

Notes: December 22, 2018

Start: 10 AM

Order of service:

1. Meet and Greet
2. Introduction (if new people)
3. Ma Tovv
4. Open in Prayer for service
5. Liturgy – Sh'ma +
6. Announcements
7. Praise and Worship Songs
8. Message
9. Aaronic Blessing
10. Kiddush
11. Oneg

Children's Blessing:

Transliteration: *Ye'simcha Elohim ke-Ephraim ve hee-Menashe*

English: *May God make you like Ephraim and Menashe*

Transliteration: *Ye'simech Elohim ke-Sarah, Rivka, Rachel ve-Leah.*

English: *May God make you like Sarah, Rebecca, Rachel and Leah.*

Introduction: *Revealing The Kingdom*

The Kingdom of God and the Kingdom of Heaven, are they the same?

Kingdom of Heaven. *The word "Heaven" was used in pious, devoutly religious avoidance of the word "God". and to this day Hebrew malkhut-haShamayim ("Kingdom of Heaven") substitutes in Jewish religious literature for "Kingdom of God," an expression found frequently in the New Covenant writings*

Then it should be found as no surprise that we find “Kingdom of Heaven occur 31 times in Matthew's Gospel.

Matthew, one who in the past I have shared was not just a hick tax collector from the Galil, but had a deep and comprehensive understanding of the Hebrew Scripture and the methods of the P'rushim and Torah-teachers, as his Gospel is chocked full of complex Jewish technique. From Val-chomer (light and heavy) to midrashic presentations, to remez (hints) and sod (mystery), all are found in his Gospel.

The other Gospels use the term Kingdom of God.

Matthew – 4 times (in addition to Kingdom of Heaven 30 times)

Mark – 13 times

Luke – 30 times

Yochanan – 2 times

In Yochanan Gospel it is found in chapter 3, for which I want to begin there and expand on the premise Yeshua conveys to Nakdimon

Joh 3:1 There was a man among the P'rushim, named Nakdimon, who was a ruler of the Judeans.

Joh 3:2 This man came to Yeshua by night and said to him, "Rabbi, we know it is from God that you have come as a teacher; for no one can do these miracles you perform unless God is with him."

Joh 3:3 "Yes, indeed," Yeshua answered him, "I tell you that unless a person is born again from above, he cannot see the Kingdom of God."

Joh 3:4 Nakdimon said to him, "How can a grown man be 'born'? Can he go back into his mother's womb and be born a second time?"

Joh 3:5 Yeshua answered, "Yes, indeed, I tell you that unless a person is born from water and the Spirit, he cannot enter the Kingdom of God."

For which Yeshua responds further...

Joh 3:6 What is born from the flesh is flesh, and what is born from the Spirit is spirit.

Joh 3:7 Stop being amazed at my telling you that you must be born again from above!

Joh 3:8 The wind blows where it wants to, and you hear its sound, but you don't know where it comes from or where it's going. That's how it is with everyone who has been born from the Spirit."

Joh 3:9 Nakdimon replied, "How can this happen?"

Joh 3:10 **Yeshua answered him, "You hold the office of teacher in Isra'el, and you don't know this?"**

Joh 3:11 Yes, indeed! I tell you that what we speak about, we know; and what we give evidence of, we have seen; but you people don't accept our evidence!

Past sermon regarding being born again from a Jewish perspective:

http://www.shalommaine.com/sermon_notes_pdf/Before_There_Were_Born_Again_Christians_There_Were_Born_Again_Jews.pdf

Yeshua is concluding to Nakdimon that as a teacher of Isra'el, you should know this. So, if being born again and of the Spirit is something the Torah-teachers and P'rushim should have known, then they should have also known about the Kingdom of Heaven.

This is the basis that I want you to take forward with you as we go through the Tanakh and reveal the Kingdom of Heaven.

The first reference in the Brith Hadoshah, the New Covenant writings in Matthew's Gospel is chapter 3:

Mat 3:1 It was during those days that Yochanan the Immerser arrived in the desert of Y'hudah and began proclaiming the message,

Mat 3:2 "Turn from your sins to God, for the Kingdom of Heaven is near!"

Mat 3:3 This is the man Yesha`yahu was talking about when he said, "The voice of someone crying out: 'In the desert prepare the way of Adonai! Make straight paths for him!'"

*This quotation initiates the second part of the book of Isaiah (chapters 40-66), which offers comfort to Israel and contains many references to the Messiah. The **one who cries** is Yochanan, identified in spirit with the prophet Elijah;*

Isa 40:1 "Comfort and keep comforting my people," says your God.

Isa 40:2 "Tell Yerushalayim to take heart; proclaim to her that she has completed her time of service, that her guilt has been paid off, that she has received at the hand of Adonai double for all her sins."

Isa 40:3 A voice cries out: "Clear a road through the desert for Adonai! Level a highway in the `Aravah for our God!"

This will be our destination in terms of revealing the Kingdom, however, prior to Yesha'yahu, Isaiah, there are other *remez* (hints) found throughout the Tanakh that ultimately point to Adonai's Kingdom, the Kingdom of Heaven.

This concept of a Kingdom in relation to Israel goes back to Avraham...

Gen 17:5 Your name will no longer be Avram [*exalted father*], but your name will be Avraham [*father of many*], because I have made you the father of many nations.

Gen 17:6 I will cause you to be very fruitful. I will make nations of you, kings will descend from you.

Gen 17:7 "I am establishing my covenant between me and you, along with your descendants after you, generation after generation, as an everlasting covenant, to be God for you and for your descendants after you.

Kings will descend from you. Little did Avraham know or even understand the fullness of what Adonai was saying to him. Yet this is the first real *remez* (hint) wrapped in a *sod* (mystery) that Adonai would incorporate into His Word.

The next hint comes through a blessing...

Gen 49:10 The scepter will not pass from Y'hudah, nor the ruler's staff from between his legs, until he comes to whom [*obedience*] belongs; [*or: until Shiloh comes*] and it is he whom the peoples will obey.

The tribe of Y'hudah will carry the scepter - an ornamented staff carried by rulers on ceremonial occasions as a symbol of sovereignty. A symbol of authority and rulership, say of a king. It will be this tribe from which the Adonai chooses will be king...

What do I mean by which Adonai chooses? The next *remez* would be revealed to Moshe in the form of the heart of Israel as they desire to be like the other nations and have an earthly king...

Deu 17:14 "When you have entered the land Adonai your God is giving you, have taken possession of it and are living there, you may say, 'I want to have a king over me, like all the other nations around me.'

Deu 17:15 In that event, you must appoint as king the one whom Adonai your God will choose. He must be one of your kinsmen, this king you appoint over you - you are forbidden to appoint a foreigner over you who is not your kinsman.

What appears to be a knock against Adonai, will be used to establish His Kingdom further. We first see the people's choice...

1Sa 11:14 Then Sh'mu'el said to the people, "Come, let's go to Gilgal and inaugurate the kingship there.

1Sa 11:15 So all the people went to Gilgal; and there in Gilgal, before Adonai, they made Sha'ul king. They presented sacrifices as peace offerings before Adonai there, and there Sha'ul and all the people of Isra'el celebrated with great joy.

1Sa 12:13 Now, here's the king you have chosen, the one you asked for. See, Adonai has put a king over you.

Yet, this is not the king Adonai had chosen, the one who would come from the tribe of Yudah for Sha'ul was from the tribe of Binyamin...

1Sa 9:1 There was a man from Binyamin named Kish the son of Avi'el, the son of Tz'ror, the son of B'khorat, the son of Afiach, the son of a man from Binyamin. He was a man of substance and brave as well.

1Sa 9:2 He had a son named Sha'ul who was young and good-looking; among the people of Isra'el there was no one better-looking than he; he stood head and shoulders taller than anyone else in Isra'el.

Adonai allowed the people to make their choice. Yet, we will see Adonai intervene with the next king for Israel...

1Sa 16:1 Adonai said to Sh'mu'el, "How much longer are you going to go on grieving for Sha'ul, now that I have rejected him as king over Isra'el? Fill your horn with oil, and set out; I will send you to Yishai the Beit-Lachmi, because I have chosen myself a king from among his sons."

Sh'mu'el, who anointed Sha'ul as king would be the one to anoint the next king, now that Adonai has rejected Sha'ul. This would be the reality and fulfillment of Deuteronomy 17:15...

1Sa 16:3 Summon Yishai to the sacrifice. I will tell you what to do, and you are to anoint for me the person I point out to you."

1Sa 16:4 Sh'mu'el did what Adonai said and arrived at Beit-Lechem. The leaders of the city came trembling to meet him and asked, "Are you coming in peace?"

1Sa 16:5 He answered, "In peace. I have come to sacrifice to Adonai. Consecrate yourselves, and come with me to the sacrifice." He consecrated Yishai and his sons and summoned them to the sacrifice.

1Sa 16:6 When they had come, he looked at Eli'av and said, "This has to be Adonai's anointed one, here before him."

1Sa 16:7 But Adonai said to Sh'mu'el, "Don't pay attention to how he looks or how tall he is, because I have rejected him. Adonai doesn't see the way humans see — humans look at the outward appearance, but Adonai looks at the heart."

In other words, do not choose as the people did, do not look outwardly, but listen to me as Adonai looks at the heart.

1Sa 16:10 Yishai presented seven of his sons to Sh'mu'el; but Sh'mu'el told Yishai, "Adonai has not chosen these.

1Sa 16:11 Are all your sons here?" Sh'mu'el asked Yishai. He replied, "There is still the youngest; he's out there tending the sheep." Sh'mu'el said to Yishai, "Send and bring him back, because we won't sit down to eat until he gets here."

1Sa 16:12 He sent and brought him in. With ruddy cheeks, red hair and bright eyes, he was a good-looking fellow. Adonai said, "Stand up and anoint him; he's the one."

1Sa 16:13 Sh'mu'el took the horn of oil and anointed him there in his brothers' presence. From that day on, the Spirit of Adonai would fall upon David with power. So Sh'mu'el set out and went to Ramah.

So, the Spirit of Adonai would fall upon David with power. He would become the next king, upon the death of Sha'ul.

Yet is David of the tribe of Y'hudah?

1Sa 17:12 Now David was the son of that Efrati from Beit-Lechem in Y'hudah named Yishai. He had eight sons; and in the time of Sha'ul he was old — the years had taken their toll.

He resided in Y'hudah, the territory of Y'hudah, thus is of the tribe of Y'hudah. Thus we now see a connection made between the promise of Genesis 17:6, Genesis 49:10 and Deuteronomy 17:15.

Now that this connection has been established, what is the next remez found in Scripture for the Kingdom of Heaven?

Adonai's words and promise to David, through the Prophet Nathan. The word of Adonai that would come through Nathan would begin with the building of a house for Adonai and would conclude with the following passage.

2Sa 7:12 When your days come to an end and you sleep with your ancestors, I will establish one of your descendants to succeed you, one of your own flesh and blood; and I will set up his rulership.

2Sa 7:13 He will build a house for my name, and I will establish his royal throne forever.

2Sa 7:14 I will be a father for him, and he will be a son for me. If he does something wrong, I will punish him with a

rod and blows, just as everyone gets punished;
2Sa 7:15 nevertheless, my grace will not leave him, as I took it away from Sha'ul, whom I removed from before you.
2Sa 7:16 Thus your house and your kingdom will be made secure forever before you; your throne will be set up forever.' "

and recounted in 1 Chronicles 17...

1Ch 17:11 When your days come to an end and you go to be with your ancestors, I will establish one of your descendants to succeed you, one of your own sons; and I will set up his rulership.

1Ch 17:12 He will build me a house, and I will establish his throne forever.

1Ch 17:13 I will be a father for him, and he will be a son for me; I will not take my grace away from him, as I took it away from your predecessor.

1Ch 17:14 Rather, I will maintain him in my house and in my kingdom forever; and his throne will be set up forever.' "

And further conveyed in Psalm 89, one not by David but that of *Eitan the Ezrachi*

Psa 89:35 I have sworn by my holiness once and for all; I will not lie to David -

Psa 89:36 his dynasty will last forever, his throne like the sun before me.

Psa 89:37 It will be established forever, like the moon, which remains a faithful witness in the sky." (Selah)

Your house and your kingdom will be made secure forever..in other words, the scepter will not depart from Y'hudah.

A promise that will continue from generation to generation. Fortunately, in spite of the transgression of Israel that lead to a divided kingdom, whereby Y'hudah would be prominent in the Southern Kingdom, thus continuing the line of David, until it judgment and casting into exile. This interruption in the line of David's descendants sitting on the throne would not interrupt the line of David, nor the promise of Adonai. For it is Matthew, remember him, who would document and therefore establish a provenance, (place of origin or earliest known history of something.) for the promises made by Adonai...

Mat 1:6 **Yishai was the father of David the king. David was the father of Shlomo (his mother was the wife of Uriyah),**

Mat 1:7 Shlomo was the father of Rechav`am, Rechav`am was the father of Aviyah, Aviyah was the father of Asa,

Mat 1:8 Asa was the father of Y'hoshafat, Y'hoshafat was the father of Yoram, Yoram was the father of `Uziyahu,

Mat 1:9 `Uziyahu was the father of Yotam, Yotam was the father of Achaz, Achaz was the father of Hizkiyahu,

Mat 1:10 Hizkiyahu was the father of M'nasheh, M'nasheh was the father of Amon, Amon was the father of Yoshiyahu,

Mat 1:11 Yoshiyahu was the father of Y'khanyahu and his brothers at the time of the Exile to Bavel.

Mat 1:12 **After the Babylonian Exile, Y'khanyahu was the father of Sh'altiel, Sh'altiel was the father of Z'rubavel,**

Mat 1:13 Z'rubavel was the father of Avihud, Avihud was the father of Elyakim, Elyakim was the father of `Azur,

Mat 1:14 `Azur was the father of Tzadok, Tzadok was the father of Yakhin, Yakhin was the father of El'ichud,

Mat 1:15 El'ichud was the father of El`azar, El`azar was the father of Mattan, Mattan was the father of Ya`akov,

Mat 1:16 **Ya`akov was the father of Yosef the husband of Miryam, from whom was born the Yeshua who was called the Messiah.**

Mat 1:17 Thus there were fourteen generations from Avraham to David, fourteen generations from David to the Babylonian Exile, and fourteen generations from the Babylonian Exile to the Messiah.

Though his earthly adoptive father, Yosef was also of the line of David, as was Myriam...

Luk 3:31 of Mal'ah, of Manah, of Mattatah, of Natan, of David,

Luk 3:32 of Yishai, of `Oved, of Bo`az, of Salmon, of Nachshon,

Luk 3:33 of Amminadav, of Admin, of Arni, of Hetzron, of Peretz, of Y'hudah,
Luk 3:34 of Ya`akov, of Yitz'chak, of Avraham, of Terach, of Nachor,

What do the genealogies mean? The simplest explanation is that Mattityahu gives the genealogy of Yosef, who, though not Yeshua's physical father, was regarded as his father by people generally (below, [Luk 4:22](#); [Joh 1:45](#), [Joh 6:42](#)); while Luke gives the genealogy of Yeshua through his mother Miryam, the daughter of Eli. If so, Yeshua is "of the Eli" in the sense of being his grandson; while Yeshua's relationship with Yosef is portrayed in the words, "son, as supposed"

The two genealogies also raise the question of how Yeshua can claim the throne of his ancestor King David. The argument against him is that even if Luke's genealogy is of Miryam and goes back to David, it doesn't help Yeshua; because descent, for purposes of inheriting kingship, cannot be counted through the mother. And if Yosef is not Yeshua's physical father, his legal status as Yeshua's adoptive father, even though adequate for establishing Yeshua's legal right to King David's throne (see [Mat 1:24-25](#)), is insufficient to fulfill the prophecy of [2Sa 7:12](#) to David, "And when your days are fulfilled and you sleep with your fathers, I will set up your seed after you, who will issue from your bowels."

But there is a descent from David, whether it applies to Yosef or to Miryam, and no genealogy could cope with the radically unique circumstances of Yeshua's birth as God's "only and unique" son ([Joh 1:18](#)), with no human physical father. Such circumstances transcend pedestrian application of genealogies. Yeshua was the seed of David, physically from his loins, in the manner and to the degree that these circumstances admit.

In other words, the manner by which Adonai chose Yeshua is one that came from above and further validates Adonai's promise in Deuteronomy 17...

Deu 17:15 In that event, you must appoint as king the one whom Adonai your God will choose. He must be one of your kinsmen, this king you appoint over you - you are forbidden to appoint a foreigner over you who is not your kinsman.

He chose Myriam to bear his only and unique son...

Joh 3:16 "For God so loved the world that he gave his only and unique Son, so that everyone who trusts in him may have eternal life, instead of being utterly destroyed.

For whom in verses prior Yeshua is conveying to Naddimon the manner by which one will enter into the Kingdom of Adonai. You must be born again.

Upon Yeshua's return from the desert having been tempted by the adversary, Yeshua would...

Mat 4:17 From that time on, Yeshua began proclaiming, "Turn from your sins to God, for the Kingdom of Heaven is near!"

For which was the message of the Prophets to Israel of the past and would be the message to Israel for the time of Yeshua and would be the message of the future as conveyed by His talmidim...

Act 2:38 Kefa answered them, "Turn from sin, return to God, and each of you be immersed in the authority of Yeshua the Messiah into forgiveness of your sins, and you will receive the gift of the Ruach HaKodesh!"

Act 2:39 For the promise is for you, for your children, and for those far away — as many as Adonai our God may call!"

For you = now, the people Kefa was addressing, those in Y'hudah.

For your children = future generations of Israel

Those far away = the nations, gentiles, those from another sheep pen.

For which this message is still being conveyed to this day.

For which in His Sermon on the amount, Yeshua conveys this about the Kingdom, beginning with...

Mat 5:3 "How blessed are the poor in spirit! for the Kingdom of Heaven is theirs.

And including..

Mat 5:10 "How blessed are those who are persecuted because they pursue righteousness! for the Kingdom of Heaven is theirs.