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Tsiyon News

Tsiyon Messianic Radio Newsletter - Vol 8.50 - 10/28/6013 TAM - 12/31/13 AD



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KINGDOM COVENANT

Exodus 19+20

KINGDOM COVENANT



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"Now therefore, if you will indeed obey my voice, and keep my covenant, then you shall be my own possession from among all peoples; for all the earth is mine; and you shall be to me a kingdom of priests, and a holy nation." Exodus 19:5+6

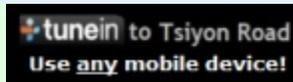
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LISTENER Q+A

Listener Question - Join up with another group?

On your Sabbath podcast today you said that you would like to get Leader's to build up the people to come to the land that you and your family at Tsiyon to get the people ready for the return. That is what [a certain group] is doing is it not? both of you all call on the same names Yahweh, Yahshua so why don't you go and join up with them?

Tsiyon Answer:

Thanks for writing. I don't know the folks you mention, so can't comment on how compatible they may or may not be with the vision and purpose that YHWH has given us here at Tsiyon. As I'm sure you are aware, there is a growing number of groups and individuals adopting a more Hebraic understanding of Scripture. We hope that as time goes on all who are led by Messiah will come together in unity in His Name. Until then, our duty here at Tsiyon is to fulfill the mission He has given us. If you would like to know more about our core mission and ministry just click the links in the nav bar at the header of our website for more information.

Listener Question - Roebuck and Hart clean or unclean?

I am writing concerning a question in Scripture, Deuteronomy chapter 12 specifically verses 15-22. Why does Moses tell the children of Israel the unclean and the clean may be eat thereof, as the roebuck, and as the hart? I understand that the hart is a deer and the roebuck is a gazelle, but I reviewed Leviticus chapter 11 and there was no mention of the hart or roebuck as unclean, also v22 even as the roebuck and the hart is eaten, so thous shalt eat them: the unclean and the clean shall eat of them alike. "Why" should they eat the clean and the unclean alike? Does he mean by saying "as of" the gazelle and deer signifying they are the only unclean animals that's permitted to eat? or are they even unclean to eat? because I can't identify them in Leviticus chapter 11 as unclean. If you could assist me with information I would be grateful.

Tsiyon Answer:

Thanks for writing with your Torah question. I can best answer your questions by focusing on Deuteronomy 12:13-16, as follows:

Take heed to yourself that you don't offer your burnt offerings in every place that you see; but in the place which YHWH shall choose in one of your tribes, there you shall offer your burnt offerings, and there you shall do all that I command you. Notwithstanding, you may kill and eat flesh within all your gates, after all the desire of your soul, according to the blessing of YHWH your Elohim which he has given you: the unclean and the clean may eat of it, as of the gazelle, and as of the hart. Only you shall not eat the blood; you shall pour it out on the earth as water. Deut 12:13-16

As you rightly pointed out, "the roebuck and the hart" are the gazelle and the deer. These are not unclean for food, although they may not be used for sacrifice. In fact, Deuteronomy specifically includes these among beasts that may be eaten, in these verses:

The animals which you may eat are: ox, sheep, goat, deer, gazelle, roebuck, ibex, antelope, oryx and mountain sheep. Deu 14:4+5

"Unclean" and "clean" in Deut 12:15 do not refer to the food, but refer to the eaters. In other words, regardless of whether the people were ceremonially clean or unclean, in their Land they were permitted to "kill and eat flesh within all your gates." Further, they could do so with animals permitted for sacrifice, such as sheep and goats, just as they were already doing with wild game, such as gazelle and deer. This allowance differed from what had been required of the people while wandering in the wilderness, before entering the Land, as this passage from Leviticus explains:

Whatever man there is of the house of Israel, who kills a bull, or lamb, or goat, in the camp, or who kills it outside the camp, and hasn't brought it to the door of the Tent of Meeting, to offer it as an offering to YHWH before the tabernacle of YHWH: blood shall be imputed to that man. He has shed blood; and that man shall be cut off from among his people. Lev 17:3+4

In the wilderness camp all animals of a sacrificial type, such as bulls, lambs and goats, could not be slaughtered by their owners. They must be brought to the tabernacle to be slaughtered and offered as a sacrifice to YHWH, after which the meat would be returned to the owner and taken home for eating. Deut 12:13-16 relaxes this requirement once the people were in their Land. Then they would be able to slaughter animals of the sacrificial type themselves, just as they would do with ordinary game animals, for ordinary human consumption (not for sacrifice). Why this change? In the Land the people would be spread out over greater distances making the wilderness requirement a hardship that YHWH did not want to impose upon His people in their Land.

Listener Question - Is YHWH a bowling pal?

I really appreciate your teachings. They are enlightening, educational, and inspiring. I really like listening to this station. I have one comment to share though. I feel like your teaching throws around G-d's holy name as if he was a pal on your bowling league. That name was given to the highest priest to use one time and only one time per year. There are many names to choose from, but out of respect for his mightiness, I have problems hearing someone use it like this. Please respond if you would like and thank you for hearing my comment.

Tsiyon Answer:

Thank you for your kind words. It is especially great to hear that you are enjoying our station. I am sorry that our frequent use of His Name on the station troubles you. Your reasons for that are not lost on me. Clearly, you honor His Name and you deem His Name to be worthy of the highest respect. In this we are perfectly agreed. We seem to differ only on HOW the Name should be honored. Some folks, such as yourself, feel that the best way to honor the Name is not to use it, providing substitutes for the Name in daily speech. While I respect that position because of the reverence motivating it, I hold a different opinion regarding how I can best honor the Name. My view is that YHWH gave His Name to His people so that we would use it and make it known throughout the world. This starts with Scripture. As you are no doubt aware, the Name in its original Hebrew letters

is found throughout Scripture about 7,000 times. In that record it is spoken from the mouths of priests, prophets, kings and peasants in all sorts of everyday situations - not spoken only one time per year. This frequent use of the Name does not detract from His holiness. On the contrary, by it He is closely associated with His people, who honor His Name by keeping it upon their lips. Here are a few verses which, for me at least, speak of the Divine intention for the Name to be used and glorified among His people forever.

Elohim said moreover to Moses, "You shall tell the children of Israel this, 'YHWH, the Elohim of your fathers, the Elohim of Abraham, the Elohim of Isaac, and the Elohim of Jacob, has sent me to you.' This is my name forever, and this is my memorial to all generations. Ex 3:15

I will declare your name to my brothers. In the midst of the assembly, I will praise you. Psalm 22:22

I will make your name to be remembered in all generations. Therefore the peoples shall give you thanks forever and ever. Psalm 45:17

As is your name, Elohim, so is your praise to the ends of the earth. Your right hand is full of righteousness. Psalm 48:10

..We give thanks, for your Name is near. Men tell about your wondrous works. Psalm 75:1

All nations you have made will come and worship before you, YHWH. They shall glorify your name. Psalm 86:9

In your name they rejoice all day. In your righteousness, they are exalted. Psalm 89:16

I have remembered your name, YHWH, in the night, and I obey your Torah. Psalm 119:55

Turn to me, and have mercy on me, as you always do to those who love your name. Psalm 119:132

"I made known to them your name, and will make it known; that the love with which you loved me may be in them, and I in them." John 17:26

Finally, your comment about using the Name as if YHWH "was a pal on my bowling league" is not far from the truth. I don't often bowl, but when I do He is there with me. He is a constant part of my life and is present in everything I do whether spiritual or mundane. He is my best Friend, in that sense a "pal" - and He has been for decades. On that account I do have a familiarity with Him that must come through when I'm speaking about Him. That simply cannot be helped since it flows from the real relationship we have together. This does not mean that I do not hold His Name and His Person in the highest reverence, which I do. I'm hoping you find these comments helpful in understanding my use of the Name. Perhaps, knowing what I'm thinking about this, will make it easier for you to continue enjoying Tsiyon Radio.

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From Eliyahu

In Exodus 19+20 the children of Israel met YHWH at Mount Sinai. His purpose in bringing them there was to constitute them as His representative nation in the world. There, Israel entered into a Covenant, which was, the Founding and Constitution of the nation as a distinct governmental body out of all the nations of the world.

Consider some of the forms of government they might have adopted.

Anarchy - a condition of lawlessness or political disorder brought about by the absence of governmental authority. [Identical with chaos.]

Dictatorship - a form of government in which a ruler or small clique wield absolute power, unrestricted by a constitution or laws. [Opposite of anarchy, but anathema to liberty.]

Republic - A government in which supreme power resides in a body of citizens entitled to vote and is exercised by elected officers and representatives responsible to them and governing according to law. Also, a nation having such a form of government. [The USA was founded as a republic.]

Benjamin Franklin said: "When the people find that they can vote themselves money, that will herald the end of the republic." [Some feel this is responsible for the economic crisis in the USA today.]

Democracy - Government of the masses - Mob Rule; a form of government in which the supreme power is vested in the people and exercised directly by them or by their elected agents under a free electoral system. [Not until the 20th Century did it become fashionable to refer to the USA as a democracy.]

John Adams said: "Democracy never lasts long. It soon wastes, exhausts, and murders itself. There never was a democracy yet that did not commit suicide."

Thomas Jefferson said: "A democracy is nothing more than mob rule, where 51% of the people may take away the rights of the other 49%."

Benjamin Franklin said: "Democracy is two wolves and a lamb voting on what to have for lunch. Liberty is a well-armed lamb contesting the vote."

Karl Marx (father of Communism) said: Democracy is the road to socialism.

Socialism - a government in which the means of planning, producing, and distributing goods is controlled by a central government that theoretically seeks a more just and equitable distribution of property and labor. [Most socialist governments have ended up being no more than dictatorships over workers by a ruling elite.]

Communism - a system of government in which the state plans and controls the economy and a single authoritarian party holds power; state controls are imposed with the elimination of private ownership of property or capital while claiming to make progress toward a higher social order in which all goods are equally shared by the people. [A utopian vision that never materializes.]

Oligarchy - a government in which control is exercised by a small group of individuals whose authority generally is based on wealth or power. [This is the shadow government in the USA and many other countries.]

Sultanate - A government in which the supreme power is in the hands of a sultan (the head of a Muslim state); the sultan may be an absolute ruler or a sovereign with constitutionally limited authority. [Anathema to personal liberty.]

Israel did not adopt any of the world's forms of government listed above, or any other, but rather, entered into a government that is absolutely unique to Israel alone. We will consider how that happened in today's Midrash.

Blessings and Shalom!

Eliyahu ben David

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