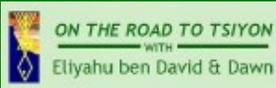


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Tsiyon News

Tsiyon Messianic Radio Newsletter - Vol 9.06 - 12/14/6013 TAM - 02/14/14 AD



Ordained to Mediate

Exodus 29

"I will sanctify the Tent of Meeting and the altar: Aaron also and his sons I will sanctify, to minister to me in the priest's office. I will dwell among the sons of Israel, and will be their Elohim. They shall know that I am YHWH their Elohim, who brought them forth out of the land of Egypt, that I might dwell among them: I am YHWH their Elohim." Shemot/Exodus 29:44-46

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From Elijah

Recently Dawn told me about a lady that caught her attention as she was shopping. Dawn noticed the lady in the store because the poor woman looked, not only old, but bent over, frail and under some sort of oppression. There was no sign that anyone else in the store cared for the woman, nor even noticed her, for that matter. She appeared to be just another invisible old woman out there, beaten down by the endless troubles of living in a loveless world. Dawn's heart was moved by compassion for the hurting stranger, and she immediately began interceding for her, calling forth Yah's favorable attention toward the spiritual, emotional and health needs of this needy woman that Dawn doesn't even know. As she quietly prayed in her heart for the lady, Dawn experienced a powerful witness of the Ruah HaKodesh that YHWH heard her prayer on behalf of the woman. Indeed, while still praying, Dawn saw a visible change in the old woman. As she was touched by the effective hand of the Living Elohim her body began to straighten up and her countenance brightened. Somehow, in a way that only YHWH knows, the course of that woman's life had been instantly changed, and now vitally needed blessings are headed her way!

This is a real story and Dawn will probably be embarrassed that I shared it here with you. The most wonderful part of this story is that it isn't at all unusual for Dawn - she does this all the time. She is literally interceding for people everywhere she goes. Even when our area was hit by wildfire in 2011 and our home, and the homes of many of our neighbors, were all burned to the ground - even then Dawn was more concerned for our distraught neighbors than for herself - constantly noticing their personal distress, praying for them totally without their knowledge, calling down the help of heaven upon them. Yes, we had the same

problems as they because of the fire, but we knew YHWH would see us through it, so we were at peace - while many of our neighbors were absolutely devastated. They needed the peace that we were walking in - which is why they needed our prayers.

I point to Dawn today because she is one of the best examples I know of a person who walks in the priesthood of the believer. She has prayer power in her relationship with Messiah, and she knows it - and she constantly uses it on behalf of others. That intercession is the work of a priest. Every believer who walks in the Spirit is called to be a priest in this world, interceding to make a difference in the lives of those who so desperately need it. If you are a Spirit-filled believer you are also a priest. Are you aware of that from day to day? Are you walking in that? Realize, your prayers can make the difference in the lives of others - if you are aware of others, are noticing their need, and are praying for them. You can't do it if you go through your day on "automatic" - it is a gift of love toward others that must be deliberately cultivated. It is a choice to separate yourself from your own concerns to care more about the needs of others. Walking in this priesthood daily is the hallmark of someone who has truly set themselves apart for sacred service to God and man. Want to know more about priestly service? Listen to our latest Midrash.

Blessings and Shalom!

Eliyahu ben David
www.tsiyon.org

Tel Shilo

Reprint from: Jewish Virtual Library

The city of Shilo held a central place in the history of the Jewish people. During the period between capturing the Land and building the Temple, thousands of years ago in the days when Joshua divided the land among the 12 tribes, the Tabernacle resided in Shilo.

The location of the city was important, and until the death of Eli the High Priest, whose tomb is marked in Shilo, Shilo was the place of pilgrimage for the Children of Israel. Three times a year the faithful sojourned in Shilo to bring their festival offerings.

Tel Shilo is an archeological site, located in the Ephraim hills of the Shomron where the spiritual life of the Jewish people was centered for 369 years in the 11th and 12th centuries B.C.E. In addition, there are artifacts from other periods, notably the end of the Second Temple (130 B.C.E. - 70 B.C.E.), the Byzantine period (350 -618), and the early Muslim period (638-900).

General Description

The first archeological excavations began in the years 1922-1932 by a Danish expedition. The finds were placed in the Danish National Museum in Copenhagen.

In 1980, Yisrael Finkelstein, an archeologist from Bar-Ilan University, initiated four seasons of digs and many finds were revealed including coins, storage jars, and other artifacts. Many are preserved at Bar-Ilan University.

In 1981-1982, Zeev Yeivin and Rabbi Yoel Bin-Nun dug out from the bedrock area of the presumed site of the Tabernacle. Ceramics and Egyptian figurines were found.



Discovered in the year 1927

On November 22, 1998, after weeks of excavations around the ancient building of Jama Ithi'im (remains of a Byzantine church), an enormous and well preserved mosaic floor was found.

There are plans for the continuation of the excavation, include digging below the floor level to find more evidence of a synagogue.



Greek mosaic floor

Remains

In this ancient home of the Tabernacle can be found remains of thousands year old wine and olive oil presses. The ancient city is encompassed by impressively large city walls, including remains of the city gates and watch towers. Upon approaching the city along the marked path, one can see that the homes were built along identical lines, including storehouses for food and cisterns for rainwater storage.

The archeological digs in Tel Shilo revealed large clay jars that still held remains of raisins, scorched during the destruction and torching of the city of antiquity. Closer to the Tabernacle site are underground caves and warrens that tranverse the Tel, including cisterns and bathing pools.



Synagogue from the Talmudic period

The Cave of Abraham

On the north-western edge of Tel Shilo, near the location of the Tabernacle, is a unique cave, which was an ancient dwelling place. Additional caves, cisterns and underground warrens branch off from this cave. Inside the cave, on the western wall, can be seen niches for oil lamps or candles.

To the west of the cave, near the entrance, there is a ritual bath (mikvah) with six descending steps, as is described the tractate *Mikvaot*. This place served the priests and Levites who came to the Tabernacle to perform their services — before approaching the Tabernacle compound they purified themselves in the nearby pool. The underground warrens lead to other parts of the Tel.

City Gates of Ancient Shilo

Ancient Shilo's city gates have been identified in the southern side of Tel Shilo. Ancient Shilo was built by the Canaanites who had dwelt in the land; the city was captured by Joshua Bin Nun approximately 3500 years ago. The southern approach to the city was on a gradual rise, with easy access. In the other directions were steep, rocky cliffs, making the city easier to defend.

In 1985, the Tel underwent an archeological expedition headed by professor Yisrael Finkelstein, which uncovered the ancient city's guard towers; a Canaanite wall, impressive in its size and beauty; remains of stone houses; and more. In some places the immense width of the city wall can be seen to reach 5.5 meters. The city covered an area of 17 dunam walking through the city's ruins is fascinating. To the east of the Tel are discernable a well- preserved ampitheatre and the burial grounds of ancient Shilo.

Synagogue of the Dome of the Divine Presence

The synagogue of the Dome of the Divine presence is located south of the Tel Shilo site on a knoll, from which one can view all of the Shilo valley, the road to Jerusalem, and the mountain chain of Ba'al Hatzor.

Rabbi Ashtori Hafarchi reached the site in 1335 and found the building mostly intact. The synagogue is built in the same fashion as those in the Galilee from the Talmudic period. All have three entrances in the northern wall; in the southern wall is a niche for the Holy Ark, facing Jerusalem. In the center of the building can be seen remains of the columns that supported the roof.

The outer walls slope inward and reach a height of two meters, giving the building an appearance similar to the Tent of Assembly. Around the entrance are embellishments unique to Jewish buildings, such as olive branches and urns.



Burial site of Eli the High Priest and the Synagogue of Hannah's prayer

On the Southern side of Tel Shilo is a building of stones from several time periods. Rabbi Ashtori Hafarchi in his book *Kaftor V'ferach* tells of passing by and seeing a group of Jews kneeling and praying by a stone weeping and praying. Upon his inquiring, they answered him that this was the burial place of Eli the High Priest. Some hundred years later, the archeologist Dalman in his writings identified the same spot as Eli's burial location.

On the Western side of the building grows an ancient fig tree, which is identified as the Shilo fig tree mentioned in the Bible.

Upon ascending to the roof top of the synagogue building we see that a venerable oak tree is growing right through the roof. This tree is the only one of its kind growing in this area, as is mentioned in the end of the book of Joshua as a symbol of the covenant reached between G-d and the children of Israel at the place of the Tabernacle.

Inside the synagogue, in the southern wall, facing Jerusalem, is a niche, which was used as a Holy Ark to hold Torah scrolls.

The building is also known as "The synagogue of Hannah's prayer," in accordance with what is told in Samuel I Chapter 2, verse 1 "And Hannah prayed, saying my heart rejoices in the Lord, my horn is exalted in the Lord, my mouth is enlarged over my enemies, because I rejoice in thy Salvation."

The Tabernacle Location-the Northern Plateau

In the book of Joshua, chapter 18 verse 1 it states: "The whole congregation of the Children of Israel assembled together at Shilo and erected there the Tent of Assembly, and the land was conquered before them."

The tent of assembly mentioned in the verse is the traveling sanctuary of the desert described in Exodus. The principles used to identify the location of the Tabernacle in Shilo are: A. the dimensions of the Tabernacle and its surrounding courtyard B. the direction of the Tabernacle C. natural defendability against enemies

The first two principles are architectural rules governing the character of a public building such as the Tabernacle. It is logical to assume that initially the Tent of Assembly was housed in a transient sanctuary, as it had been during the desert years. The Tabernacle was located in Shilo for 369 years. According to the Talmud (Zevahim 119,) during the course of the years, a more permanent structure was erected to house the Tabernacle in Shilo. In the Mishna (Zevahim 14) it states: "And in Shilo there was no roof, but a building of stone below and cloth above, and it was a resting place."

In 1873 the explorer Wilson suggested the northern plateau of Tel Shilo as the possible site of the Tabernacle. In aerial photographs it is clear that there is an area north of the Tel that was hewn for some specific purpose. According to Wilson's measurements, the plateau is 77 feet long, i.e. 235 meters. Therefore, this location fits that all three requirements for identifying the site as that of the Tabernacle, dimensions, direction and naturally defendable.

There is great topographical similarity between this location and the location of the Temple on Mount Moriah in Jerusalem. both are enclosed by steep descents into valleys, with high hills surrounding the valleys; the southern approach is more gradual. The Temple is not on the summit of the mountain, but is beyond the summit, northward, at a lower point, in accordance with the words in Leviticus exhorting, "And you shall not go according to the practices of the nations, which I cast out before you". The other nations placed there altars on the highest mountain tops. The children of Israel's custom was different, as is seen in Samuel II, chapter 24, when King David's prophet, Gad tells the King, "Go up, erect an alter to the Lord on the threshing floor of Arniya the Jehusite."

From a national, religious viewpoint, there is no doubt that the identifying of the location of the Tabernacle in Shilo is of paramount importance, strengthening the Jewish people's bond with their past.

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