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Kingdom Treasure

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From Eliyahu

Have you ever heard that the Old Testament has been done away and that it was replaced with the New Testament? The fact that the Bible is set up in sections known as the Old Testament and the New Testament makes that seem to be true, as if the Old Testament is outdated.

However, if you look into Church history, you will find things to be different from what you've been told, or what you might even think. The first translation of Scripture that was explicitly divided into the Old Testament and the New Testament was the Latin Vulgate, translated by Jerome in the late 4th century AD

(c. 382–405 AD). That Catholic translation was commissioned by Pope Damasus I and was the first Bible ever to be divided into 'Old' and 'New' Testaments. Ever since then other translations have followed that same pattern. Contrast that division with these words of Paul the apostle:

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work." (2 Timothy 3:16-17)

According to Paul, "all Scripture" is inspired of God to be used in His service - no division there. All Scripture is inspired of God, all part of one harmonious revelation for our good.

The part of Scripture some Christians especially object to they refer to as the 'Law', the Torah of Moses, the first five books of the Bible. It is the law and instruction of the nation of Israel in covenant with YHWH, and it's often called "the Commandments" by the apostolic writers. For example John wrote this:

"By this we know that we love the children of God, when we love God and keep His commandments. For this is the love of God, that we keep His commandments. And His commandments are not burdensome." (1 John 5:2-3)

Some are told the commandments are done away because they are too burdensome for us. That view is not in harmony with the apostles, as you can see from John's statement. John suggests that we keep God's commandments because we love Him, and if we do love Him then keeping His commandments is not a burden. Notice this is about love of God, not salvation. Salvation is only by grace through faith in Yeshua. You can't earn your salvation by keeping commandments. That doesn't mean you shouldn't keep the commandments though, since keeping them is an expression of love for God.

We should not be surprised that John the apostle, who was chosen as such by Messiah, urged disciples to keep the commandments. This is exactly what Messiah taught the disciples to do, as we see in all of the Gospels. For example Matthew 5:19 says this:

"Whoever, therefore, shall break one of these least commandments, and teach others to do so, shall be called least in the Kingdom of Heaven; but whoever shall do and teach them shall be called great in the Kingdom of Heaven." (Matthew 5:19)

From this, it's pretty clear Yeshua values the commandments highly, and as far from being done away with. I think you'd have to conclude from His statement that he saw the commandments as something ongoing for his disciples. Much later John was saying the same thing.

As we move through Matthew we find Yeshua modeling and advocating Torah commandments. Understanding this gives us depth of understanding of Messiah's words. To illustrate this consider Matthew chapter 13. In Matthew chapter 13, we find Yeshua teaching the multitude. He went out in a boat and the multitude stood on the beach to listen. Then Yeshua shared these parables, or stories. They were more than stories though.

The stories taught lessons and the people listened as he told them "The kingdom of Heaven is like...". Then He would go on to teach about the Kingdom in these stories. However, to these multitudes, he did not explain the stories. He left it for them to think about them. No doubt realizing that if anyone really cared, they would come and ask to understand.

When his disciples asked Him why he speaks in parables, he explained this to them. He said:

He answered and said to them, "Because it has been given to you to know the mysteries of the kingdom of heaven, but to them it has not been given." (Matthew 13:11)

The mysteries of the Kingdom are not meant for everyone. The parables were used by Yeshua as a way of separating those who were worthy of those mysteries from those who were not. Those who truly valued what they heard pressed in for understanding. These were, or became, His disciples. To them He plainly explained what the stories actually mean. He explained to them the mysteries of the Kingdom.

So you have that here in these parables. You have explanations of what the parables mean. These explanations were for the disciples. Matthew 13 does not include all the explanations He gave His disciples on each of the parables. There was more instruction given. Now, we've gone through these parables before, so I'm not going to talk about each of them here. I want to stick on this one point about the one harmonious message throughout Scripture, as included in one of these parables of Matthew 13.

After Yeshua finished teaching the parables of the Kingdom in Matthew 13, He had one more parable for His disciples, if they were ready to receive it. We find this in Matthew 13:51:

Yeshua said to them, "Have you understood all these things?"

They answered him, "Yes, Lord."

He said to them, "Therefore every scribe who has been made a disciple in the Kingdom of Heaven is like a man who is a householder, who brings out of his treasure new and old things." (Matthew 13:51-52 Hebrew Names Version HNV)

For a lot of people, that's very enigmatic. They don't really understand what he's saying. That's not surprising, because what He said was for those disciples, even though it is useful to us. Let me break this down for you.



He mentions a scribe. Who is he talking about?

Well, very often when we see the word 'scribe' in the Gospels, it's talking about those who are doctors of the Torah, formal religious teachers. However, it doesn't have to be them. If we look up the definition in a Greek dictionary we find the word 'scribe' here translated from the Greek word *grammateus*. Here is the definition:

Thayer's Definition: Scribe, G1122, *grammateus*

"In the Bible, a man learned in the Mosaic law (the Torah) and in the sacred writings, an interpreter, teacher."

A scribe here is not just a writer or a scholar. Rather, he is a man who knows the Torah and teaches it. So you notice Messiah is tying in the Torah here, specifically a man who teaches it. The Torah was at the center of all learning in Judea. In Yeshua's Day, everyone went to the synagogue to learn the Scriptures, especially the Torah. Why? The reason for this is very simple, because the Torah was the covenant and constitution of the nation. It was recognized as the covenant that bound Israel to YHWH. So this was the main thing that people needed to learn and were required to obey. Thus, the work of the scribe as a teacher of the Torah was very important. Now that we understand this we should also notice that the scribe of this parable is not only knowledgeable of the Torah, but also has been taught the Good News of the Kingdom.

Back to the verse now. It also mentions a 'householder'. What is that?

Definition: Householder, G3617, *oikodespotēs*

Master of the house, head of a family

According to the Greek definition a 'householder' is the master of the house, the head of the family. Now I want to read the verse from the New King James Version:

Then He said to them, "Therefore every scribe instructed concerning the kingdom of heaven is like a householder who brings out of his treasure things new and old." (Matthew 13:52 New King James Version NKJV)

In this version, it doesn't use the word 'disciple'. Instead, it says, every scribe "instructed concerning the kingdom". If a scribe is someone who is knowledgeable about the Torah of Moses, that describes just about everybody in Judea, particularly the disciples of Yeshua, because he taught them from the Torah.

We already saw that, but he also taught them about the Kingdom. So they already had the Torah knowledge, but they also learned a lot of new things about the Kingdom from Yeshua. So He says of them that they are like a head of the house who brings out of their treasure things new and old. Well, this is very Biblical, that your treasure is the Word of YHWH. That is your treasure. And yeah, this is all about instruction. Sadly, many of us believers today have not had instruction in the Torah. So in that sense, you may not be a 'scribe' because that knowledge may not have been imparted to you. Beyond that, you might not have been taught much about the Kingdom of Heaven either, even though you may be a believer.

Really, a lot of us today don't fit into this Biblical category of a 'scribe' at all - even though that is what a disciple should be. This is because we don't have this emphasis on instruction in the Torah, or even in the Kingdom. However, Yeshua saw this as normative for his disciples to learn both the Torah and the Kingdom. Such disciples are like the family heads who brings out of their treasure things new and old.

Well, where does that idea come from? That comes from Deuteronomy 6:6-7. This is the last book, of the Torah. In those verses it says this:

These words, [That is, the words of the Torah of Moses] which I command you this day, shall be on your heart; and you shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise up. (Deuteronomy 6:6-7)

This is a command to the head of the house to diligently teach his children the Torah, but not only to teach them. But to talk about them through the day, regardless of what people are doing. And of course, what this is all about is instruction. So what does the head of the House do with this? Well, he teaches the Torah. And perhaps you might say the formal instruction, but then he is to make application of the Torah through the day in all the things that the family does together. This involves bringing in new applications for his family in order to help them to grow according to the word of God. That's what this command really means.

Well, Yeshua, in the parable, is picking up on this. His student is a 'scribe', in other words, a Torah teacher, who is also instructed from Him about the Kingdom.

Such a scribe is like that family head of Deuteronomy. He is to bring out of his treasure things new and old. Yeshua assumes here that the Torah continues on in the teaching of His disciples. It's old, but it's still part of the "treasure". That means it's valuable - not done away with.

Yes, the Torah is old, but it is still part of your treasure that you have to draw from. Like the family head does with his family, as part of what you live by - but you are also instructed in the Kingdom. That Kingdom teaching is new. Really, as the Holy Spirit leads us, we keep being refreshed with new revelation of His Kingdom. This is part of our treasure too, that we bring forward with us.

Yeshua himself modeled this, right? He was (and is) the Head of this group. He was the Head of those disciples, just as a head of a family has this responsibility towards his family to teach them both old and new. In Yeshua's case, he had this responsibility towards His disciples and he did that. He taught them from something old, from the Torah and something new, and that is what he had to bring forth regarding the Kingdom.

The reason He asked them if they understood the Kingdom parables before He told them this last parable was for them to be sure they understood what He had just taught them, and modeled for them, instruction in the Kingdom. When they answered in the affirmative that meant they were ready to teach it. Thus, in giving them this final parable He was telling them to be those scribes, teaching both old and new, just as He taught them.

This is really very simple to understand. The Complete Jewish Bible puts it in a way that is very understandable.

"Have you understood all these things?" "Yes," they answered. He said to them, "So then, every Torah-teacher who has been made into a talmid for the Kingdom of Heaven is like the owner of a home who brings out of his storage room both new things and old." (Matthew 13:51-52 Complete Jewish Bible CJB)

Recognize this is talking about a Torah teacher, someone who has knowledge of the Torah, assuming this of Messiah's disciples. What Yeshua is saying here is quite the opposite of assuming the Torah is "done away." Yeshua is not saying: "well, the old is done away with and now we have the new." Exactly the opposite is true. The old and the new are both part of our treasure, and we bring forth both, and we teach both, and we live by both. This is what you find in the book of Matthew.

This raises the question: "Where did the idea come from that the "Old Testament" is "done away"?

Actually, Yeshua led the Nazorean movement. This was considered a part of Judaism, a sect of the Jews. It wasn't a sect, really. Actually, it was restored Israel, but it was considered a sect by some of those Jews who did not follow Yeshua. This Nazorean movement is what you are reading about in the "New

Testament." This Nazorean movement continued on through the first century, and continued on at least into the fourth century, and probably later.

As you find in the book of Acts, Gentiles were also admitted into renewed Israel through faith in Israel's Messiah. After that the Good News spread far and wide. By the second century, the Gentiles far outnumbered the original Nazoreans of Israelite stock. The vast majority of those Gentiles separated themselves from the original Nazorean movement established by Messiah. Along with that they discarded the Torah and really, all things that were considered Jewish. Eventually those Gentile Christians became institutionalized as the Christian Church and usurped claim to the authority of the Nazorean movement Messiah had initiated - even though that same Nazorean movement had continued on from Messiah forward. Today most of those Christians are completely unaware of this history, and my sharing these facts is not meant to be an attack on them.

As for me, I represent the original Nazorean movement and I gladly share both old and new with all persons who want to understand. Tsiyon.Org is the place to find out more.

Our live stream tonight is on the theme: *Kingdom Treasure*. Join us tonight at 8 Central, at Tsiyon.Net or other video platforms. See Matthew 13 in a new light.

In His Name, Eliyahu

Join our live stream tonight! - 8 PM Central - Tsiyon.Net



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