

Parashat Shemoth-The Deliverer Comes

Parashat Shemoth (Exodus) 1:1- 6:1 [1st & 2nd Aliyah Shemoth (Exodus) 1:1- 2:10]



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The Pharaoh Sets Slave-Masters Over The Yisraelites

Shemoth [Exodus] 1: 1-14 And these are the names of the children of Yisra'el who came to Mitsrayim [Egypt] with Ya'aqob, each one with his household: **2** Re'uḇēn, Shim'on, Lēvi and Yahudāh; **3** Yissaskār, Zebulun and Binyamin; **4** Dan and Naphtali, Gaḏ and Ashēr. **5** And all those who were descendants of Ya'aqob were seventy beings, as Yosēph was already in Mitsrayim. **6** And Yosēph died and all his brothers and all that generation. **7** And the children of Yisra'el bore fruit and increased very much, multiplied and became very strong and the land was filled with them. **8** Then a new sovereign arose over Mitsrayim, who did not know Yosēph, **9** and he said to his people, "See, the people of the children of Yisra'el are more and stronger than we, **10** come, let us act wisely towards them, lest they increase and it shall be when fighting befalls us, that they shall join our enemies and fight against us and shall go up out of the land." **11** So they set slave-masters over them to afflict them with their burdens and they built for Pharaoh supply cities, Pithom and Ra'amses. **12** But the more they afflicted them, the more they increased and spread out and so they were in dread of the children of Yisra'el. **13** And the Mitsrites [Egyptians] compelled the children of Yisra'el to serve with harshness, **14** and they made their lives bitter with hard labour, in mortar and in bricks and in all kinds of labour in the field, all their work which they made them do was with harshness.

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The Midwives Fear Elohim

15 Then the sovereign of Mitsrayim [Egypt] spoke to the Hebrew midwives, of whom the name of one was Shiprah and the name of the other Pu'ah, **16** and he said, "When you deliver the Hebrew women and see them on the birthstools, if it is a son, then you shall put him to death, but if it is a daughter, then she shall live." **17** But the midwives feared Elohim and did not do as the sovereign of Mitsrayim commanded them and kept the male children alive. **18** So the sovereign of Mitsrayim called for the midwives and said to them, "Why have you done this and kept the male children alive?" **19** And the midwives said to Pharaoh, "Because the Hebrew women are not like the Mitsrite [Egyptian] women. For they are lively and give birth before the midwives come to them." **20** So Elohim was good to the midwives and the people increased and became very numerous. **21** And it came to be, because the midwives feared Elohim, that He provided households for them. **22** And Pharaoh commanded all his people, saying, "Throw every son who is born into the river and keep alive every daughter."

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Mosheh Becomes The Son Of Pharaoh's Daughter

Shemoth [Exodus] 2: 1 And a man of the house of Lēvi went and married a daughter of Lēvi. **2** And the woman conceived and bore a son. And she saw that he was a lovely child, and she hid him three moons. **3** And when she could conceal him no longer, she took an ark of papyrus for him and coated it with tar and pitch and put the child in it and laid it in the reeds by the bank of the river. **4** And his sister stood at a distance, to know what would be done to him. **5** And the daughter of Pharaoh came down to bathe herself at the river and her young maidens were walking by the riverside. And when she saw the ark among the reeds, she sent her maid to take it, **6** and opened it and saw the child and see, the baby wept. So, she had compassion on him and said, "This is one of the children of the Hebrews." **7** And his sister said to Pharaoh's daughter, "Shall I go and call a nurse for you from the Hebrew women to nurse the child for you?" **8** And Pharaoh's daughter said to her, "Go." And the girl went and called the child's mother. **9** And Pharaoh's daughter said to her, "Take this child away and nurse him for me, then I shall pay your wages." So, the woman took the child and nursed him. **10** And the child grew, and she brought him to Pharaoh's daughter, and he became her son. And she called his name Mosheh, saying, "Because I have drawn him out of the water."

Introduction: We have just concluded the book of **Bereshiyth (Genesis)** which completes the great saga of Yoseph with him being placed in a coffin & buried in Mitsrayim but not taken to the promised land where the Fathers were buried. By his burial site remaining in **Mitsrayim** (Egypt) there was always a constant reminder to the Yisraelites that through Yoseph YHWH had promised to take his people out of the land of their Sojourn. In the days of Yoseph the life of Yisrael living in **Goshen** were glorious and they were a highly favoured people. However, as we venture into the Book of **Shemoth** (Exodus) that position is about to change so we find that Yoseph & his promise, plus his charge that the people take his bones out of Mitsrayim (Egypt) plays a major role in keeping Yisrael looking to YHWH for their redemption.

The Events within our Portion:

In this Parashat numerous things take place:

1. the killing of all newborn males,



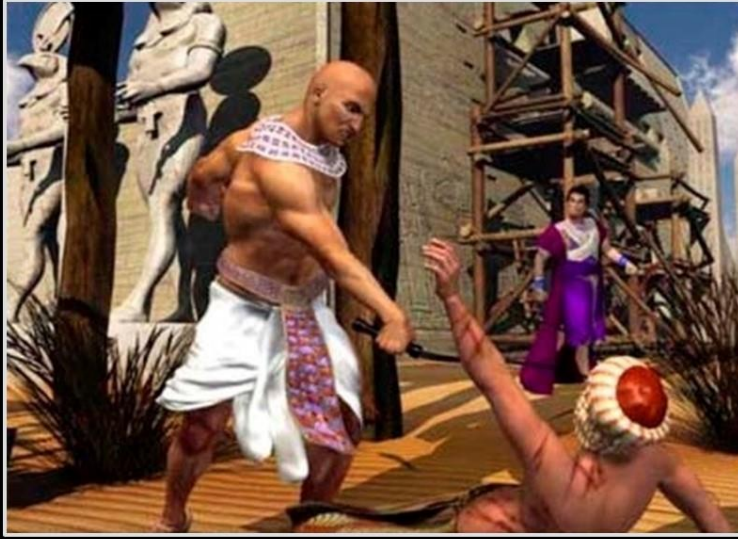
2. Mosheh is born & raised in Pharaoh's daughters house,



3. Mosheh defends a Hebrew & kills a Mitsrite [Egyptian].

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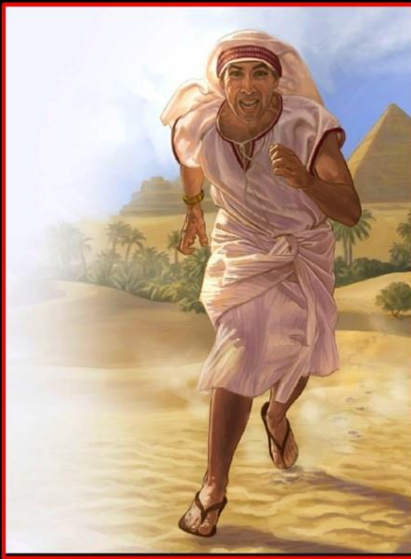


**Mosheh
kills a
Mitsrite**

4. Mosheh flees Mitsrayim (Egypt) after killing a Mitsrite [Egyptian] & his act is known.

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**Mosheh flees
Mitsrayim [Egypt]**

5. Mosheh is then called at the burning bush & he then returns to free his people. This is when Mosheh receives the name to tell the Yisraelites. This is interpreted as Yahuah/Yahweh/ Yahvah because of the changes in the Vav over time.



However today we will focus on the preparation that will lead to the redemption of Yisrael out of Mitsrayim by a Deliverer whom we know as **Mosheh** or **Moses**. Spiritually we might see the journey into Mitsrayim (Egypt) as the journey of mankind into the **slavery of Sin** and so **Yeshua** then is our deliverer much like Mosheh and has come and taken us out of that land & is leading us to the promised land of **YHWH's** presence.

Some Inconvenient Facts:

Just as Yisrael became comfortable in the land that offered it so much we too were not ready to be Delivered from the world until some difficulties assailed us. Most of us can attest to the fact that only when some dramatic situations confronted our life were we ready for Deliverance. So, it was with Yisrael! When they prospered in the rich land of Goshen, I am sure no thought of leaving **Mitsrayim (Egypt)** ever entered their minds, so we need to review their sojourn in this land since much misunderstanding has arisen over aspects of their dwelling there.



What makes the story of the Exodus so significant is that though Yisrael were shepherds and an abomination to the Mitsrites, over time they again began to settle and integrate in that land and it was only their forced servitude through exceedingly heavy burdens that finally caused them to cry unto YHWH with a deep desire for freedom and so it seems that hardship was at work to cause them to earnestly desire deliverance from the Nation that once offered them safety & provision however now was severely oppressing them.

It is just possible and even most probable that the generally excepted narrative is flawed at many places and so it is with great interest that we try to research the truth behind this most profound historically epic tale of deliverance by the Elohim of Yisrael through the hand of that great man Mosheh who is greatly honoured among numerous faiths.

The timeline of Bereshiyth (Genesis):

It is easy to make the mistake of taking verses and missing some truth, so we will examine a key verse which has caused many to misunderstand the length of time that Yisrael were slaves in Mitsrayim [Egypt]:

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The Covenant of the Parts

Bereshiyth (Gen) 15:13 And he (YHWH) said to Abram, “know for certain that your seed are to be sojourners in a land that is not theirs and shall serve them and they shall afflict them four hundred years.”

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To fully understand this verse, we need to see it in two phases so to understand that we take another verse from the Septuagint here as a second witness:



Shemoth [Exodus] 12:40 Now the sojourning of the Children of Yisrael, while they sojourned in the land of Mitsrayim [Egypt] and the land of Kenaan [Canaan], was four hundred and thirty years.

Most sages agree that the period of 400 years commences with the **birth of Yitzchaq** (Isaac) so it is appropriate that we put together a chart to decipher the correct time period which also equates to 430 years as shown from **Abraham's Covenant** promises:

Time chart For The Covenant Of Promises

Covenant promises given [Gen 12:2]	year 0
Covenant sealed by the sacrifices	year 10
Yitschaq (Isaac) is born:	year 25. [Gen 21:1-5]
Yitschaq declared as Abraham's heir	year 30 [Gen 21:8-10]
Yitschaq was 60 when Ya'akov was born:	year 85 [Gen 25:26]
Yaacov enters Mitsrayim [Egypt]	year 215
Yakov dies at 147 (Yoseph 17+13+7+2+17= 56)	year 232
Yoseph dies at 110	year 286
Mosheh born 64 years latter	year 350
Mosheh is 80 when they leave Mitsrayim	year 430

There is strong tradition to suggest that Yisrael spent 215 years in Mitsrayim with Ya'acov (Jacob) being 130 when he came to **Mitsrayim**.

Confirmation also comes from:

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**THE ANTIQUITIES
OF THE JEWS**
Flavius Josephus

Josephus, Antiquities II 15:2 They left Egypt in the month Xanthicus, on the fifteenth day of the lunar month; four hundred and thirty years after our forefather Abraham came into Canaan, but two hundred and fifteen years only after Jacob removed into Egypt



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Josephus, Antiquities II 15:2 They left Egypt in the month Xanthicus, on the fifteenth day of the lunar month; four hundred and thirty years after our forefather Abraham came into Canaan, but two hundred and fifteen years only after Jacob removed into Egypt

The 430 years as quoted in **Shemot (Exodus) 12:40** therefore counts from the giving of the Covenant to Abram to their deliverance from Egypt according to **Rashi the great sage**. A tell-tale verse in **Bereshiyth (Genesis)** therefore must be considered:

Bereshiyth (Gen) 15:16 In the fourth generation they shall return here.

This then could also suggest that Mosheh, Caleb and Yahushua (**Joshua**) belonged to the 4th generation from Ya'acov that entered **Mitzrayim**. To further clarify the timeline, we have Scriptural evidence that **Kohath** the son of Levi & the grandfather of Mosheh came to **Mitzrayim** (Egypt) with Ya'acov (Jacob). [**Ex 6:16, 6:18**]

There is also a great reference given by **Sha'ul (Paul)** that the timeline between the Covenant with Abram & the Torah given at Mount Sinai is 430 years in:

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Galatians 3:17 Now this I say, the Torah that came 430 years later does not annul a Covenant previously confirmed by Elohim in Messiah as to do away with the promise.

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Stephen however computes the time from the birth of **Yitzchaq** (Isaac) since he states the time as being 400 years in: **Acts 7:6**

Why is all this so important? It is because truth leads to understanding lest we are to think that **YHWH** is so slow to hear the cries of his people that he would let them lye in hardship under extreme burdens for such a long time over many generations. He is a loving Father and Elohim who does hear the cries of his children which is what gives us today confidence in his care & rescue in those difficult times in our lives.

The Period of Yisrael's Oppression:

There is no evidence in scripture of oppression during the life of **Yoseph** who lived to 110 and in the next generation an even stranger truth awaits us in this verse concerning the daughter of Pharaoh:

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**BithYah-
Daughter of Yah**



1 Chronicles 4:18 And his wife Yehudiyah bore Yered the father of Gedor and Heber the father of Soko and Yequthi'el the father of Zanolah and these were the sons of "Bithyah" the daughter of Pharaoh whom Mered took.

1 Chronicles 4:18 And his wife Yehudiyah bore Yered the father of Gedor and Heber the father of Soko and Yequthi'el the father of Zanolah and these were the sons of "Bithyah" the daughter of Pharaoh whom Mered took.

This indeed reveals the marriage of the **Princess of Mitsrayim** to **Prince Mered** of Yahudah (Judah) implying that "**Bithyah**" was fully engrossed in the Hebraic culture and faith according to this Scripture. Even her name suggests a name change since in Hebrew it means daughter of Yah and it suggests that surely she dwelt in the land of Goshen & Archaeology has since gathered information suggesting the Royal Palace was very near to Goshen as it was a rich fertile land near the delta.

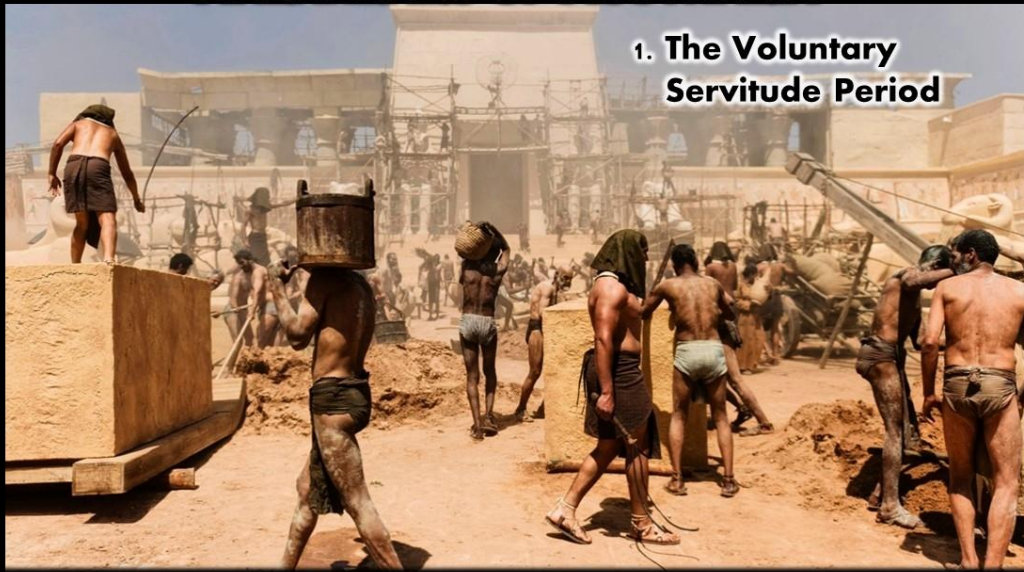
To further amplify the truth of the time in **Mitsrayim** Scripture teaches that Amram was the Son of Kohath who entered Mitsrayim therefore this detail greatly shortens the sojourn in Mitsrayim.

Shemoth (Exodus) 6:20 Now Amram took for himself Jochebed, his father's sister, as wife.

To better understand the sojourn of Yisrael we need to see it in two distinct stages:

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1. The Voluntary Servitude Period

1. The servitude Period:

This was an honourable service conducted on public Works as a condition for land tenure under the known law of Mitzrayim (Egypt) during this period. Under this law land was granted which afforded security and protection with conscripted labour for Public Works. This system prevailed in Mitzrayim and no doubt observed by the Yisraelites on receiving their grant of land in Goshen.

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2. The Forced Labour Period

2. The Affliction Period:

It is suggested by the Narrative that around the time of the Killing of the male Hebrew Children recorded in (Ex 1:22) Slavery was enforced. Upon the death of the previous Pharaoh it is revealed that the bondage became unbearable and Yisrael's cry came up to Elohim. The period of extreme affliction seems to have begun under the Pharaoh of the Exodus who was an even worse tyrant than his predecessor. From this reasoning we can say that the period of Slavery was not so extensive

unless you are to assume that YHWH the Elohim of Abraham, Yitzchaq (Isaac) and Ya'acov (Jacob) was content to hear the groaning of his beloved people for generation after generation without responding to their cry.

The Sojourn of Yisrael in Mitsrayim (Egypt)

The repeated reference in **Shemot (Exodus)** to the Yisraelites dwelling in houses not in tents shows that over their sojourn they had become settled and also dwelt in towns and villages in the cultivated regions with wide pastureland as the Mitsrites had no need of that land since shepherds were an abomination to them. This is confirmed here:



Bereshiyth (Genesis) 47:27 And Yisrael dwelt in the land of Mitsrayim in the land of Goshen and they had possessions there and bore fruit and increased exceedingly.

The commentary however suggests that this verse condemns Yisrael because the decree from Elohim was that they would be aliens in a foreign land but now they sought to be settlers and property holders in a land not rightfully theirs. The **Midrash** therefore suggests that the land took possession of them to fulfil the period of servitude foretold at the Covenant between the parts in **Ber (Gen) 15:13**

What we also can derive from Yisrael dwelling in Goshen is that it lay on the eastern side of the Nile delta giving adequate room for expansion but also access to a vast waterway. This lifestyle was far removed from their former **Nomadic existence** in Canaan. In Goshen they were not solely concerned with flocks and herds and surely developed into a waterside agricultural society engaged in commerce and industry which is indicative of this verse:

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Yisrael Complaining Against Mosheh

Bemidbar (Numbers) 11:5 We remember the fish we ate in Mitsrayim (Egypt) at no cost—also the cucumbers, melons, leeks, onions and garlic.



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The knowledge that Yisrael had acquired many fields must have come from generations passing down habits, customs and expertise in all areas. The suggestion is there that they may have acquired ships or barges during their time in the Delta also.

We read in **“Shophtim (Judges) 5:17”** that the Danites remained in Ships and that leads to an indication that the tribes of Dan and Asher were pioneers of oversea trade something they could have acquired whilst dwelling in the Delta at **Mitsrayim** (Egypt).

In addition, it becomes evident that the Yisraelites had become expert Carpenters, Metal Workers, Weavers, Tanners, Tent Makers, Silversmiths and artisans of all Arts and Crafts which became very useful in the **construction of the Tabernacle**. Therefore, the introduction of Taskmasters, bondage and afflictions into the Narrative must have been towards the close of the 215 years in Mitsrayim (Egypt).

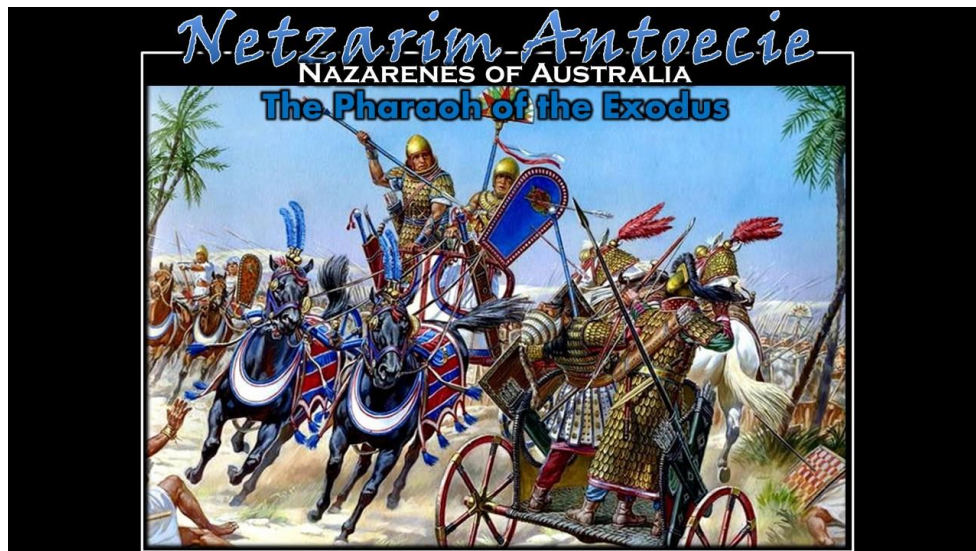
The Pharaoh of the Exodus:

Since there is no Egyptian record of **Yisrael in Mitsrayim** we must accept the Hebrew Narrative in the absence of other data.

Dr Davidson an expert in Egyptian antiquity, writes:

“The astonishing thing is that one of the earliest and best-known contemporary records of the 20th Dynasty states that a long interval of Anarchy, Famine and foreign rule preceded the 20th Dynasty.”

This could suggest that the Pharaoh of the Exodus was actually a foreign Ruler:

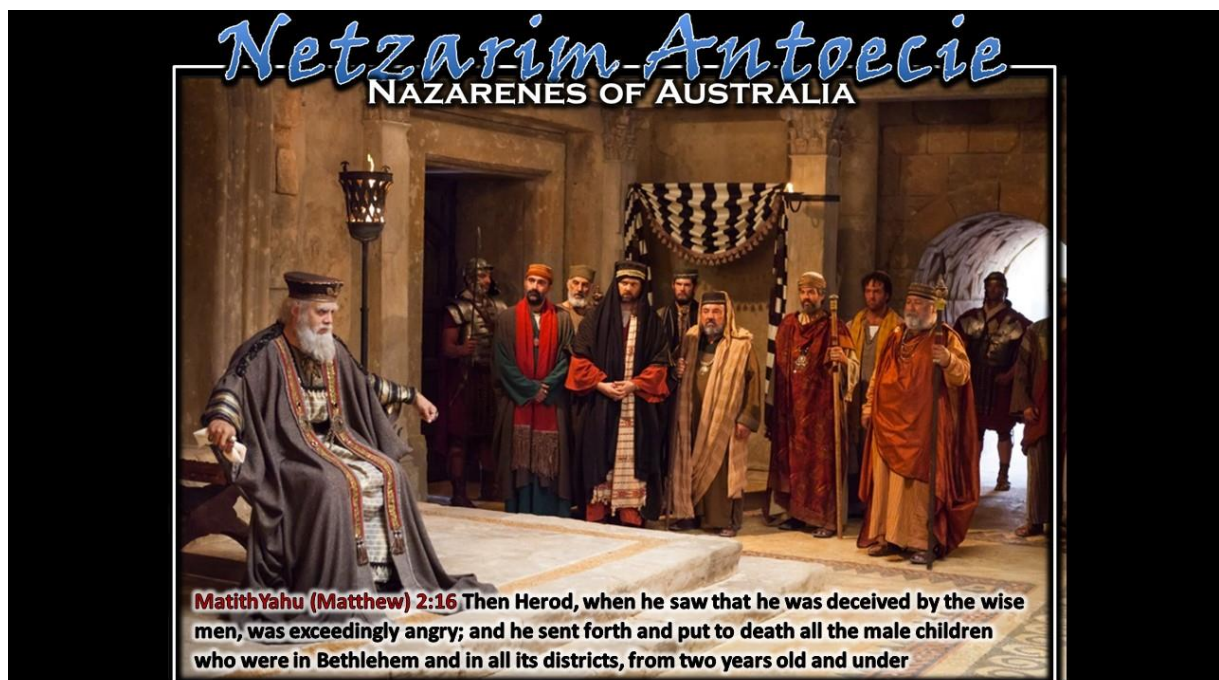


The Narrative also reveals strangely enough that there arose a new King over Mitsrayim which knew not Yoseph. The interval of time was possibly about 100 years after the death of Yoseph and surely, he should not have been ignorant of Yoseph's fame during his predecessor's reign. The Chaldean Paraphrase of this verse reads **"Which confirmed not the decree of Yoseph."**

Furthermore, there is the strange decree declared in the following which further reveals this Pharaoh as not necessarily a Mitsrite but a Foreign Tyrant:

Shemot (Exodus) 1:22 And Pharaoh commanded all his people saying, "throw every son who is born into the river and keep alive every daughter."

Rashi also makes the point that this decree related to all the **Mitsrite people** as well since the failure of Hebrew decree given by the Sovereign of Mitsrayim (Egypt). The Pharaohs astrologers had told him that a Deliverer was born but could not tell him if he was a Mitsrite or Yisraelite which gave rise to the decree, but we then read that he commanded all his people, suggesting those that now ruled were a foreign ruling class.



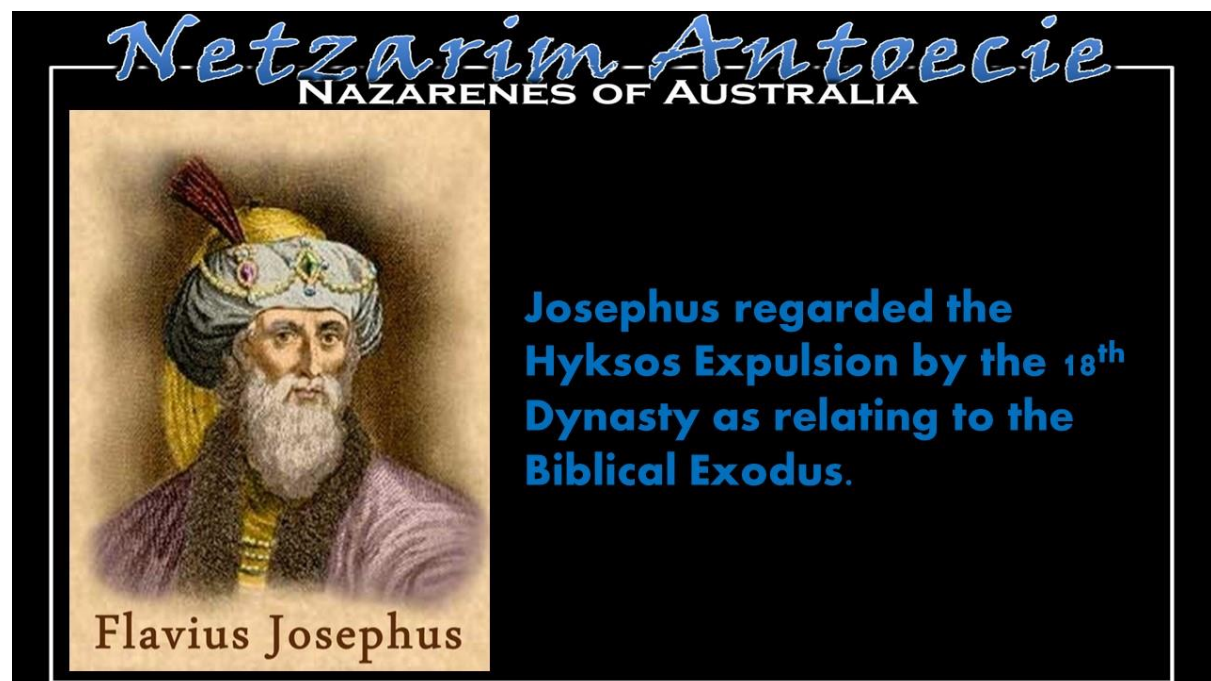
This is surely reminiscent of the Decree of King Herod, who as we know was a Foreign Edomite Ruler appointed by Rome & who was Tyrannical giving a very similar decree after being visited by Astrologers from the East in:

MatithYahu (Matthew) 2:16 Then Herod, when he saw that he was deceived by the wise men, was exceedingly angry; and he sent forth and put to death all the male children who were in Bethlehem and in all its districts, from two years old and under

Many scholars hold the opinion that the Pharaoh who received **Ya'acov** (Jacob) into Mitsrayim was not a Mitsrite (Egyptian) but a foreigner of kindred race with the Hebrews. Therefore, the Pharaoh of the Exodus who perished in the sea of Reeds whose name is unknown and whose death finds no place in Egyptian records was therefore the last line of these foreign rulers.

The Timeline of the Exodus:

Much dispute surrounds the timeline of the Exodus but much evidence relating to foreign rule suggests these were a race called the **Hyksos**. It is estimated that their rule lasted between 250 to 515 years. These were a confederation of Semitic tribes whose leaders were called Shepherd Kings and on seizing the Delta and northern parts of Mitsrayim quickly adopted the customs of the **Mitsrites**.

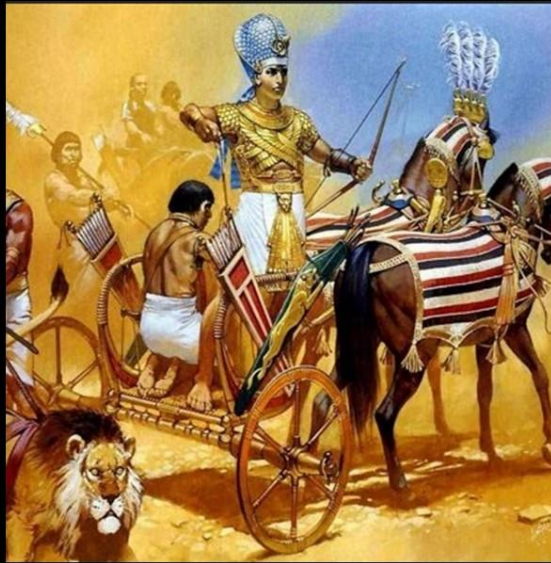


There expulsion from Mitsrayim by the 18th Dynasty is an event that the Jewish Historian Josephus regarded as relating to the Biblical version of the Exodus. The Exodus of the Yisraelites was therefore the direct cause of the downfall of the Hyksos power and the liberation from the foreign yoke.

The main feature of the Hyksos invasion and conquest of Mitsrayim was their use in war of horsemen and chariots which was formally unknown in Mitsrayim.

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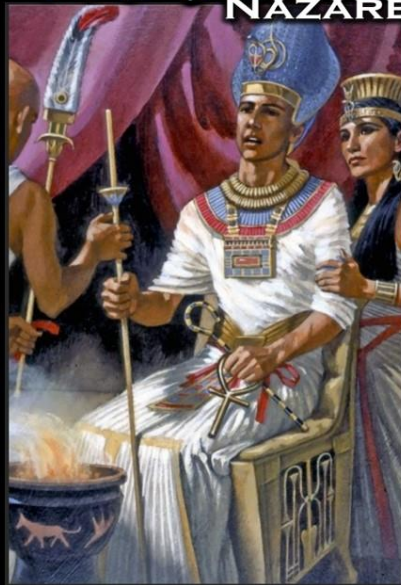


The Main Feature of the Hyksos Conquest

Strangely enough Yoseph commended the Hebrews to Pharaoh because they were Shepherds and encouraged his brethren to represent themselves as shepherds knowing that a Shepherd was an abomination to the Mitsrites an interesting dilemma according to:

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Yoseph goes before Pharaoh

Bereshiyth (Genesis) 46: 31-32 Then Yoseph said to his brothers and to his father's household, "I will go up and tell Pharaoh, and say to him, 'My brothers and those of my father's house, who were in the land of Canaan, have come to me. **32** And the men are shepherds, for their occupation has been to feed livestock; and they have brought their flocks, their herds, and all that they have.'

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Clearly Pharaoh did not consider Shepherds an abomination for we read that he placed his cattle under the care of the Hebrews releasing his people for service in the Army. The Nation therefore comprised of three Nationalities- The **Mitsrites**, the **Hyksos** and the **Hebrews**. This is strongly indicated in this and other verses as identifying his servants separately to the Mitsrites:

Shemot (Exodus) 12:30 And Pharaoh rose up in the night, he, and all his servants, and all the Mitsrites [Egyptians];

Historical records suggest that the Hyksos were driven out of Mitsrayim by a cataclysmic event of such was the **Exodus** by the Mitsrite Eighteenth Dynasty. The dating of this Dynasty by the British Museum Guidebook is 1580- 1480 B.C.

It would therefore appear that the Exodus of the Yisraelites was at the same time as the expulsion of the **Hyksos**.

Our Applications:

Much like the epic tale of Yoseph the hand of YHWH must be seen in all parts of this tale as well. Even these Foreign Rulers were to play a role in Favouring the **Hebrew people** but as Yisrael began to settle in the land of their Sojourn they did not differentiate from the idolatrous Mitsrites much, and strangely we even read that YHWH obstructs Mosheh to kill him when he goes by YHWH's command to recue Yisrael because his sons are not circumcised in:

Shemoth (Exodus) 4:24 "And it came to pass on the way, at the encampment, that YHWH met Mosheh and sought to kill him."

What is Tragic is that even Mosheh had neglected the most fundamental command that identified his sons with YHWH and we need to consider how we who live in a Mitsrite (Egyptian) idolatrous world may do the same. What is it then that distinguishes us from the World?

The truth of this period in **Yisrael's History** is that our life is represented in that it is very often only when we find ourselves in extreme difficulties like the Yisraelites that we turn back to **YHWH** and in his mercy, he sends forth his Deliverer our Master **Yeshua** to rescue us from our perverse world to lead us to the promised land of **YHWH's** presence.



Sadly, this story is repeated in Yisrael's history when we see their Babylonian exile and only about **45,000 Yahudim** (Jews) return to their land with the rest remaining in Babylon in comfort. How many of us do the same?

We now need to see how YHWH was working in Yisrael to bring them out of the perversion of Mitsrayim (Egypt) & see how today he is doing the same in our lives, but the Journey is always full of obstacles & difficulties but as we learn to trust him, we are being fashioned into faithful followers of YHWH & our King, **Messiah Yeshua**. **Amen!**

Haftarah: Yeshayahu [Isaiah] 27:6-13

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The Scattered Of Yisrael Return To Their Inheritance

Yeshayahu [Isaiah] 27:: 6-13 Those who come He causes to take root in Ya'aqob, Yisra'el shall blossom and sprout. And they shall fill the face of the world with fruit. **7** Has He smitten him as He smote those who were smiting him? Or like the slaughterer of His slain, have they been slain? **8** In measure, by sending her away, You contended with her. He has expelled them by His fierce wind in the day of the east wind. **9** Therefore by this the crookedness of Ya'aqob is covered. And this is all the fruit to take away his sin: when he makes all the stones of the altar like chalkstones that are beaten to dust – Asherim and sun pillars rise no more. **10** For the fortified city is lonely, a pasture forsaken and left like a wilderness – there the calf feeds and there it lies down and shall consume its branches. **11** When its twigs are dry, they are broken off, women come and set them on fire. For it is a people of no understanding, therefore He who made them has no compassion on them and He who formed them shows them no favour. **12** And in that day, it shall be that יהוה threshes, from the channel of the River to the brook of Mitsrayim and you shall be gathered one by one, O children of Yisra'el. **13** And it shall happen in that day, that a great Shofar [horn] is blown and those who were perishing in the land of Ashshur and the outcasts in the land of Mitsrayim shall come and shall worship יהוה on the set-apart [Holy] mountain, in Yerushalayim.

As Elohim delivered Abraham from his Pagan background from beyond the Euphrates River into the land of Kenaan Yisrael in her history frequently suffered disgrace. In the future Kingdom of the Messiah, all that will change with restored Yisrael in the last days with the children of Ya'acov no longer living in wickedness. Yisrael will marvel at the Lord's salvation & set Him apart. Yisrael will rule with him and fill the entire Earth with the fruit of Righteousness and peace. Yisrael suffered for her failings and with her return the patience towards the Nations will end and Yisrael will be gathered one by one from all the Nations that Yahweh her Elohim had scattered them. This is surely the most blessed time that all believers in Yeshua look forward to with great expectation in the hope of joining Yahweh's

beloved since as believers we too are grafted into Yisrael His Segulah or treasured possession. Amein!

Netzarim Ketuvim: Ma'asey Hashiliychiym [Acts] 2:29-39



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The Congregation Of Yisrael Are Pierced to Their Hearts

Ma'asey Ha Shilichiym [Acts of the Apostles] 2 : 29-39 "Men and brothers, let me speak freely to you of the ancestor David, that he died and was buried, and his tomb is with us to this day. **30** "Being a prophet, then and knowing that Elohim had sworn with an oath to him: of the fruit of his loins, according to the flesh, to raise up the Messiah to sit on his throne, **31** foreseeing this he spoke concerning the resurrection of the Messiah, that His soul was neither left in the grave [Sheol], nor did His flesh see corruption. **32** "Elohim has raised up this יהושע, [Yeshua/ Yahusha] of which we are all witnesses. **33** "Therefore, having been exalted to the right hand of Elohim and having received from the Father the promise of the Set-apart [Holy] Spirit, He poured out this which you now see and hear. **34** "For David did not ascend into the heavens, but behold he himself said, 'יהוה said to my Master, "Sit at My right hand, **35** until I make Your enemies a footstool for Your feet." ' **36** "Therefore let all the house of Yisra'el know for certain that Elohim has made this יהושע, [Yeshua] whom you crucified, both Master and Messiah." **37** And having heard this, they were pierced to the heart and said to Kēpha [Peter] and the rest of the emissaries, "Men, brothers, what shall we do?" **38** And Kēpha said to them, "Repent and let each one of you be immersed in the Name of יהושע, [Yeshua] Messiah for the forgiveness of sins and you shall receive the gift of the Set-apart Spirit [the Holy Spirit].



Kepha [Peter] in his address to the Elders of Yisrael uses powerful statements from Scripture overwhelmingly revealing the crucified Messiah who would not see corruption being the true deliverer from sin whom Elohim has chosen and anointed & raised up to sit at the right hand of Yahweh as is revealed in Tehillim [Psalm] 110 as we will read. By this word & the power of the Ruach Ha Kodesh [the Holy Spirit] these people were cut to the heart which truly is the work of Elohim that brings true repentance. May the truth of Yeshua and his deliverance from sin always cause us to be moved like this audience who had finally heard who the ultimate deliverer was. Just as they had crucified the Holy One so too, we have crucified the Holy One by our sins. May we therefore always remember this & give him praise because we know He has been exalted by Elohim to be our Lord & Messiah too and our lives in this world must always reflect that.

[The Tehillim is below](#)

Tehillim: Mizmor [Psalm] 110:1-7

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Tehillim:
Mizmor
[Psalm]
110:1-7

Netzarim Antoecie

NAZARENES OF AUSTRALIA

The Glorious Reign of Mashiach [Messiah]

Mizmor [Psalm] 110:1-7 יהוה said to my Master, "Sit at My right hand, Until I make Your enemies a footstool for Your feet."

2 יהוה sends Your mighty scepter out of Tsiyon. Rule in the midst of Your enemies!

3 Your people shall volunteer in the day of Your power, In the splendours of set-apartness!

From the womb of the morning, You have the dew of Your youth!

4 יהוה has sworn and does not relent, "You are a priest forever according to the order of Malki-tsedeg."

5 יהוה at Your right hand Shall smite sovereigns in the day of His wrath.

6 He judges among the nations, He shall fill the nations with corpses, He shall execute the Heads over the mighty lands!

7 He drinks of the stream by the wayside, Therefore He shall lift up His head!

This wonderful Mizmor [Psalm] refers to the Divine/ Human King of Yisrael. The descendant from David yet David calls Him my Lord. By Yahweh declaring to sit at My right hand He is declaring His right to Rule & judge which can only be attributed to Elohim himself. In our reading we see that Messiah is represented as having vigor like a youth with strength, holiness & Deity. He is represented as the final & eternal High Priest not according to the Zadokim priesthood and also as Ruling with the Father defeating all enemies in His wrath. This speaks of a conqueror who rules the whole world to the glory of the Father Yahweh.

Shavua Tov Eleykem [Good Week Unto You]