

## Parashat Tetzaveh- the Garment makes the Man

**Netzarim Antoecie**  
NAZARENES OF AUSTRALIA

# Parashat Tetzaveh



**Shemoth [Exodus]  
27:20-30:10**

**Shemoth 28:1-43**

### The Garment makes the Man

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### The Sacred Garments of Aharon & His Sons

**Shemoth [Exodus] 28: 1** "And you, bring near Aharon your brother and his sons with him, from among the children of Yisra'el, for serving as priest to Me: Aharon, Naḡaḡ and Aḡihu, El'azar and Ithamar, the sons of Aharon. **2** "And you shall make holy garments for Aharon your brother, for esteem and for beauty. **3** "And you, speak to all the wise of heart, whom I have filled with a spirit of wisdom, and they shall make the garments of Aharon, to consecrate him, for him to serve as priest to Me. **4** "And these are the garments which they make: a breastplate, a shoulder garment, a robe, an embroidered long tunic, a turban and a sash. And they shall make holy garments for Aharon your brother and his sons, for him to minister as priest to Me. **5** "And they shall take the gold and the blue and the purple and the scarlet material and the fine linen, **6** and shall make the shoulder garment of gold, of blue and purple and scarlet material and fine woven linen, the work of a skilled workman. **7** "It is to have two shoulder pieces joined at its two edges and so it is joined together. **8** "And the embroidered band of the shoulder garment, which is on it, is of the same workmanship, made of gold, of blue and purple and double-dipped crimson material and fine woven linen. **9** "And you shall take two shoham [onyx] stones and engrave on them the names of the sons of Yisra'el, **10** six of their names on one stone and the remaining six names on the other stone, according to their birth.

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## The Mercy Seat & the Show Table Detailed

11 "With the work of an engraver in stone, like the engravings of a seal, engrave the two stones with the names of the sons of Yisra'el. Set them in settings of gold. 12 "And you shall put the two stones on the shoulder pieces of the shoulder garment as stones of remembrance for the sons of Yisra'el. And Aharon shall bear their names before יהוה on his two shoulders, for a remembrance. 13 "And you shall make settings of gold, 14 and two chains of clean gold like braided cords and fasten the braided chains to the settings. 15 "And you shall make a breastplate of judgement, a work of a skilled workman, like the work of the shoulder garment. Make it of gold, of blue and purple and double-dipped crimson material and fine woven linen. 16 "It is square, doubled, a span its length and a span its width. 17 "And you shall put settings of stones in it, four rows of stones: The first row is a ruby, a topaz and an emerald; 18 and the second row is a turquoise, a sapphire and a diamond; 19 and the third row is a jacinth, an agate and an amethyst; 20 and the fourth row is a beryl and a shoham [onyx] and a jasper. They are set in gold settings. 21 "And the stones are according to the names of the sons of Yisra'el, twelve according to their names, like the engravings of a seal, each one with its own name, for the twelve tribes. 22 "And you shall make braided chains of corded work for the breastplate at the end, of clean gold. 23 "And you shall make two rings of gold for the breastplate and shall put the two rings on the two ends of the breastplate. 24 "And you shall put the two cords of gold in the two rings which are on the ends of the breastplate,

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## The Exquisiteness of the Priestly Garments

25 and the other two ends of the two cords you fasten to the two settings and put them on the shoulder pieces of the shoulder garment in the front. 26 "And you shall make two rings of gold and shall put them on the two ends of the breastplate, on the edge of it, which is on the inner side of the shoulder garment. 27 "And you shall make two rings of gold and put them on the two shoulder pieces, underneath the shoulder garment, on the front of it, close to the seam above the embroidered band of the shoulder garment, 28 and they bind the breastplate by means of its rings to the rings of the shoulder garment, using a blue cord, so that it is above the embroidered band of the shoulder garment, so that the breastplate does not come loose from the shoulder garment. 29 "And Aharon shall bear the names of the sons of Yisra'el on the breastplate of right-ruling over his heart, when he goes into the holy place, for a remembrance before יהוה, continually. 30 "And into the breastplate of judgement you shall put the Urim and the Tummim and they shall be on the heart of Aharon when he goes in before יהוה. And Aharon shall bear the judgement of the children of Yisra'el on his heart before יהוה, continually. 31 "And you shall make the robe of the shoulder garment all of blue. 32 "And the opening for his head shall be in the middle of it, a woven binding all around its opening, like the opening in a coat of mail, so that it does not tear.

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33 "And on its hem you shall make pomegranates of blue and purple and scarlet material, all around its hem and bells of gold between them all around: 34 a golden bell and a pomegranate, a golden bell and a pomegranate, on the hem of the robe all around. 35 "And it shall be upon Aharon to attend in and its sound shall be heard when he goes into the set-apart place before יהוה and when he comes out, so that he does not die. 36 "And you shall make a plate of clean gold and engrave on it, like the engraving of a seal: SET-APARTNESS TO יהוה. 37 "And you shall put it on a blue cord, and it shall be on the turban – it is to be on the front of the turban. 38 "And it shall be on the forehead of Aharon and Aharon shall bear the guilt of the holy gifts which the children of Yisra'el consecrate in all their holy gifts. And it shall always be on his forehead, for acceptance for them before יהוה. 39 "And you shall weave the long shirt of fine linen and shall make the turban of fine linen and you shall make the sash of woven work. 40 "And make long tunics for Aharon's sons. And you shall make sashes for them, and you shall make turbans for them, for esteem and beauty. 41 "And you shall put them on Aharon your brother and on his sons with him and shall anoint them and shall ordain them and shall consecrate them and they shall serve as priests to Me. 42 "And make linen breeches for them, to cover their nakedness, reaching from the waist to the thighs. 43 "And they shall be on Aharon and on his sons when they come into the Tent of Appointment, or when they come near the altar to attend in holy Place, so that they do not bear guilt and die – a law forever to him and to his seed after him.

### Torah: Shemoth (Exodus) 27:20-30:10 [28:1-43]

This entire reading continues the ongoing instruction concerned with the **Mishkan** (the Tabernacle) but now we read in great detail the consecrating of Aaron & his sons & the Kadosh (Holy) Priestly garments they were to adorn themselves with. Therefore, our focus today will be on these garments & Aaron & his sons' consecrations.

Let us therefore indulge ourselves in all the relevant details of the portion we are studying:

#### The Details of our portion:

1. The menorah is commanded by YHWH to be lit daily with Aharon & his sons consecrated with the Priestly garments.
2. The Priestly Garments are clearly detailed.
3. Aharon & his sons are now immersed & clothed followed by an inaugural service.
4. The tamid [daily] sacrifices are detailed.
5. The priests are further commanded to burn incense on the incense altar twice daily.

## The Priestly Garments:

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## The Priestly Garments

The Kadosh (**sacred**) Garments worn by the Kohanim (**the Priests**) include:

1. The linen Tunic (**ketonet**).
2. The linen Turban (**mitznefet**).
3. The Sash (**avnet**).
4. The linen Breeches (**michnasayim**).

Additional Garments worn by the Kohen Ha Gadol (**the High Priest**):

1. The Breastplate (**chosen**).
2. The Apron (**ephod**).
3. The Robe (**me'il**).
4. The Head plate with the name YHWH (**tzitz**).

*Shemoth (Exodus) 28:2 And you shall make set-apart (Sacred) garments for Aaron your brother for esteem and for exquisiteness (beauty).*

The Kadosh [**Sacred**] Garments worn by the Kohanim [**the Priests**] include:

1. The Linen Tunic [**ketonet**].
2. The Linen Turban [**mitznefet**].
3. The Sash [**avnet**].
4. The Linen Breeches [**michnasayim**]

Additional Garments worn by the Kohen Ha Gadol [**the High Priest**] include:

1. The Breastplate [**Chosen**].
2. the Apron [**ephod**].
3. The Robe [**me'il**].
4. The Head Plate with the name YHWH [**Tzitz**].

Therefore, our reading commences with this statement in:

**Shemoth (Exodus) 28:2** And you shall make set-apart [**sacred**] garments for Aaron your brother for esteem and for exquisiteness [**beauty**].


A Quote from the Yahudi [**the Jewish**] writing is especially pertinent at this time to reveal the special place these garments hold before YHWH the Elohim of all creation:

**The Talmud states, "While they are clothed in the priestly garments, they are clothed in the priesthood; but when they are not wearing the garments, the priesthood is not upon them" (BT Zevachim 17:B).**

Conducting the service without these garments would render the priests the same as those who are not descendants of Aaron - all of whom are unfit for service in the Hekal [the Temple].

Why does the Bible attach so much significance to these garments? Surely it was that their exquisiteness was such that they elevated the wearers - Aaron and all his descendants are then elevated - to the high levels of sanctity required from those who come to serve before YHWH in the holy place. What I hope we can grasp from the thought of these Kadosh [Holy] Garments is that by our faith in the work of our Messiah being perfect in righteousness we indeed also must be clothed in his Righteousness just as the Kohen [Priest] were by their Kadosh [Holy] garments. Without Yeshua's garment of Righteousness, we too are as defiled, sinful humankind. This is the theme in the Parable of the King & the Wedding Feast of his Son in **MatithYahu [Matthew] 22:1-14**. Understanding this will enhance our understanding of this Torah portion as well since we read this in:

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**The Parable of the Wedding Feast**

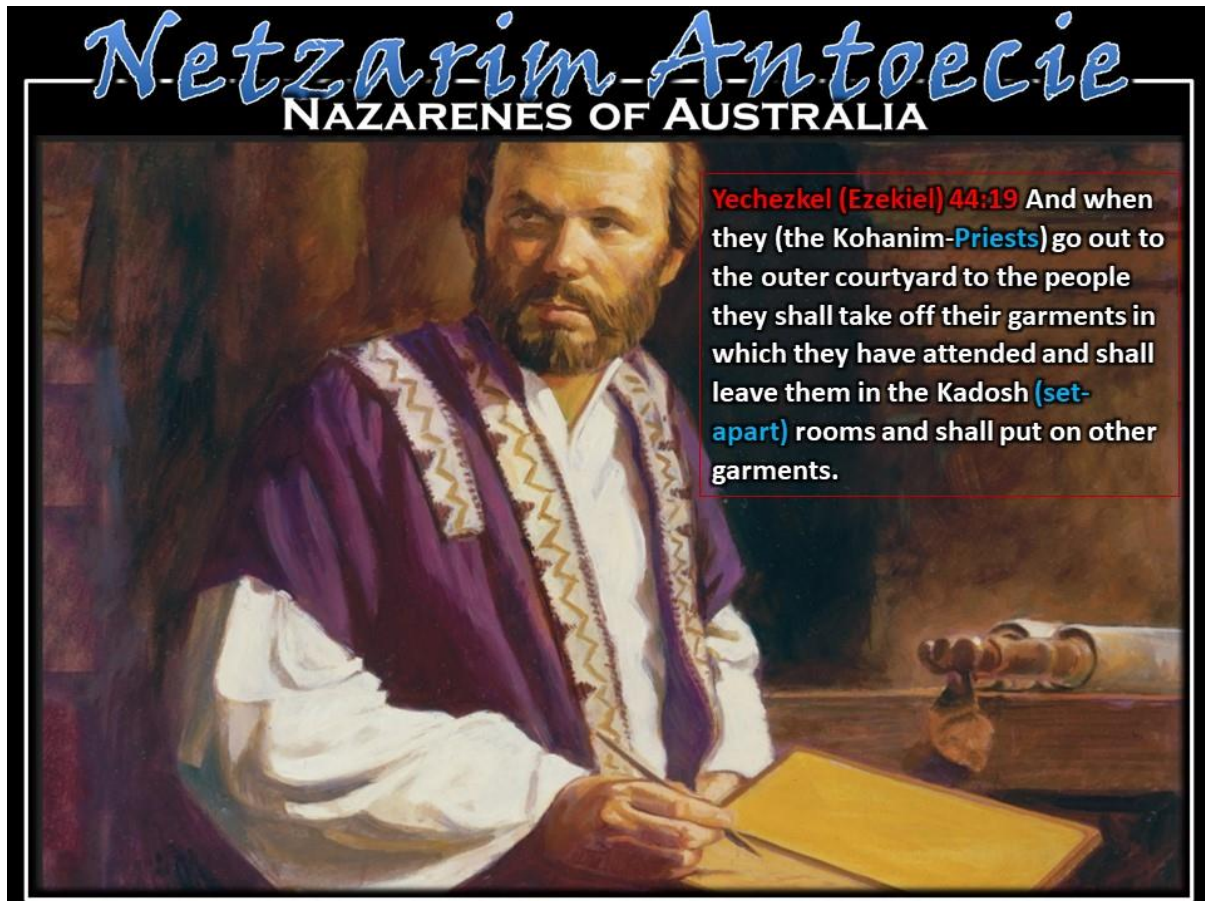


**MatithYahu [Matthew] 22:11** "But when the King came to see the guests, he saw a man there who did not have on a wedding garment. **12** So he said to him, "friend, how did you come in here without a wedding garment."

**MatithYahu [Matthew] 22:11** "But when the King came to see the guests, he saw a man there who did not have on a wedding garment. **12** So he said to him, "friend, how did you come in here without a wedding garment."

Therefore, the truth of this Parable [mashal] is that we must be clothed in Messiah's righteousness & not our own works to gain access to the Wedding Feast of the Lamb.

To further understand the truth of the **Kadosh** [Holy] garments of the Priests we find expressed by the Navi [the Prophet] these words in:



**Yechezkel [Ezekiel] 44:19** And when they the Kohanim- [Priests] go out to the outer Courtyard to the people they shall take off their garments in which they have attended and shall leave them in the Kadosh [set-apart/holy] rooms and shall put on other garments.

Since we discover that the Kohanim (**Priests**) had to remove their garments on leaving the **Beyth Ha Mikdash** (the Temple) we can now understand the incident with Shaul known commonly as Paul:

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## Sha'ul before the High Priest.



In this event we find that Sha'ul (Paul) did not recognize the **Kohen Ha Gadol** (the High Priest) **Chananyah [Anaias]** when he says this in:

**Ma'esah HaShilichiyim [Acts] 23:3** "Elohim shall strike you, you whitewashed wall! Are you sitting to judge me according to the Torah **[Law]**, and yet contrary to the Torah you order me to be struck? **4** Those who stood by said, "Would you revile the Kohen Ha Gadol **[the High Priest]** of Elohim? **5** And Sha'ul **[Paul]** said, "I did not know, brethren, that he was the High Priest; for it is written, "you shall not speak evil of the ruler of your people."

This whole incident therefore is explained because now we know that the Kohen Ha Gadol **[The High Priest]** was required to remove his garments on leaving the Holy place & wear other garments. This is why Shaul **[Paul]** did not recognize him.

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**The Kohen  
HaGadol  
[the High  
Priest]  
serving in  
the Mishkan**

I would now like to concentrate on a highly spiritual significance that we read in the text especially in the 2<sup>nd</sup> Aliyah being **Shemoth [Exodus] 28:13-30**. There was in fact a Priestly responsibility to intercede on behalf of all the tribes of Yisrael. The High Priest would symbolically carry on his shoulders the names of the tribes & therefore symbolically carry the guilt of the whole Nation of Yisrael because he became the intercessor. He would stand in the gap and fill up the breach & pray for Yisrael therefore he was the intermediary between YHWH & the people. The people of course were able to pray but YHWH had raised up a key man that was especially called to this function.



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## The Caves of Qumran & the Dead Sea Scrolls



Within the Caves of Qumran, the Dead Sea scrolls speak of a unique person calling him the Messiah of Aaron & this led Yisrael to consider the Messiah as two unique figures. One from the line of Aaron and a Messiah from the line of David. The High Priestly

function was then of extreme importance. Let us now consider the ramification of the High Priests Function. He bore on his shoulders the sin & the iniquity of Yisrael. This brings us to a passage concerning **Mosheh** in which he performed this function to prevent the destruction of all of Yisrael as retold through the words of the Psalmist:

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## Mosheh Intercedes



**Zehillim (Psalms)**

**106: 19-23**

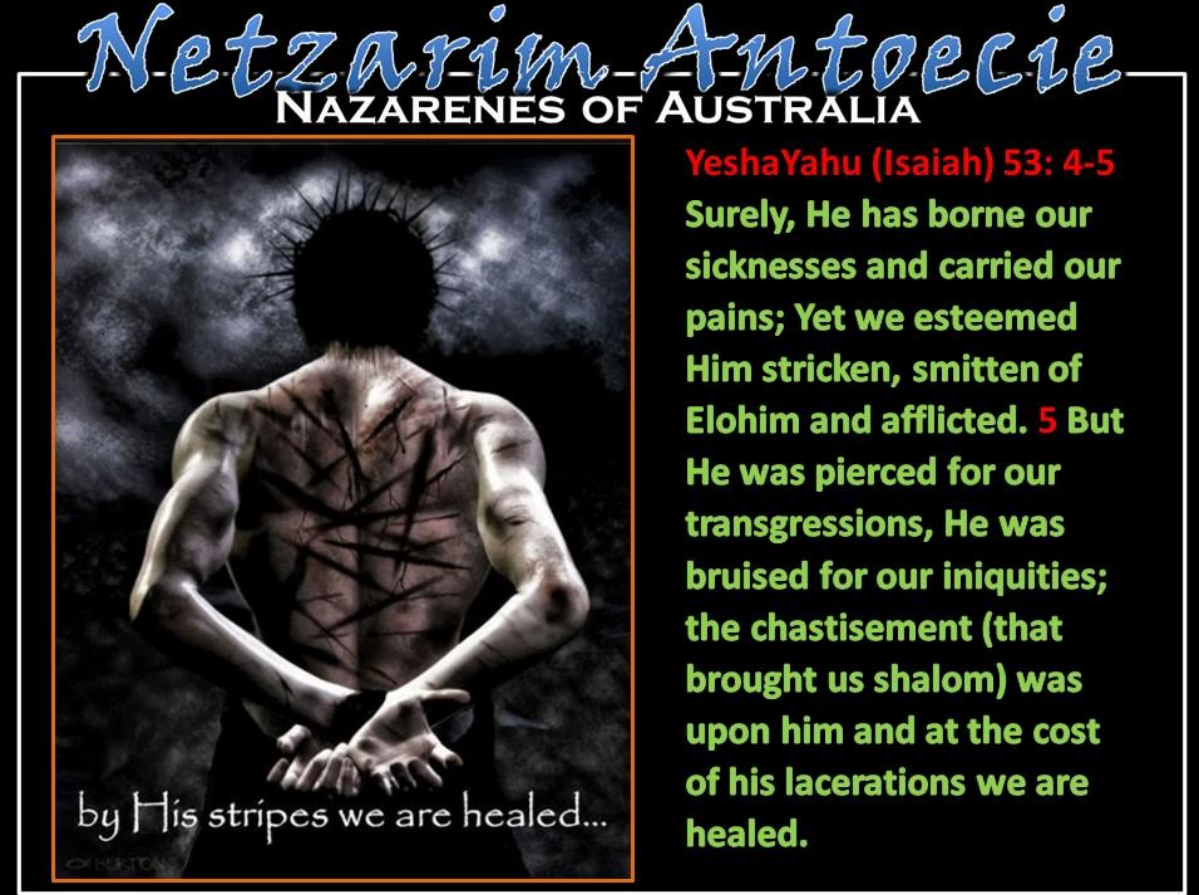
They made a calf in Horeb and worshiped the moulded image. **20** Thus they changed my esteem into the image of an ox that eats grass. **21** They forgot El their Saviour, who had done great things in Mitsrayim (Egypt),

**22** Wondrous works in the land of Ham, Awesome things by the Sea of Reeds. **23** Therefore He said that He would destroy them had not Mosheh His chosen one stood before Him in the breach, to turn away His wrath, from destroying them.

**Tehillim [Psalms] 106:19-23**

**19** They made a calf in Horeb and worshipped the moulded image. **20** Thus they changed my esteem into the image of an ox that eats grass. **21** They forgot El their Saviour, who had done great things in Mitsrayim [Egypt], **22** Wondrous works in the land of Cham, awesome things by the sea of reeds. **23** Therefore he said that He would destroy them had not Mosheh his chosen one stood before him in the breach, to turn away His wrath, from destroying them.

Now speaking of the righteous servant scripture speaks in very Priestly terms as this was the function of the **Kohen Ha Gadol (High Priest)** to take the sins of the people upon himself. In the following it is clearly shown as referring to the Righteous servant that makes many righteous by bearing their crookednesses:



**YeshaYahu (Isaiah) 53: 4-5**  
Surely, He has borne our sicknesses and carried our pains; Yet we esteemed Him stricken, smitten of Elohim and afflicted. **5** But He was pierced for our transgressions, He was bruised for our iniquities; the chastisement (that brought us shalom) was upon him and at the cost of his lacerations we are healed.

**YeshaYahu [Isaiah] 53:4** Surely, he has born our sicknesses & carried our pains; yet we esteemed him stricken, smitten of Elohim & afflicted.**5** But he was pierced for our transgressions, he was bruised for our iniquities; the chastisement that brought us peace [shalom] was upon him & at the cost of his lacerations we were healed.

We know this speaks of **Mashiach** [Messiah] who is the Priestly King, a Priest for ever in the Order of the similitude of **Melki Zedek (Melchizedek)** the Priest King from the Tribe of Yahudah [**Judah**] not Levi. He is therefore the **Kohen Ha Gadol** (the Great High Priest) performing the function according to this text that we have read as revealed to us in this Torah portion. May we never lose sight of the glorious truths found in many of the details

throughout the text of the Tanakh **[the Old Testament]** that point us clearly to the revelation of our Messiah who alone perfectly fulfils the functions of Priest & King to the Glory & esteem of our great Elohim.

**Haftarah Below!**



Haftarah: Yechezkel (Ezekiel) 44:10-27

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Haftarah: Yechezkel (Ezekiel) 43:10 -27



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## Holy Instructions To The Priesthood

**Yechezkel [Ezekiel] 44 : 15** "But the priests, the Lēvites, the sons of Tsadoq, who guarded the duty of My holy place when the children of Yisra'el went astray from Me, they shall draw near to Me to serve Me and shall stand before Me to bring to Me the fat and the blood," declares the Master יהוה. **16** "They shall enter My Sanctuary and they shall draw near to My table to serve Me and they shall guard My charge. **17** "And it shall be, when they enter the gates of the inner courtyard, that they put on linen garments and no wool shall come upon them while they attend within the gates of the inner courtyard or within the house. **18** "They shall have linen turbans on their heads and linen breeches on their loins, they shall not gird themselves with sweat. **19** "And when they go out to the outer courtyard, to the outer courtyard to the people, they shall take off their garments in which they have attended and shall leave them in the holy chambers and shall put on other garments. So that they shall not sanctify the people in their sacred garments. **20** "And their heads they shall not shave, nor shall they let their hair grow long – they shall keep their hair well trimmed. **21** "And no priest is to drink wine when he comes into the inner court. **22** "And they shall not take as wife a widow or a divorced woman but take maidens of the seed of the house of Yisra'el, or widows of priests.

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## Holy Instructions To The Priesthood

23 "And they are to teach My people the difference between the Holy [set-apart] and the profane and make them know what is unclean and clean. 24 "And they are to stand as judges in a dispute and judge it according to My right-rulings. And they are to guard My Torot [instructions] and My laws in all My appointed festivals and set-apart My Sabbaths. 25 "And they are not to defile themselves by coming near a dead man. Only for a father or mother, for a son or daughter, for a brother or unmarried sister they defile themselves. 26 "And after his cleansing, they count seven days for him, 27 and on the day that he comes into the inner court of the set-apart place to attend in the Holy place, he brings his sin offering," declares the Master יהוה.

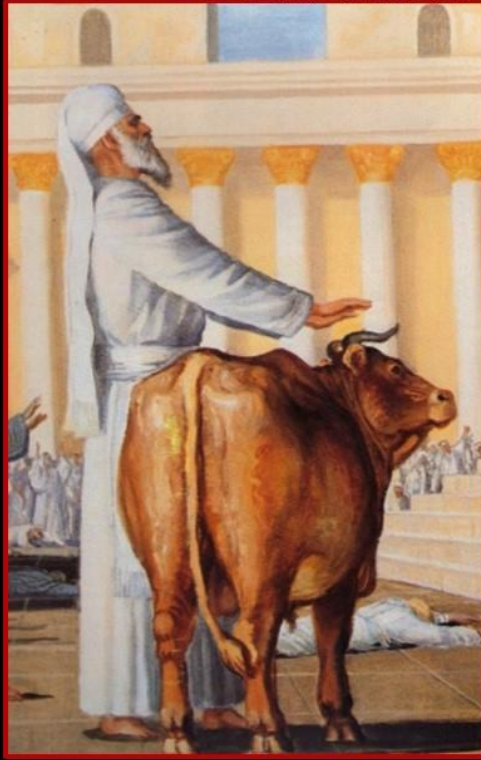
However, In the preceding chapters of **Yechezkel** (Ezekiel) we read of the departure of the **Shekinah** (the Glory of YHWH) from the Temple but here in the Millennial Temple there is a promise of the return of the Shekinah to dwell with **Mashiach** [Messiah] ruling. Therefore we read of instructions to the Priesthood who will still minister in the Temple under the Mashiach [Messiah].

This reading with all its details of a future Esteem is meant to encourage the people of Yisrael that YHUH will one day again dwell with his people and all the details are meant also to cause the people to do **Teshuvah** in Hebrew being a heartfelt return to YHUH in repentance.

In Hebrews we see a statement concerning the sacrifices:

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## Beyth Ha Mikdash [Temple] Sacrifices

**Ibrim (Hebrews) 10:4** For it is not possible that the blood of bulls and goats could take away sins.

**Ibrim (Hebrews) 10:8** "Slaughter & meal offerings & burnt offerings & offerings for sin You did not desire nor delight in, which are offered according to the Torah, 9 then He said, see, I come to do your desire, O Elohim." He takes away the first to establish the second.

**Ibrim (Hebrews) 10:4** For it is not possible that the blood of bulls and goats could take away sins.

So, what do both past and future sacrifices accomplish if they don't actually remove sin? One suggestion is that these sacrifices provide ritual cleansing of the priests, the sanctuary, and utensils. Only **Mashiach's** [Messiah's] sacrifice on the tree actually removes one's sin. This then suggests that animal sacrifices during the millennium will serve primarily to remove ceremonial uncleanness and prevent defilement from polluting the Beyth Ha Mikdash (the temple) envisioned by **Yechezkhel** (Ezekiel). Possibly this will be necessary because the glorious presence of Yahweh will once again be dwelling on earth in the midst of still unclean people. Since the **Shechinah** [the Divine Presence] will once again dwell among his people it appears necessary that **Mashiach** [Messiah] protect it through sacrifice.

. . . It should further be added that this sacrificial system will be a temporary one that recommences during the millennium with its partial population of unglorified sinful humanity. The sin offerings did not take away the sins of the people but were constant reminders of sin (**Heb 10:3**). So, it is suggested, in the future temple there will be sacrifices to teach people about sin, until such time as they are ready to accept the truth of Messiah but these will last only one thousand years after which no Temple will exist. (**Rev 21:22**). Even during the Millennium there will be sinful mortals. Could it be that the sacrifices temporarily atoned for sin, however the remembrance of sins remains much like a criminal who is sentenced but though he pays the penalty for his crime they still remain on his

record. It is only by the **blood of Yeshua** the better sacrifice that a better means of dealing with sin is established:

**Ibrim (Hebrews) 10:8** "Slaughter & meal offerings & burnt offerings & offerings for sin You did not desire nor delight in, which are offered according to the Torah, **9** then He said, see, I come to do your desire, O Elohim." He takes away the first to establish the second.

However, during the Messianic Kingdom there will be yet unconverted people whom the Kohen Ha Gadol (the High Priest) offers sacrifices for, as they did in Yisrael & for that matter in the **Beyth Ha Mikdash** (the Temple) especially on **Sukkot** (the Feast of Tabernacles) for the sins of the **Goyim** (the Nations) of the World.

The Mashiach [the Messiah] then came to establish a better sacrifice for those who are willing to receive it and for them no more sacrifice remains except concerns with cleansing etc for those Sacrifices look back to Yeshua's supremely superior perfect one-time sacrifice for their sin.

*Netzarim Ketuvim:* **Ivri'im (Hebrews) 13:7-17**





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### The Altar Outside The Gate

**Ivri'im [Hebrews] 13:7** Remember those leading you, who spoke the Word of Elohim to you. Consider the outcome of their way of life and imitate their belief. **8 יהושע** Yeshua [Yahusha] Messiah is the same yesterday and today and forever. **9** Do not be carried away by various and strange teachings. For it is good for the heart to be established by grace, not with rulings over foods which have not profited those who have been occupied with them. **10** For we have an altar from which those serving the Tent of Appointment have no authority to eat. **11** For the bodies of those beasts whose blood is brought into the Sanctuary by the high priest for sin, are burned outside the camp. **12** And so **יהושע** Yeshua [Yahusha] also suffered outside the gate, to sanctify the people with His own blood. **13** Let us, then, go to Him outside the camp, bearing His reproach. **14** For we have no lasting city here, but we seek the one coming. **15** Through Him then, let us continually offer up a slaughter offering of praise to Elohim, that is, the fruit of our lips, giving thanks to His Name. **16** And do not forget to do good and to share, for with such slaughter offerings Elohim is well pleased. **17** Obey those leading you and be subject to them, for they watch for your lives, as having to give account. Let them do so with joy and not groaning, for that would be of no advantage to you.

In the Time of the Master **YeShua**, there was an arched bridge called the "Bridge of the **Parah Adamah** (Red Heifer) that led from the Golden Eastern Gate across the Wadi Kidron up to the third Altar onto the summit of the Mount of Olives. This causeway was called "the descent of the Mount of the Olives (**Luke 19:37**)."

There is no doubt that Yeshua was led, like the Red Heifer, from the Temple through the Eastern gate, across the Kidron Bridge and up the ascent of the Mount of Olives to the summit.

It is a special place outside the camp where specific sin sacrifices that were not to be consumed by the Priest were taken to be totally burned and ashes poured out. The place outside the camp was where the Jews executed criminals (blasphemers -- which Yeshua was judged to be by the illegal council of Caiaphas)."

The Camp of Israel's limits had been set by the **Bet Din** [house of Judgement] as being an imaginary circle around the Sanctuary with a radius of 2000 cubits (**Roshanah 2:5; Sanhedrin 1:5 and Shebuoth 2:2**). The Mt of Olives equates to outside this radius.

**Vayiqra (Leviticus) 24:14** "Take **OUTSIDE THE CAMP** him who has cursed; then let all who heard him lay their hands on his head and let all the congregation stone him.

Just as Yeshua was wrongfully regarded as impure and suffered disgrace outside the camp by being executed as a criminal on the tree, we will experience the pain of exclusion, but we must stand with him and not seek respect or inclusion on any terms except **YHWHs**. Also,

since Yeshua was a sin offering non-believers are not permitted to partake of him unless they put their faith & trust in him.

**Tehillim: Mizmor [Psalm] 22:11-25**

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**Tehillim:**  
**Mizmor**  
**[Psalm]**  
**22: 1-25**

**The  
Suffering &  
Praise Of  
Messiah**

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## The Suffering & Praise Of Messiah

**Mizmor [Psalm] 22:1** My Ĕl, My Ĕl, why have You forsaken Me – Far from saving Me, far from the words of My groaning? **2** O My Elohim, I call by day, but You do not answer; And by night, but I find no rest. **3** Yet You are holy, Enthroned on the praises of Yisra'el. **4** Our fathers trusted in You; They trusted, and You delivered them. **5** They cried to You and were delivered; They trusted in You and were not ashamed. **6** But I am a worm and no man; A reproach of men and despised by the people. **7** All those who see Me, mock Me; They shoot out the lip, they shake the head, saying, **8** "He trusted in יהוה, let Him rescue Him; Let Him deliver Him, seeing He has delighted in Him!" **9** For You are the One who took Me out of the womb; Causing Me to trust while on My mother's breasts. **10** I was cast upon You from birth. From My mother's belly You have been My Ĕl.

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## The Suffering & Praise Of Messiah

**11** Do not be far from Me, For distress is near; For there is none to help. **12** Many bulls have surrounded Me; Strong ones of Bashan have encircled Me. **13** They have opened their mouths against Me, As a raging and roaring lion. **14** I have been poured out like water, And all My bones have been spread apart; My heart has become like wax; It has melted in the midst of My inward parts.

**15** My strength is dried like a potsherd, And My tongue is cleaving to My jaws; And to the dust of death, You are appointing Me. **16** For dogs have surrounded Me; A crowd of evil ones have encircled Me, Piercing My hands and My feet; **17** I count all My bones. They look, they stare at Me. **18** They divide My garments among them, And for My raiment they cast lots. **19** But You, O HWHY, do not be far off; O My Strength, hasten to help Me! **20** Deliver My life from the sword, My only life from the power of the dog.

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NAZARENES OF AUSTRALIA

## The Suffering & Praise Of Messiah

**21** Save Me from the mouth of the lion, And from the horns of the wild beasts! You have answered Me. **22** I make known Your Name to My brothers; In the midst of the assembly, I praise You. **23** You who fear יהוה, praise Him! All you seed of Ya'aqob, esteem Him, And fear Him, all you seed of Yisra'el! **24** For He has not despised Nor hated the affliction of the afflicted; Or has He hidden His face from Him; But when He cried to Him, He heard. **25** My praise shall be of You in the great assembly;

This Mizmor [Psalm] of David was applied initially to David but the early Assembly saw it as speaking of Messiah that came from the loins of David. This Psalm speaks of the anguish & vitality that had left the one suffering since we know the last words of our Messiah as found in:

**Mark 15:34** My El, My El why have you forsaken Me.

Much of the inferences like they pierced my hands & feet, divided My garments & cast lots describe the details of the crucifixion yet in all this the psalmist cannot contain himself and must testify loudly in the great Assembly of the great mercies of the wonderful Elohim and so Yeshua with his last words said this in:

**Luke 23:46** "Father, into your hands I commit My Spirit!"

"It was for the joy that was set before Him that He endured all this" knowing that through His great sacrifice we too would be redeemed to the praise of our Heavenly Father.

**Halleluyah!**