

## Parashat Ki Tavo- { When you shall come in }

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### Entering the Promised Land



Parashat Ki Tavo: Devarim [Deuteronomy] 26:1-29:8

Devarim 26:1-19

## Netzarin-Antoecie

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### The First-fruits & tithes

**Devarim [Deuteronomy] 26: 1** "And it shall be, when you come into the land which יהוה your Elohim is giving you as an inheritance and you possess it and dwell in it, **2** that you shall take some of the first of all the fruits of the soil which you bring from your land that יהוה your Elohim is giving you and shall put it in a basket and go to the place where יהוה your Elohim chooses to make His Name dwell there. **3** "And you shall come to the one who is priest in those days and say to him, 'I shall declare today to יהוה your Elohim that I have come to the land which יהוה swore to our fathers to give us.' **4** "And the priest shall take the basket from your hand and place it before the altar of יהוה your Elohim. **5** "And you shall answer and say before יהוה your Elohim, 'My father was a perishing Aramean and he went down to Mitsrayim [Egypt] and sojourned there with few men. And there he became a nation, great, mighty and numerous. **6** 'But the Mitsrites [Egyptians] did evil to us and afflicted us and imposed hard labour on us. **7** 'Then we cried out to יהוה Elohim of our fathers and יהוה heard our voice and saw our affliction and our toil and our oppression. **8** 'And יהוה brought us out of Mitsrayim with a strong hand and with an outstretched arm, with great fear and with signs and wonders. **9** 'And He brought us to this place and has given us this land, "a land flowing with milk and honey."

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## Rejoicing in the Year of Tithing with All the People

10 'And now, see, I have brought the first-fruits of the land which You, O יהוה, have given me.' Then you shall place it before יהוה your Elohim and bow down before יהוה your Elohim, 11 and shall rejoice in all the good which יהוה your Elohim has given to you and your house, you and the Lévite and the stranger who is among you. 12 "When you have completed tithing all the tithes of your increase in the third year, which is the year of tithing and have given it to the Lévite, to the stranger, to the fatherless and to the widow and they have eaten within your gates and have been satisfied, 13 then you shall say before יהוה your Elohim, 'I have put away the set-apart portion from my house and also have given it to the Lévite and to the stranger and to the fatherless and to the widow, according to all Your command which You have commanded me. I have not transgressed Your commands, nor have I forgotten. 14 'I have not eaten any of it when in mourning, nor have I removed any of it for any unclean use, nor given any of it for the dead. I have obeyed the voice of יהוה my Elohim, I have done according to all that You have commanded me. 15 'Look from Your set-apart dwelling place, from the heavens and bless Your people Yisra'el and the land which You have given us, as You swore to our fathers, "a land flowing with milk and honey." 16 "Today יהוה your Elohim is commanding you to do these laws and right-rulings. And you shall guard and do them with all your heart and with all your being.

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## Yisrael a Treasured Possession of Yahweh

17 "You have today caused יהוה to proclaim to be your Elohim and to walk in His ways and guard His laws and His commands and His right-rulings and to obey His voice. 18 "And יהוה has caused you to proclaim today to be His people, a treasured possession, as He has spoken to you and to guard all His commands, 19 so as to set you high above all nations which He has made, for a praise and for a name and for esteem and for you to be a set-apart people to יהוה your Elohim, as He has spoken."

**Torah: Devarim [Deuteronomy] 26:1-29:8 Haftarah: Yeshayahu [Isaiah] 60:1-22**

**Netzarim Ketuvim: Ma'asey Ha Sheliychiym [Acts] 28:17-31**

**Introduction:** In this Torah reading Yisrael receives from Mosheh a continuing instruction that begins with further teaching regarding the transition from the wilderness experience to what should be done upon entering the promised land which YHWH had formally given to Abraham. It therefore is the fulfilment of all the promises that were formally given, so His instructions concerned whether they would prosper or whether they would not when they entered the Land were extremely vital regarding their long-awaited hope. Could also our instructions found in the Briyth Chadashah **[the New Testament]** be paramount to us entering our promised land that we inherit through Yeshua too.

**Summary of the Events in our reading:**

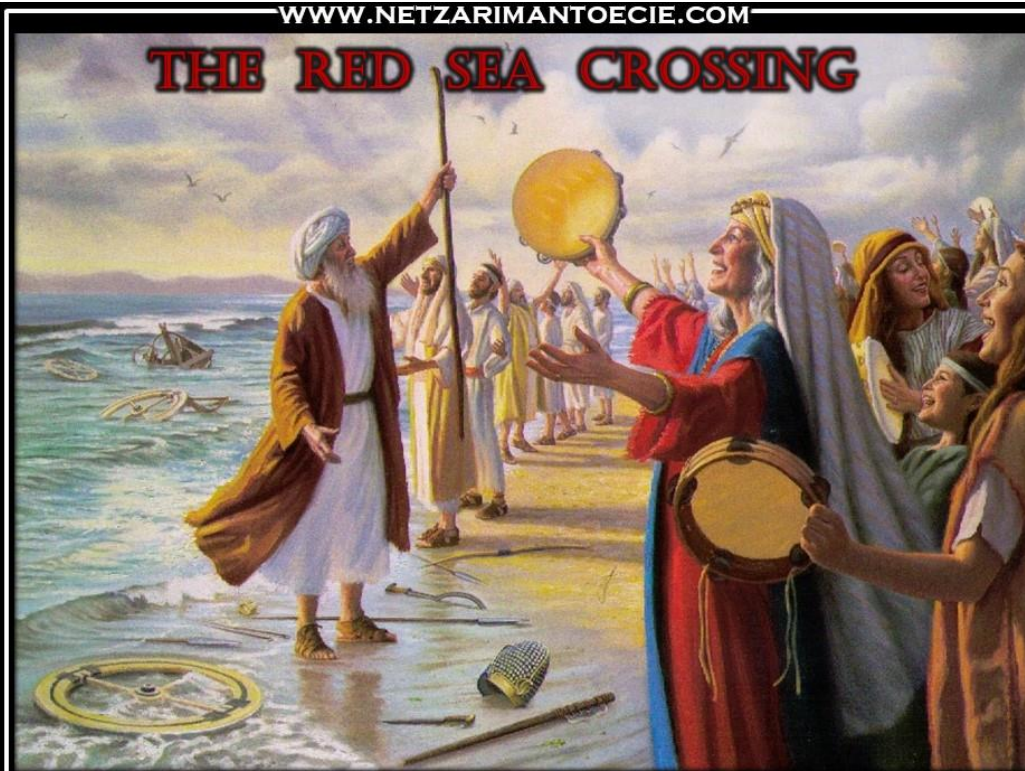


1. The Mitzvah **[commandment]** of the first-fruits **[Bikkurim]** are introduced.
2. The system of Tithes is detailed.
3. Mosheh then reminds Yisrael that YHWH has chosen them & they Him as their Elohim.

## Mt. Gerizim & Mt Ebal the Mounts of Blessings & curses



4. Yisrael is then to take stones, whitewash them & write the Torah on them & place them on Mt. Ebal.
5. Then half the tribes shall proclaim the blessings on Mt. Gerizim & half the tribes proclaim the Curses on Mt. Ebal in a loud voice.

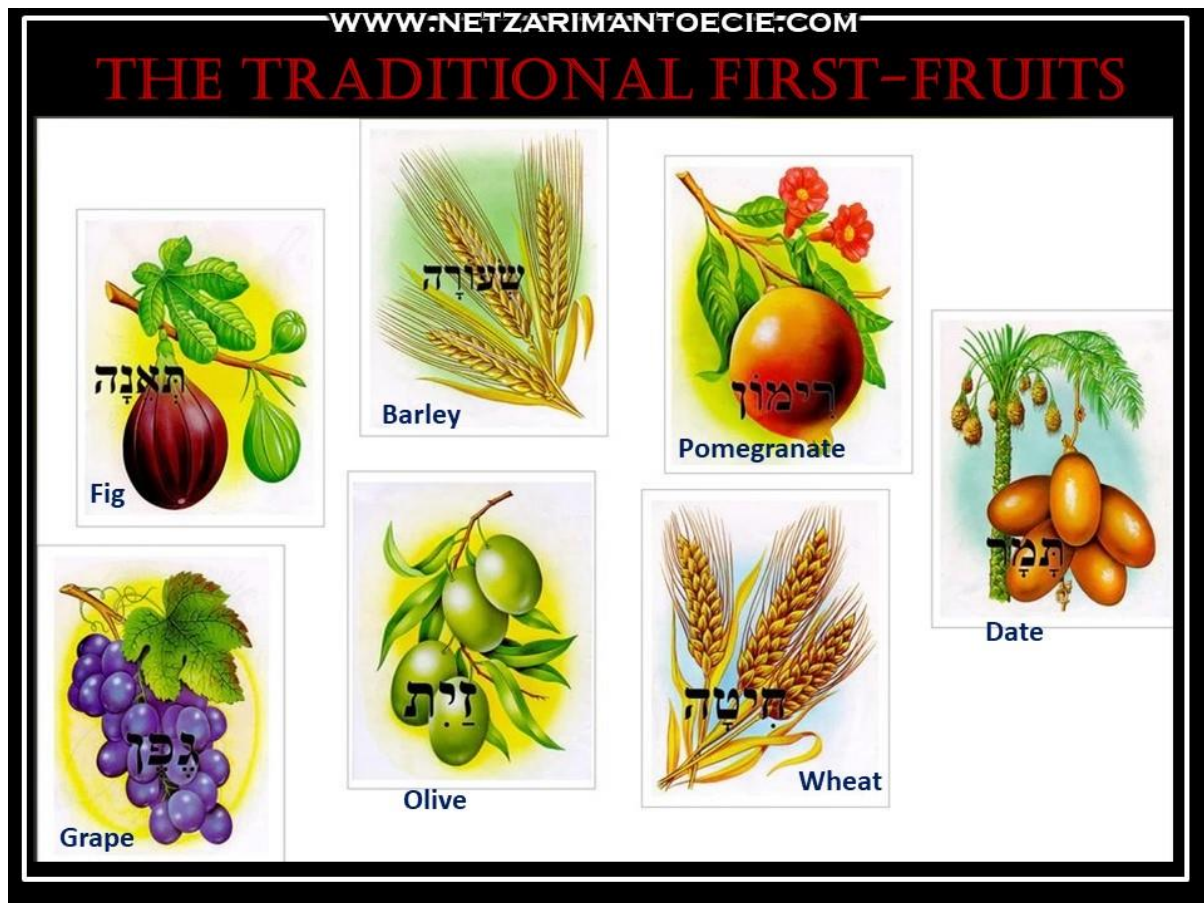


6. Finally, Mosheh reminds Yisrael of all the Miracles they had experienced from YHWH when He brought them out of Mitsrayim [Egypt].

## The Significance of First-Fruits [Bikkurim]:

Yisrael up to this point had spent 40 years wandering in the Wilderness with no apparent hope until an entire generation had died so this moment becomes an epic transformation. I hope we can see a similarity here with many of us who may have been wandering in a wilderness of our own & now by the mercy of YHWH we have come to see on the horizon the truth of **Yeshua [Yahusha]** & the promise of that eternal promised land.

Yisrael at this time must feel perplexed not knowing what to expect when they would cross the **Yarden** [the Jordan] and so Mosheh begins by several vital instructions.



Therefore, the first instruction he gives is that they must bring the first ripened fruits [the **Bikkurim**] of the land like figs, grapes, barley, olives, pomegranates, wheat & dates to the Mishkan [the **Tabernacle**] or later the **Beyth Ha Mikdash [The Temple]** that would be built in **Yerushalayim** [Jerusalem] upon entering the promised land.



## Crossing Over the Jordan

Yisrael were about to crossover the Yarden with the covered Ark leading the way.

### Root of the word Hebrew

עִבְרִית Ivriyth [Hebrew]

עָבַר avar- **Root word-** to cross, to transverse, go over, to crossover

This term to crossover is significant because in Hebrew it is **lvri** which literally means to be a Hebrew & so it pertains to us as well who hopefully have crossed over to **the Kingdom** of Elohim.

**Colossians 1:13** He has delivered us from the power of darkness and conveyed us into the kingdom of the Son of His love,



**Romiyyim [Romans] 2:29** "But he is a Yahudi [a Jew] who is one inwardly; and circumcision is that which is of the heart, by the Spirit, not by the letter; and his praise is not from men, but from Elohim [G\_d]."

**Colossians 1:13** He has delivered us from the power of darkness and conveyed us into the kingdom of the Son of His love,

What then does it truly mean to be a Ivri [a Hebrew] to Crossover for Shaul [Paul] also says this in:

**Romiyyim [Romans] 2:29** "But he is a Yahudi [a Jew] who is one inwardly; and circumcision is that which is of the heart, by the Spirit, not by the letter; and his praise is not from men, but from Elohim [God]."


What then is the great significance of the Firstfruits? After living in a wilderness for so long in a place where nothing could be grown, now they were entering a land flowing with milk & honey so surely it was a time to firstly remember YHWH who was giving them this glorious land. Surely this thought of bringing the Firstfruits of our labour should always be something that many of us should do but have neglected & I believe it should be resurrected as a worship statement to YHWH in our life for the great work he is doing & has done in us & this is why the Feast of First-fruits is so relevant.

## When then is Bikkurim the Feast the Firstfruits:

To understand the Feast of Firstfruits we need first to go back to where it is commanded in:

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# The Feast of First-fruits



**Vayiqra [Leviticus] 23:10**  
“Speak to the children of Yisra’el and you shall say to them, ‘When you come into the land which I give you and shall reap its harvest, then you shall bring a sheaf of the first-fruits of your harvest to the priest. **11** ‘And he shall wave the sheaf before YHWH, for your acceptance. On the morrow after the Shabbat the priest waves it.

**Vayiqra [Leviticus] 23:10** “Speak to the children of Yisra’el and you shall say to them, ‘When you come into the land which I give you and shall reap its harvest, then you shall bring a sheaf of the first-fruits of your harvest to the priest. **11** ‘And he shall wave the sheaf before YHWH, for your acceptance. On the morrow after the Shabbat the priest waves it.

As this verse clearly describes the Feast of Firstfruits as the waving of the **Omer [the Sheaf]** of Grain such as Barley on the day after the Shabbat why does all Judaism celebrate this Feast on the 16<sup>th</sup> of the month of **Aviv** [Nissan].



## Who was Rabbi Shimon Bar Yochai [Rashbi]



Rashbi lived from 80-160 AD a disciple of Rabbi Akiva is the author of the Zohar, the most famous book of Kabbalah [Jewish Mysticism].

This has come about because quite possibly on the particular year of the death of RASHBI [Rabbi Shimon Bar Yochai- 80-160 AD] the author of the Zohar a most famous book of Kabbalah [a form of Jewish Mysticism] the Feast was on the 16<sup>th</sup>. Out of a sort of Saint respect their observance has emanated.

## How Did Rashbi's Death Get Connected to Wave Sheaf?



In the year Rashbi died the Jews could have been celebrating Wave Sheaf (on the first day of the week), according to the instructions in Lev 23. (There is historical evidence of this.)

Therefore: The 33<sup>RD</sup> day of the Omer Count would be the 18<sup>TH</sup> day of the second month for THAT year only!

**Remember:** Rashbi died on the 33<sup>RD</sup> day of the Omer Count. (That's an interesting "mystical number.")

For nearly 1860 years, RASHBI has been honoured as a saint on every 33<sup>rd</sup> day of the Omer Count. This day ALWAYS links back to Abib 16 as Wave Sheaf ... even if it is not the true Wave Sheaf!

As he is considered by Jews as a Saint in Judaism rather than obeying Torah Jews hold to the 16<sup>th</sup> to honour him with the **33<sup>rd</sup> day** of counting the Omer called **Lag B'Omer** being the day of his death in which they gather at the town of his burial.

However, to reveal the true significance of the Firstfruits celebration we need only look to our Master because YHWH in his great redemptive plan most perfectly waved his sheaf being **Yeshua** when he was raised from the dead & was waved as **the Firstfruits** before YHWH on the 1<sup>st</sup> day of the week exactly according to the Torah given by Mosheh . As Miriam met Yeshua at the tomb, we read this in:

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## The Perfect First-fruits

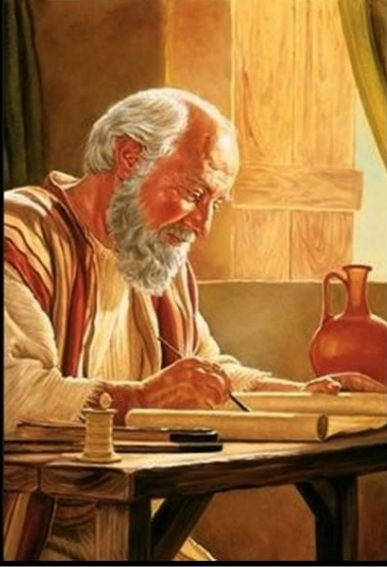


**Yahuchanan [John] 20:17**  
Yeshua said to her, "Do not hold on to Me, for I have not yet ascended to My Father. But go to My brothers and say to them, 'I am ascending to My Father and your Father and to My Elohim and your Elohim.' "

**Yahuchanan [John] 20:17** Yeshua said to her, "Do not hold on to Me, for I have not yet ascended to My Father. But go to My brothers and say to them, 'I am ascending to My Father and your Father and to My Elohim and your Elohim.' "

To further fully grasp the significance of the great fulfilment of this Feast we need to read what **Shaul** [Paul] says in:

## The First-fruit of the dead



**CorintYah Aleph [1 Corinthians] 15:20** But now Messiah has been raised from the dead and has become the first-fruit of those having fallen asleep.

**CorintYah Aleph [1 Corinthians] 15:20** But now Messiah has been raised from the dead and has become the first-fruit of those having fallen asleep.

I do wonder if the pressure from the first century **Netzarim** believers to appropriate Yeshua as YHWH's first-fruit wave sheaf

may have caused the Pharisaic leaders of Judaism to eventually change the appointed Feast to the 16<sup>th</sup> and not according to the Torah. We know that in the **Briyth Chadashah** [New Testament] the start of the Feast of Unleavened Bread was called a High Sabbath as in:

## The High Sabbath



**Yahuchanan [John] 19:31** Therefore, because it was the Preparation Day, that the bodies should not remain on the crossbeam on the Sabbath (for that Sabbath was a high day),

**Vayiqra [Leviticus] 23:7** On the first day you shall have a Holy Convocation [miqra-kodesh];

**Yahuchanan [John] 19:31** Therefore, because it was the Preparation Day, that the bodies should not remain on the crossbeam on the Sabbath (for that Sabbath was a high day),

However, to fully understand the truth we must investigate the original Hebrew in the Torah concerning the beginning of the Feast of unleavened bread which is not called a Shabbat as in:

**Vayiqra [Leviticus] 23:7 On the first day you shall have a Holy Convocation [miqra-kodesh];**

Why then must we consider this to be important? It is because all the appointed times point towards **our redeemer Yeshua** who is our Passover who is the unleavened bread being without sin, & who is our **first-fruit** from the dead giving us the hope of our resurrection at His coming again, therefore the celebration of the first-fruits [**Ha Bikkurim**] should be a great celebration not only of our resurrection but also of what He is doing in our life today. May we continue to celebrate it with great joy & may we contemplate an offering to Him because we too have entered the land of great promise being His Kingdom by faith & will see the full manifest completement of that promised on His return when we will forever dwell with Him as He rules forever in perfect righteousness. How wonderful will that day be!

**A Sign of Living in the Kingdom:**

In truth the most visible sign of desiring to live under the government of YHWH according to how he established living in the promised land comes to us through the most equitable means of Tithing which truly is an act of faith to His faithfulness.

There were in fact three Tithes that we read about:

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Seven Year Tithe Cycle		
1st Year	First tithe given to Levites to transport to Jerusalem (maaser sheni)	2nd tithe of grain is carried to Jerusalem or converted to money to buy food & wine to be eaten before תהיה
2nd Year	First tithe given to the Levites to transport to Jerusalem (maaser sheni)	2nd tithe of grain is carried to Jerusalem or converted to money to buy food & wine to be eaten before תהיה
3rd Year	No tithe given in Jerusalem	<b>Tithe to the poor &amp; Levites</b> given in each city (maaser ani)  Each person must have delivered the tithe to the storehouse a day before Passover of the 4th year and then they are to repeat the declaration Deuteronomy 26:12-15 that they have removed the tithe and given it to the storehouse for the poor and the Levite that lives in their town
4th Year	First tithe given to Levites to transport to Jerusalem (maaser sheni)	2nd tithe of grain is carried to Jerusalem or converted to money to buy food & wine to be eaten before תהיה
5th Year	First tithe given to Levites to transport to Jerusalem (maaser sheni)	2nd tithe of grain is carried to Jerusalem or converted to money to buy food & wine to be eaten before תהיה
6th Year	No tithe given in Jerusalem	<b>Tithe to the poor &amp; Levites</b> given in each city (maaser ani)  Each person must have delivered the tithe to the storehouse a day before Passover of the 4th year and then they are to repeat the declaration Deuteronomy 26:12-15 that they have removed the tithe and given it to the storehouse for the poor and the Levite that lives in their town
7th Year	<b>No Harvest and No Tithe</b> Crops are eaten in the field by everyone	Crops are eaten in the field by everyone, No Harvest and No Tithe

# Living in the Land of Promise

**The First Tithe (Ma'aser rishon) (Bemidbar 18:21)** was known as the Levitical tithe that would support the Priests & Levites and it would remain in all the Levitical Cities.

**The second Tithe (ma'aser sheni)** was only that of Agricultural produce such as Wheat, Barley, grapes as in wine, figs, pomegranates, olives as in olive oil & dates.

This Tithe was only to be used for the **celebration of Convocations** in the Sanctuary. Unlike the first tithe, along with the Levite, the other Israelites, their family members, and servants, **ALL ATE** portions of this tithe. Also, this tithe was an integral part of **REJOICING** and celebration in the presence of the **YHWH**. It is distinctly different from the first tithe.

**The Third Tithe (ma'aser ani):** was a welfare tithe that was offered every 3rd & 6<sup>th</sup> year & this tithe remained in the city of origin for the poor. **Yahweh** commanded Yisrael to care for the needy; it was not an option! In addition to the Levite, it included all others who had no inheritance. YHWH made it the responsibility of the religious leaders to take care of the needy. Once again, one requirement for receiving from the tithe was lack of land inheritance in Yisrael. We read this truth coming through the letter of **Shaul** [Paul] to the Galatians in:

**Galut'yah (Galatians) 2:10 Kepha [Peter] & Yahuchanan [John] desired only that we should remember the poor, the very thing which I also was eager to do.**

### Scriptural Tithes:

Therefore, based on Scripture we can say that the total Tithe represented is **14.3 %** of the increase according to the chart which reveals that in the "**Shemitta**" year the Sabbatical year being the seventh year, no tithes were collected, and the land rested. We must also remember that the nation of Yisrael was under YHWH, administered by the Priests & Levites as the form of government called **the Sanhedrin**.

In giving the tithe to the poor and needy, the Yisraelite was demonstrating his commitment to keep **ALL** of the Torah (**the law**).

Like the rest of the Torah, tithing was a complete package with three inseparable parts which cannot be divorced from the context of the entire Mosaic Law. I will concede however that National Government taxes are presumably associated with the secondary or third tithe.

It was also only when Yisrael desired a King in **1 Shemu'el (Sam) 8:14-17** that the burden of taxation by King Rehab'am finally led to the division of the Kingdom between Yahudah & Yisrael (**Melekim Aleph- 1 Kings 12**)

## Taxes in Yeshua's Day

**10% EMPIRE tax: a spoils-of-war tax to Rome;**

**10%+ PROVINCE tax: King Herod's tax: (1 Sam. 8:14-17)**

**10%: RELIGIOUS: food tithes; (Numbers. 18:20-26)**

**10%: FESTIVALS: food tithe, (Deut. 12:6-7; 14:22-23)**

**Welfare TITHE 3.33% (10% every third & sixth year): Deut. 14:28-29; 26:12-13**

**PLUS: road taxes; bridge taxes; temple shekel; free-will offerings; and many other religious and royal taxes**

**TOTAL: 40% BARE MINIMUM TOTAL TAXATION**

In Yeshua's day, taxation would look like this:

10% EMPIRE tax: a spoils-of-war tax to Rome;

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10%: FESTIVAL tithe: food tithe, (Deut. 12:6-7; 14:22-23)

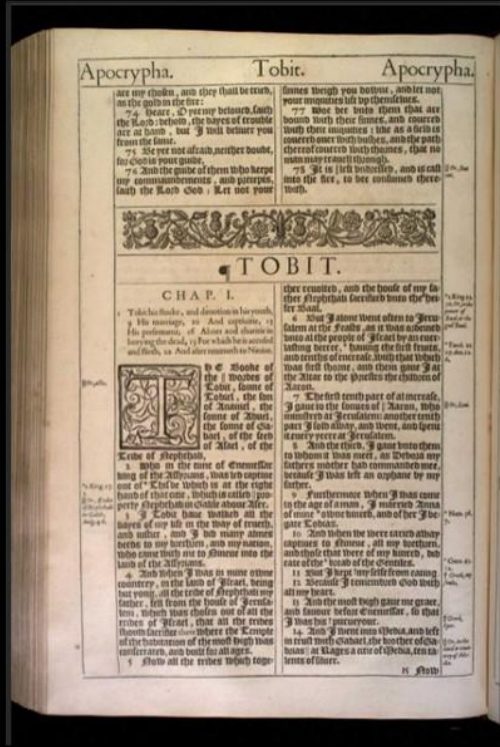
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**TOTAL:** 40% BARE MINIMUM TOTAL TAXATION

From the book of Tobit one of the books of the Apocrypha we also read this for clarification in:

# From Nineveh to Yerushalayim

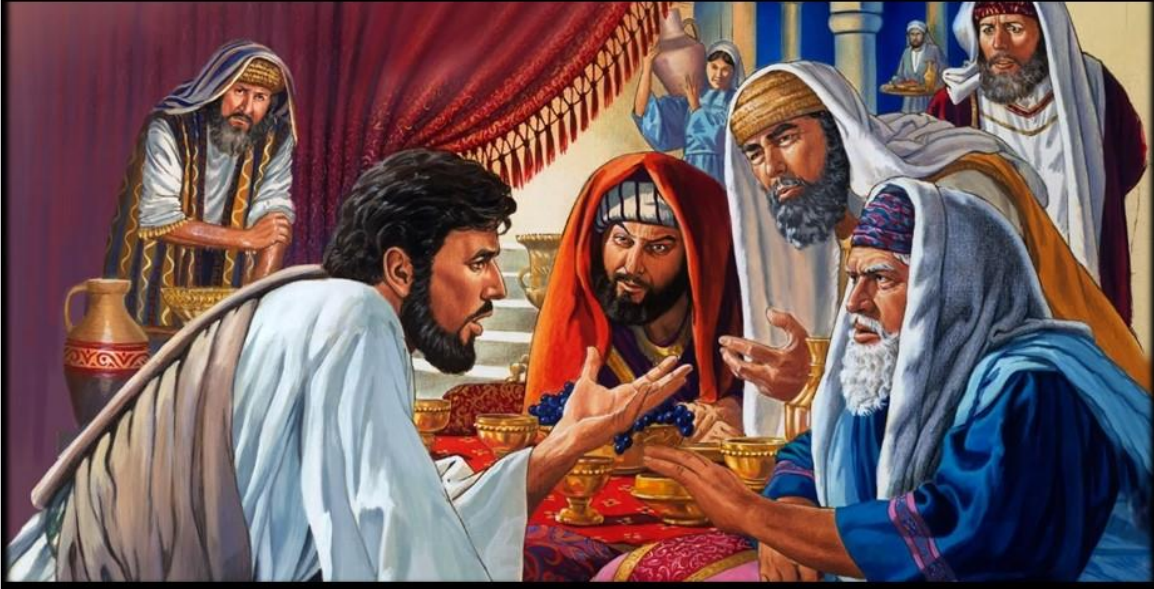


**Tovyah (Tobit) 1:6-8** At the festivals I was the only one to make the frequent Journey to Yerushalayim prescribed for all Yisrael as an eternal commandment. I used to hurry off to Yerushalayim with the first fruits of crops and herbs, the tithes of the cattle and the first shearings of the sheep;

**Tovyah (Tobit) 1:6-8** At the festivals I was the only one to make the frequent Journey to Yerushalayim prescribed for all Yisrael as an eternal commandment. I used to hurry off to Yerushalayim with the first fruits of crops and herbs, the tithes of the cattle and the first shearings of the sheep; and I gave them to the priests of Aaron's line for the altar, **7** and the tithe of wine, corn, olive oil, pomegranates and other fruits to the Levites ministering in Yerushalayim. The second tithe I converted into money and I went and spent the proceeds each year in Yerushalayim; **8** Every third year when I brought the tithe and gave it to those to whom it was my duty, as Deborah my Father's mother had commanded me for my father had died leaving me an orphan.

We see from this reading that though Tobit of the tribe of Naphtali had been carried off into the land of the Assyrians to Nineveh he made every effort to fulfil the commands as given by YHWH through Mosheh in the Torah. We also must remember that **Yeshua** however gives a great rebuke to the leaders of the people in this:

**MattithYahu (Matthew) 23:23** "Woe to you, scribes and Pharisees, hypocrites! For you pay tithe of mint and anise and cumin and have neglected the weightier matters of the law: justice and mercy and faith. These you ought to have done, without leaving the others undone.



**MattithYahu (Matthew) 23:23** "Woe to you, scribes and Pharisees, hypocrites! For you pay tithe of mint and anise and cumin and have neglected the weightier matters of the law: justice and mercy and faith. These you ought to have done, without leaving the others undone.

This reading speaks of tithing and these Pharisees were so meticulous that they would even count for example the anise seeds to determine the Tithe, but they neglected matters such as justice, mercy & faith the very underpinning principles of the Torah. They were satisfied with the externals which made them look good but wilfully resisted the spiritual meaning of the Torah (Law).

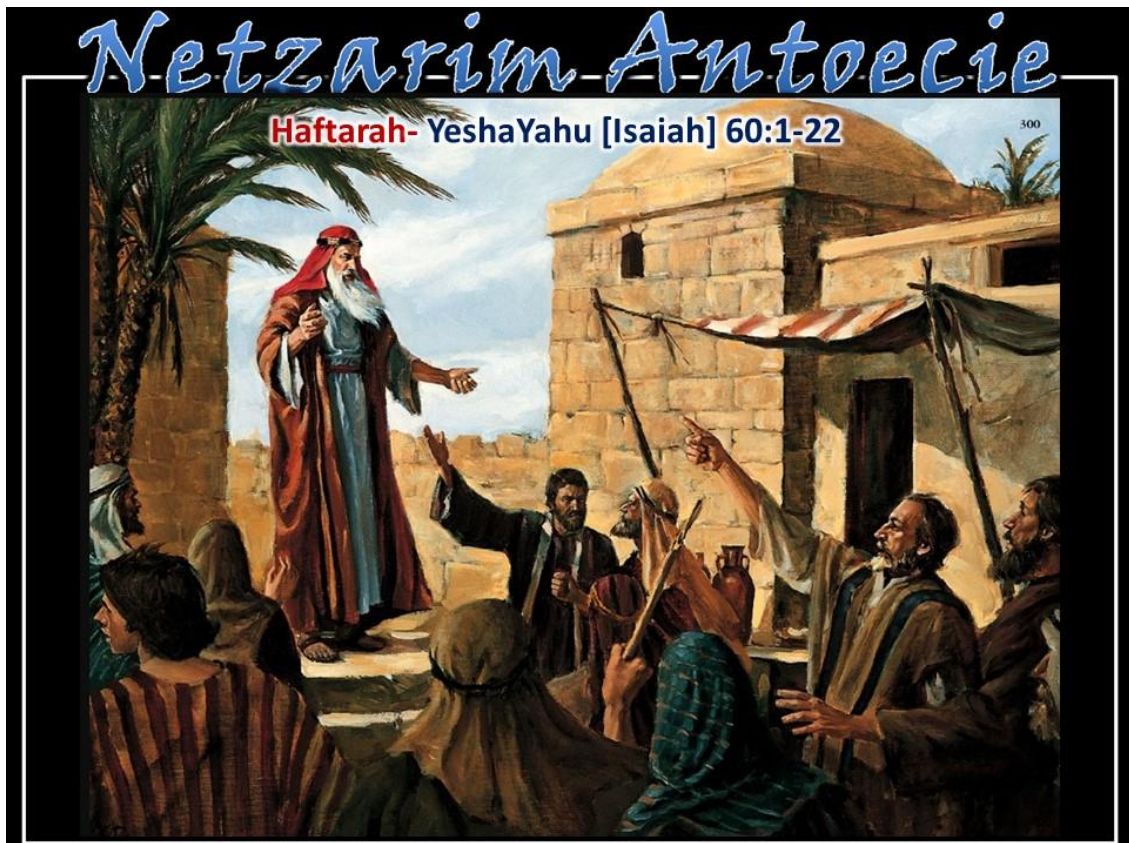
The real challenge comes when we do obey Torah but fail in the weightier areas like Justice, mercy, forgiveness & faith which manifests when pride rules. May we never lose sight of the weightier elements of the Torah while still considering the smaller matters still while always remaining humble.

It is therefore our burden as those in the Kingdom to place great significance on providing for the needs of the Kingdom & to the poor if we indeed believe in the faithfulness of YHWH & his perfect Government overall. May we never forget those who work through many dangers to bring the truth of the Word to the world. For this truth to truly become inspirational I would encourage us all to read books like Jesus Freaks, Foxes Book of Martyrs & The Witnesses. **Amein!**

**End of the Torah Portion!**



Haftarah: YeshaYahu [Isaiah] 60:1-22



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The Esteem Has Risen Upon Zion

**Yeshayahu [Isaiah] 60:** 1 "Arise, shine, for your light has come! And the esteem of יהוה has risen upon you. 2 "For look, darkness covers the earth and thick darkness the peoples. But יהוה arises over you and His esteem is seen upon you. 3 "And the gentiles shall come to your light, and sovereigns to the brightness of your rising. 4 "Lift up your eyes all around and see: all of them have gathered, they have come to you; your sons come from afar and your daughters are supported on the side. 5 "Then you shall see and be bright and your heart shall throb and swell, for the wealth of the sea is turned to you, the riches of the gentiles come to you. 6 "A stream of camels cover your land, the dromedaries [Arabian Camels] of Midyan and Ĕphah; all those from Sheḅa come, bearing gold and incense and proclaiming the praises of יהוה. 7 "All the flocks of Qēḏar are gathered to you, the rams of Neḅayoth serve you; they come up for acceptance on My altar and I embellish [enhance] My esteemed House. 8 "Who are these who fly like a cloud and like doves to their windows? 9 "Because the coastlands wait for Me and the ships of Tarshish first, to bring your sons from afar, their silver and their gold with them, to the Name of יהוה your Elohim and to the Set-apart One of Yisra'el, because He has adorned you.

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## The Excellence of the Esteemed City

10 "And the sons of foreigners shall build your walls and their sovereigns serve you. For in My wrath, I have smitten you, but in My delight, I shall have compassion on you. 11 "And your gates shall be open continually, they are not shut day or night, to bring to you the wealth of the gentiles and their sovereigns in procession. 12 "For the nation and the reign that do not serve you shall perish, and those gentiles shall be utterly laid waste. 13 "The esteem of Lebanon shall come to you, cypress, pine and the box tree together, to beautify the place of My Sanctuary. And I shall make the place of My feet magnificent. 14 "And the sons of those who afflicted you come bowing to you and all those who despised you shall bow themselves at the soles of your feet. And they shall call you: City of יהוה, Tsiyon of the Set-apart One of Yisra'el. 15 "Instead of you being forsaken and hated, so that no one passes through you, I shall make you an everlasting excellence, a joy of many generations. 16 "And you shall drink dry the milk of the gentiles and shall milk the breast of sovereigns. And you shall know that I, יהוה, your Saviour and your Redeemer, am the Elohim of Ya'aqob. 17 "Instead of bronze I bring gold and instead of iron I bring silver and bronze instead of wood and iron instead of stones. And I shall make your officers peace and your magistrates' righteousness.

# Netzarim Antoecie

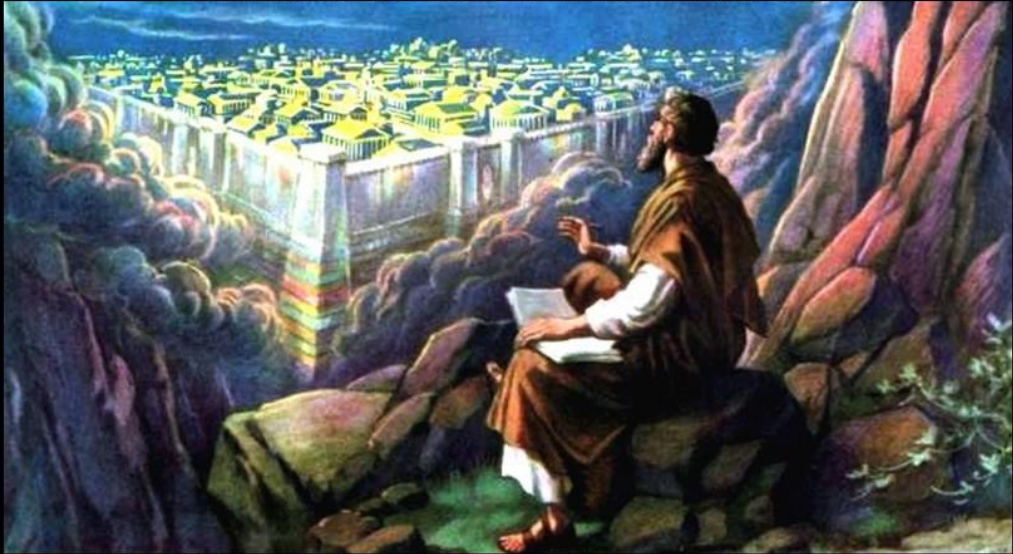
NAZARENES OF AUSTRALIA

## Yahweh your Everlasting Light

18 "Violence shall no longer be heard in your land, neither wasting nor ruin within your borders. And you shall call your walls Deliverance and your gates Praise. 19 "No longer is the sun your light by day, nor does the moon give light to you for brightness, but יהוה shall be to you an everlasting light and your Elohim your comeliness. 20 "No longer does your sun go down, nor your moon withdraw itself, for יהוה shall be your everlasting light and the days of your mourning shall be ended. 21 "And your people, all of them righteous, shall inherit the earth forever – a branch of My planting, a work of My hands, to be adorned. 22 "The little shall become a thousand and the small one a strong nation. I, יהוה, shall hasten it in its time. "

This is the 6<sup>th</sup> **Haftah** of consolation that leads up to Yom Teruah [the Feast of Trumpets] or what the Jews of today call Rosh Hashanah the Head of the Year or mostly called the New Year in secular terms. In glowing terms **Yesha'Yahu** [Isaiah] **HaNavi** [the Prophet] recounts descriptions of what will unfold during the Redemption when the Messiah rules. Beginning with the resurrection of the dead and the ingathering of the exiles, continuing with the joy and abundance that the Yisraelite people will then experience, as well as the gifts that will be brought to Elohim from all the nations of the world. This expresses the **great esteem** of Yerushalayim during the Millennial Kingdom. It will be a great time of esteem for YHWH, for the Messiah, for Yerushalayim [Jerusalem] the city of Elohim & the land of Yisrael. The prophet also reveals the final state of the world when YHWH himself will be the light of the world with no need of the sun for light as described again in the final book of Scripture speaking of the New Yerushalayim [Jerusalem] coming down to earth in:

**Netzarin Antoecie**  
**NAZARENES OF AUSTRALIA**



**Chazon [Revelation] 21:22** But I saw no temple in it [Yerushalayim], for YHWH Elohim Almighty and the Lamb are its temple. **23** The city had no need of the sun or of the moon to shine in it, for the glory of Elohim illuminated it. The Lamb is its light. **24** And the nations of those who are saved shall walk in its light, and the kings of the earth bring their glory and honour into it.

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# Netzarim - Antoecie

NAZARENES OF AUSTRALIA

**Netzarim Ketuvim- Maasey Ha Sheliychiyim [Acts] 24:10-21**



# Netzarim - Antoecie

NAZARENES OF AUSTRALIA

**Shaul Delivered to Rome After the Shipwreck**

**Ma'asey Ha Shilichiyim 28:16** And when we came to Rome, the captain delivered the prisoners to the captain of the guard, but Sha'ul was allowed to stay by himself with the soldier guarding him. **17** And it came to be after three days that Sha'ul called the leaders of the Yahudim together. And when they had come together, he said to them, "Men, brothers, though I have done none at all against our people or the practices of our fathers, I was delivered as a prisoner from Yerushalayim into the hands of the Romans, **18** who, when they had examined me, intended to let me go, because there was no cause for putting me to death. **19** "But the Yahudim spoke against it and I was compelled to appeal to Caesar, not that I had any accusation against my nation. **20** "This therefore is the reason I called for you, to see you and speak with you. It is because of the expectation of Yisra'el that I am bound with this chain." **21** And they said to him, "We neither received letters from Yahudah concerning you, nor have any of the brothers who came reported or spoken whatever wicked about you. **22** "And we think it right to hear from you what you think, for indeed, concerning this sect, we know that it is spoken against everywhere."

# Netzarim-Antoecie

NAZARENES OF AUSTRALIA

## Shaul Teaches the Good News of Yeshua

23 And having appointed him a day, many came to him where he was staying, to whom he was explaining, earnestly witnessing about the reign of Elohim and persuading them concerning יהושע [Yeshua/Yahusha] from both the Torah of Mosheh and the Prophets, from morning until evening. 24 And some indeed were persuaded by what was said, but some believed not. 25 And disagreeing with one another, they began to leave, after Sha'ul [Paul] had spoken one word, "The Set-apart Spirit rightly spoke through Yeshayahu [Isaiah] the prophet to our fathers, 26 saying, 'Go to this people and say, "Hearing you shall hear but by no means understand and seeing you shall see but by no means perceive, 27 for the heart of this people has become fat and with their ears they heard heavily and they have closed their eyes, lest they should see with their eyes and hear with their ears and understand with their heart and turn back and I should heal them." ' 28 "Therefore let it be known to you that the deliverance of Elohim has been sent to the gentiles and they shall hear!" 29 And when he had said these words, the Yahudim [Jews] went away and had a great dispute among themselves. 30 And Sha'ul stayed two entire years in his own rented house and was receiving all who came to him, 31 proclaiming the reign of Elohim and teaching about the Master יהושע [Yeshua/Yahusha] Messiah with all boldness, unhindered.

Shaul [Paul] in his defence makes it abundantly clear that he had been faithful to all things written in the Torah & the prophets [the Naviim] even bringing the offerings & alms to Yerushalayim & purified himself in the Beyth Ha Mikdash [the Temple] according to the customs of Torah. This same defence is repeated to the leaders of the Yahudim [the Jews] in Acts 28:17-31 revealing Shaul's faithfulness to the Torah in all aspects refuting the claims against him by the religious leaders of his day and even today.

Like the poor that will always be with us, there will always be people who hear, but never listen and there will always be people who watch but never see. Don't be discouraged, not one inch, because one day the truth that you are currently proclaiming will be a shining reality.

May we never lose sight of the great truth we have found, to the praise of our Master Yeshua & YHWH our loving compassionate & great Elohim.

**Amein! Shavua Tov Aleykhem [A Good Week Unto You]**