

TSIYON NEWS

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Judah's Top Pick Tsiyon Message From Numbers
THE NAZIRITE - SEPARATED TO YHWH



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From Eliyahu

I've been told I sometimes gravitate toward uncomfortable concepts from Scripture that aren't very popular, even if true. Guilty as charged, and here's why: The truth is why. To illuminate the whole Word of truth you can't leave out any of it. If you leave out some of it, for whatever reason, you have just distorted all of it. That being true, my intention is to bring light into the areas that don't get taught on, or discussed very much, so as to teach the whole Word of truth. Very often the parts that don't get taught on are also the very same parts that can be uncomfortable or unpopular or both. Therefore, I must teach it all, even the parts many people don't want to hear. To do otherwise would be to deny my calling, and to be unworthy of my Lord.

While I see myself as a positive person, I don't think anyone has ever been saved by the power of positive thinking. Indeed, positive thinking is not the answer to sin, and I'm pretty sure that every human, no matter how positive their thinking may be, must die eventually. Indeed, positive thinking falls far short of other virtues such as, love, faith, truth, and more especially the hard ones like self-sacrifice, humility, and self-control. Yet, the positive thinking, go along to get along gospel, seems to be the gospel that attracts the most people. It is always

upbeat and accepting of just about anyone, no matter what they do or who they do it to. It is the "feel good" gospel. This approach may fill up mega-churches but is not the Gospel of Scripture, since it falls far short of teaching the whole Word of God, and even contradicts it.

If a person is confronted with the whole Word of truth, that person must get into uncomfortable territory at times, for the simple reason that the Scriptures mean to push people beyond their comfort-zone. The object of this process is to challenge each of us to grow into the holy person we are meant to become in Messiah. That means radical transformation of ones self as Scripture commands:

"Don't be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what is the good, well-pleasing, and perfect will of God." (Romans 12:2)

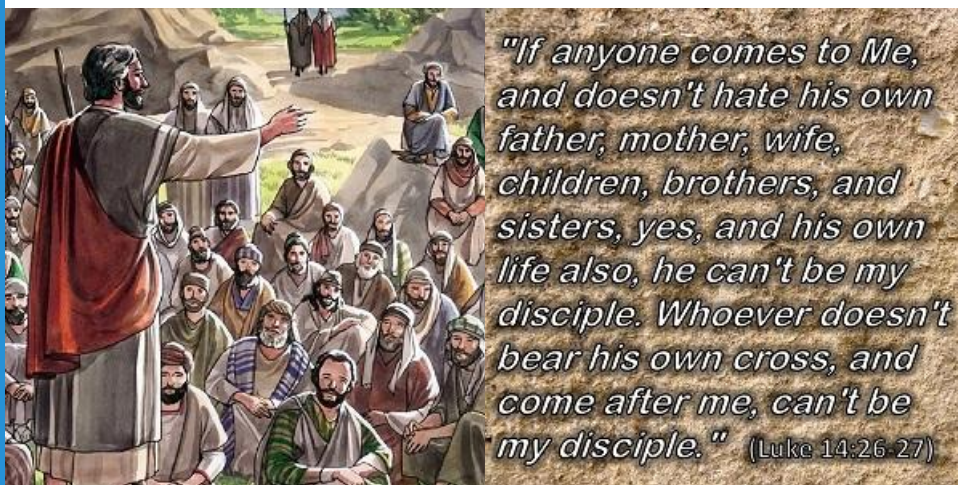
Messiah meant to transform people. Making everyone feel comfortable as they were was definitely never the goal of the Messiah. Here is an example of the sort of passage I'm talking about:

"If anyone comes to me, and doesn't hate his own father, mother, wife, children, brothers, and sisters, yes, and his own life also, he can't be my disciple. Whoever doesn't bear his own cross, and come after me, can't be my disciple." (Luke 14:26-27)

See what I mean? Is it any wonder this passage is almost never quoted from the pulpit? It sounds like an absolute outrage - while of course being entirely true. This is what Yeshua said in His bid to call people to discipleship. This is not what you say if your goal is bringing in great numbers of people. This is what you say to bring in only those who are willing to give their all.

The point here is that the price you must pay to be a disciple of Messiah is nothing less than total surrender of all you hold dear - everything. That is not an exaggeration. Total dedication without limits is His real stated requirement to be His disciple.

What is a disciple? Are you one?



The word translated as *disciple* means a *learner*. This is not a student who simply learns in class, and from books - and then goes and does whatever he wants. When Messiah walked among us He was publicly seen as an independent Jewish rabbi, and He used the vocabulary of a rabbi frequently. In this connection He used this word *disciple* in its standard meaning of that day, in Judea.

A disciple was a person who dedicated himself to a rabbi in a very literal sense. He was also a follower of his rabbi in a literal sense, walking with that rabbi constantly, to learn how to become just like his rabbi. He dressed as his rabbi dressed, ate how his rabbi ate, and did what his rabbi did. He received the teaching of his rabbi and made it his own. He was also a servant of his rabbi and did what his rabbi commanded him to do. He had no life of his own, outside of devotion to his rabbi, and his rabbi's teaching.

In the verse above Yeshua was addressing great multitudes who came out to see the healing and teaching He was famous for. He used the occasion to recruit new disciples. In one sense, this is similar to an altar call in today's churches. However, what he was offering was not a ticket to stay out of hell, or to enter heaven.

Rather, what He was offering was a chance to be His in a very literal way. To walk with Him as he traveled from place to place. To eat what He ate. To wear what He wore. To learn how He lived firsthand and to hear what He taught on a personal level. To have a close personal relationship with Him and to do as He commands. (Luke 14:25)

There would be no time for going home on vacation, or other concessions to family, in the event that such would interrupt the disciple from following Him. In fact, when one disciple said to him, "Lord, allow me first to go and bury my father." Yeshua answered "Follow me, and leave the dead to bury their own dead." (Matthew 8:21-22)

Discipleship is about priorities. Yeshua knew He had a very short time to fulfill His ministry on earth with us. Doing that work in the will of the Father was His top priority. He only wanted disciples who could accept that same priority because, among other things, He had no time to babysit a bunch of crybabies. Was Messiah and Messiah's work more important even than a man's family? Yes, but the family and friends probably wouldn't see it that way. They would likely see the devotion to the Rabbi that was keeping the disciple from a family-oriented focus as hatred toward them. The person considering discipleship should first decide if they are willing to accept the opposition from family and friends that may accompany their discipleship. Their dedication had to be total. That is the meaning of Luke 14:26+27.

The Greek word *disciple* is translated from is *mathētēs* (Strong's G3101) and appears only in the four Gospels and the book of Acts a total of 268 times. That's a lot of times in just 5 books. After the book of Acts the word is never used again. That may be because the classic disciple model I have outlined above eventually

gave way to the congregation model and method of teaching. While we often speak of all professing believers as disciples, that is not technically correct. In fact, most are not disciples in the original meaning of the word.

The good news is, true discipleship is still possible because our Rabbi lives! Therefore, whether you are a disciple or not is entirely a matter of your choice and your commitment level. Prayerfully consider Luke 14:25-35, and John 14:15-27 for greater insight into these things.

Tonight's live stream meeting and panel discussion will focus on *Judah's Top Pick Tsiyon Message from Numbers: The Nazirite - Separated to YHWH*. There is a lot more to the Nazirite than crazy hair. This discussion will be of great value for every true disciple. That's tonight at 8 PM, Central Time, at Tsiyon.Net. Be there and be blessed.

In His Name,

Eliyahu
Tsiyon.Org

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"This generation will not pass away until all things are accomplished." Luke 21:32

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