgment of God.

This is what Jesus said on Hosanna Rabba while He was ministering with His disciples. *Now on the last day, the great day of the feast, Jesus stood and cried out, saying, “If anyone is thirsty, let him come to Me and drink. He who believes in Me, as the Scripture said, ‘From his innermost being will flow rivers of living water.’” But this He spoke of the Spirit, whom those who believed in Him were to receive; for the Spirit was not yet given, because Jesus was not yet glorified. (John 7:37-39)*

Despite the appeal of Christ and the people of God, there will be those who do not accept His salvation. An example of those who might not, are the participants in the war of Gog and Magog. Immediately following the seven circuits of the synagogue the people beat their willow branches (no fruit - no fragrance) against the ground. This is emblematic of the destruction of people who do not accept the Lord's salvation.

#### *The Message Of The Feast - Dwelling With God*

**And I saw a new heaven and a new earth; for the first heaven and the first earth passed away** (Matthew 5:18, “For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished.”) **and there is no longer any sea. And I saw the holy city, New Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a loud voice from the throne, saying, “Behold, the tabernacle of God is among men, and He shall dwell among them, and they shall be His people, and God Himself shall be among them, and He shall wipe away every tear from their eyes; and there shall no longer be any death; there shall no longer be any mourning, or crying, or pain; the first things have passed away.” (Revelation 21:1-4)**

#### **Shemini Atzeret - The Eighth Day**

The “eighth day” stands as an oddity in the “appointed times” of the Lord. It is **connected** to Tabernacles but technically not part of it because the “appointed time” of Tabernacles lasts for only seven days. However, the “eighth day” is a **Sabbath day**.

The mystery of the “eighth day” is this. **The number eight represents a new beginning.** In six days God created the heavens and the earth and on the seventh day God rested from all His work of creation. The number seven represents the completion of a cycle; therefore the number eight represents the beginning of a new cycle. Also when the number 8 is laid on its side (∞) it becomes the symbol for **infinity** (eternal or without end).

**While the feast of Tabernacles represents the future reign of Jesus Christ on earth for a 1000-year period (The millennial reign of Christ on earth is the 7<sup>th</sup> 1000-year day from Adam.), the eighth day begins with the Great White Throne Judgment when heaven and earth pass away and ends with God creating a new heaven and earth:**

#### **Revelation 20:11-21:1**

##### *Judgment Before the Great White Throne*

<sup>11</sup> Then I saw a great white throne and him who was seated on it. From his presence earth and sky fled away, and no place was found for them. <sup>12</sup> And I saw the dead, great and small, standing before the throne, and books were opened. Then another book was opened, which is the book of life. And the dead were judged by what was written in the books, according to what they had done. <sup>13</sup> And the sea gave up the dead who were in it, Death and Hades gave up the dead who were in them, and they were judged, each one of them, according to what they had done. <sup>14</sup> Then Death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. <sup>15</sup> And if anyone's name was not found written in the book of life, he was thrown into the lake of fire.

##### *The New Heaven and the New Earth*

**21** Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more.

Jesus spoke of this day. **“Heaven and earth will pass away (the end of the Millennial Reign of Christ on Earth . . . not the Return of the Messiah just prior to the Millennial Reign of Christ on Earth), but My words will not pass away. But of that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father alone.” (Matthew 24:35-36)**