

1.1. Jesus Mashiach: Kingdom Heir

Matthew 1:1-25.

To understand God's purpose for humanity and its future, know that all creation and all human history converges and makes sense in the life and rule of a single person, Jesus Mashiach. For, Jesus Mashiach is appointed by God as the Firstborn of all creation (Col. 1:15)—its appointed Head and the one to inherit all that has been made in Heaven and on Earth.

So, to understand Jesus Mashiach and His unfolding mission as it synthesizes then defines the all of human history, it is essential that you first understand the identity of Jesus Mashiach as the Heir of God.

Mashiach is Heir as the Firstborn Son

Jesus Mashiach is above all things the Heir of an eternal Kingdom. He is *the* Son of Abraham (Matthew 1:1), the Head and Heir of all the sons of Israel. And, born of the tribe of Judah, He is the Heir and Head of all the sons of David (1), inheriting from His father the promised *throne and Kingdom* to endure

forever (2 Samuel 7:16). And, as “Immanuel,” the Son of God *raised up* according to promise for David by God Himself (Matthew 1:18, 23), He inherits the Kingdom of Heaven.

The generations of Jesus Mashiach

Following the pattern first laid out in Genesis, Jesus is the appointed “Heir,” the Firstborn “Seed” (zera) of all the generations of sons of His family line. So, Jesus Mashiach is revealed here in the Gospel of Matthew as being the *Firstborn Son* of Abraham’s sons, the Head and Heir of all of David’s sons and their generations (1:1).

Because Jesus was raised up to be the Firstborn of all these “generations” of Abraham’s and David’s sons, He embodies the fulfillment of all God’s promises to Abraham and David and to all their generations. In Jesus Mashiach, all the generations from “Abraham to David” during the *days of the avot*; from “David to the deportation” during the *days of the monarchy and divided kingdom*; and from

the deportation until the Mashiach's birth *during the time of destitution* (1:17), all these generations of "sons" find their *inheritance* and *blessing of God* only in Jesus Mashiach.

Note that Jesus Mashiach and His "book" record a single "generation" (1:1), for He redeems sons by a *new birth* to be "as the stars of the heavens" (Gen. 22:17), a single generation of sons to inherit the Son's *heavenly and eternal life*, so they do not pass on life to future generations of *sons* after succumbing to death. For, the "generation" of sons of Jesus Mashiach live forever, having received a *righteous life* that is eternal, for Jesus Mashiach is to them *Yahweh Tzedekenu*, "the Lord our Righteousness" (Jer. 23:6).

The generation of the Son of God.

Jesus Mashiach is not simply the firstborn Son of David, being *raised up* by God to be "David their King" (Jer. 30:9). Rather, the Lord God always promised Mashiach to be both the "Son of David" (2 Sam. 7:12) and also "the Son of

God” (2 Sam. 7:14), for God Himself says, “I will be a father to Him and He will be a son to me.” Such a *divine Sonship-Father* relationship is only possible because Jesus Mashiach is *given birth* of David’s “seed” by God Himself, through the Holy Spirit sent to a virgin (1:18). In this way, God’s Mashiach, was promised to say: “the Lord said to me, “You are my Son, today I have begotten you” (Ps. 2:10). For this reason, Jesus Mashiach is the Son of God because His name is “Immanuel”—“God with us” (1:23).

Importantly, because Jesus Mashiach is *Immanuel*, the Heir and the Son of God, He is able to share this heavenly life with His “*brothers*,” who are thus “born again”—that is *reborn* of a like *heavenly life* that they might inherit and “see” the “Kingdom of God” (John 3:3). These sons have been “renewed” and “reborn” by the Holy Spirit (Titus 3:5).

Thus, Jesus Mashiach restores *his generation* of brothers to truly be what we were meant to be all along, the sons of God (Gen. 9:6) whose

“generations” belong to and inherit the “heavens and the earth” (Gen. 2:4) along with their Firstborn Heir, Jesus Mashiach.

Family Redemption: Mashiach as the Kinsman-Redemer.

Finally, Jesus is Mashiach, the Firstborn of the *sons* of His family, not just to be the Heir but also to be the Redeemer of the family. As we have seen repeatedly in the *line* of David Himself, to be the *family's* firstborn assigns not only the right of inheritance but also the *responsibility of Redemption*.

From the very beginning, the Lord God knew that the sons of the “generations” of the “heavens and the earth” would be *limited in their flesh* but would face *heavenly opposition*. So, when their *implacable enemy*, the deceiving “Serpent” deceived them to *orphan themselves* into death and a *spiritual enslavement*, God promised Mashiach as the “Seed of the Woman” to be the family’s Redeemer to “crush” the Serpent’s “head” (Gen. 3:15).

Only the *family's Firstborn* would have this right of redemption as the family's Kinsman-Redeemer. As the family of Noah survived God's *flood of judgment* and his three sons and their families were poised to *repopulate* the earth, the Lord God designated the family of his eldest son, Shem, to be the family of redemption to create a *spiritual dwelling* for earth's families to return to God's blessing (Gen. 9:26-27). So, it would be the house of Abraham, Isaac, and Jacob as the Lord's "Firstborn Son" (Ex. 4:22) from which Mashiach, the "Seed" would be raised up in whom "all the nations of the earth" would be "blessed" (Gen. 22:18). Thus, the "Seed" of David would be *raised up* by God as the Kinsman-Redeemer of first his own house, the house of Israel, and then all the houses of the earth, for only David's Seed had the right of redemption to be "disciplined" for "iniquity" (2 Sam. 7:14) in order to make "atonement" and thus bring an "everlasting righteousness" (Dan. 9:24) to all the families of the earth.

So, the Lord God by the Holy Spirit *raised up as this “Seed”* to Redeem His people this “Jesus” as the one who would “save His people from their sins” (Matt. 1:21). Only Jesus as the appointed Kinsman-Redeemer of Israel and all the nations of the Earth had the *right* to redeem the “sins” of His people (21) and to be their *righteousness* as Yahweh Tzedekenu—“the Lord our righteousness,” the Branch Mashiach raised up for David (Jer. 23:5-6). Neither Israel through its Torah-observance nor the families of the earth, through their ignorant and rebellious false religions, had the right nor the ability to save themselves of their own sin, for “all” sinned (Rom. 3:23) and all were in “darkness” and in the “shadow of death” (*tsalmavet*) and unable to atone for themselves (Is. 64:6; Ps. 14:1-3).

Only Jesus Mashiach, born as the “Son of God”—“Immanuel” and the “Son of David”—“Jesus” has the right to “save His people of their sins.” No one else can crush the Serpent’s Head, the *power* he wields to enslave the

human family through the subjugating rule of “sin” (Eph. 2:1-3). No earth-born human can pay the “ransom” for another’s life (Ps. 49:7) except the Son of God, who lives eternally as Elohim (Jer. 30:9) and whose “soul” is sufficient to “make an offering for guilt” (Is. 53:10). Though Elohim lives and enthroned forever (Ps. 45:6), the One who is both “the Mighty God” (Is. 9:6) and the Son born to David (Is. 9:6-7) can be “disciplined” for iniquity (2 Sam. 7:14) and “pierced” for our “transgressions” (Is. 53:5), dying to pay the penalty for our transgressions only to be “raised up” to Save His people as their Kinsman-Redeemer on the Day of His appearing as the “One they have pierced” (Zech. 12:10).

Thus, only this “Seed of David” (2 Sam. 7:12), raised up as “Jesus,” the Son of God (Matt. 1:18, 21), is the appointed Kinsman-Redeemer to *build a Household* for David (2 Sam. 7:11) and God (13) which *establishes the throne* (13) of Mashiach’s *Kingdom forever* 16.

1.2. Understanding Jesus Mashiach and His Generations:

a. Matthew 1:1-17: Firstborn of Abraham and David.

The **book of the genealogy** (literally: “book of the generation”) of Jesus Christ, the son of David, the son of Abraham (Matthew 1:1).

So all the **generations** from Abraham to David were fourteen generations, and from David to the deportation to Babylon fourteen generations, and from the deportation to Babylon to the Christ fourteen generations. (Matthew 1:17).

God’s story begins with the promise to the “generations” of sons to inherit the “heavens and the earth” of regaining their lost inheritance through their *Mashiach*, their Firstborn, the “Seed” (zera) of Woman to one day *crush* the “head” of their enemy, the Serpent (Gen. 3:15).

So, Jesus is *raised up* as this long-promised “Mashiach” (Matthew 1:21), being “the Son of Abraham”—that is, the *Firstborn* of

Abraham's family, and "the Son of David"—that is, the designated Kinsman-Redeemer whom God promised to be *disciplined* for the "iniquity" of His people (2 Sam. 7:14) that He alone might "save His people of their sins" (Matt. 1:21).

Thus, as God's appointed Mashiach, Jesus is the *rightful Head and Heir* of all the generations of "sons" of both Abraham and David (Matt. 1:17). Yet, He is not simply an *earthly heir*. As also the "Son of God"—"Immanuel"—God-with-us, Jesus is also *raised up* by God to be "the Lord their God" as promised through Jeremiah (Jer. 30:9). So, those whom He redeems become the "sons" of His single "generation" (Mt. 1:1), for they are freed from the endless cycle of death/ birth to be reborn eternally as the "sons of God" (John 1:12-13) that they may see and establish the "Kingdom of God" (John 3:3; 2 Sam. 7:16).

If you are of the generations of Abraham and David, take hold of the birthright that is yours in your Firstborn and Heir, Jesus Mashiach. Letting Him alone be your *Yahweh Tzedekenu* gives you a heavenly birth as "Sons of the Most

High” and members of the House of Elohim (Ps. 82:6).

b. 18-22: Jesus is your Kinsman-Redeemer to “save” you of your sins.

She will bear a son, and you shall call his name **Jesus**, for he will save his people from their sins.” (Matthew 1:21).

If you are a son of Abraham, a Jew, you know the name “Yeshua”—that is, Jesus. It was only this *man Jesus* whom the Lord God *raised up* from the virgin “Mary” to be your long-awaited Mashiach, the “Seed” of Abraham (Gen. 22:18), the “Seed” of David (2 Sam. 7:12).

For, only “Seed” raised up by the Lord God as was *Perez* and *Obed* before Him, raised up according to the *right of redemption—geullah* (Ruth 4:10) and also the *duty* of kinship – *yibbum* (Gen. 38:8), could this Seed, Jesus, be the Son of two fathers.

Indeed, Jesus is *fully* “the Son of David” in the same way that *Perez* was fully the Son of

Judah. God raised up “Seed” coming from David’s own “body” (2 Sam. 7:12) as He promised, preserving David’s own “tears” in His “bottle” (Ps. 56:8), tears which provided the (genetic) *bodily material* needed to pair with Mary’s material to “conceive” Jesus as fully human (Matt. 1:18). Yet, Jesus was not *only* the Son of David but also the “Son” of God (2 Sam. 7:14), for by the Holy Spirit, God says to Mashiach: “I am your Father, today I have begotten you” (Ps. 2:7). Thus, your Mashiach is both “a man of sorrows and acquainted with grief” (Is. 53:3) as well as the “Son” whose anger terrifies the nations (Ps. 12).

c. 23-25: Jesus is “Immanuel”—God with us. Therefore the Lord himself will give you a sign. Behold, the virgin shall conceive and bear a son, and shall call his name **Immanuel**. (Is. 7:14).

Because Mary was *betrothed* to Joseph, she was a virgin of the house of David. So, the Lord God by the Holy Spirit raised up *Jesus* from a

“virgin”—not just a *betullah*—an untouched young woman, but an *almah*—a virtuous woman like Rachel who had no *relations* with men before she gave birth to David’s Seed, Jesus Mashiach. If she was not virtuous, she would not be virginal. But, Mary was a virgin who maintained her virtue.

Thus, by the Spirit of God, Jesus was “begotten” of God as one who is *fully* the “Son of God.”

This is not to say that Mashiach had the start of His life as the Son of God at that moment. Rather, Mashiach existed as Elohim *from the beginning of Creation*. For, this “child” born to Mary was the eternal one called “Everlasting Father” and “Mighty God” (Is. 9:6).

As Elohim, Mashiach obeyed the “Father” as the “Prince of Peace”—so, when God, Elohim, commanded as the Father: “Let there be a firmament” (Gen. 1:6), then God, Elohim, obeyed as the Son: “So God made the firmament” (Gen. 1:7).

In this way, God as the Father, is pleased to “anoint” God as the Mashiach and Heir, to sit on His eternal throne (Psalm 45:6-7).

Thus, Jesus is “raised up” by the Lord God to be both “the Lord their God” and “David their King” by the *right of geullah* and the *duty of yibbum* (Jer. 30:9).

1.3. Messianic Context: Understanding Our Original Inheritance.

He is the image of the invisible God, the **firstborn of all creation**.¹⁶ For by ^[f] him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him.¹⁷ And he is before all things, and in him all things hold together.¹⁸ And he is the head of the body, the church. He is the beginning, **the firstborn from the dead**, that in everything he might be preeminent.¹⁹ For in him all the fullness of God was pleased to dwell,²⁰ and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross.

The Story of Mashiach precedes and takes precedence over all other stories. For you to

understand your place with the Lord God, you must understand first that the Lord God's highest priority is to honor His Son. For, God, the "Everlasting Father," has forever and without limit *loved* God, the "Prince of Peace" (Is. 9:6). Appointing this Mashiach the Firstborn Son of the "heavens and the earth" (Gen. 2:4), He created our *family line* of Adam and Eve—the human lineage—to be the "sons" of which Mashiach would be the "firstborn son" of "many brothers" (Rom. 8:29), saying: "I will tell of your name to my brothers; in the midst of the congregation I will praise you" (Ps. 22:22).

Would you like to acquire your original inheritance of "the heavens and the earth" (Gen. 2:4), taking your place in the Household of God as a "Son of the Most High"? (Ps. 82:6). Then, come to Jesus Mashiach for the Redemption of your sins!

He brings you near, to join the Household of God as a "son" and "heir" of all things in the "heavens and the earth" (Gen. 2:4), inheriting the "Kingdom of God" now and "Earth" in the coming rule of Jesus Mashiach (Matt. 5:3-5).

1.2. Prepared for Lord and His Kingdom Way. Matthew 3:1-17

“**Repent**, for the **kingdom of heaven** is at hand.” For this is he who was spoken of by the prophet Isaiah when he said, “The voice of one crying in the wilderness: ‘**Prepare the way of the Lord**; make his paths straight.’”(Mt. 3:2-3).

Once, we lived in an *earthly paradise*, a garden that was *heaven-on-earth*. But, our first parents chose a world of rebellion and chaos by *sinning* against God to live orphaned from Him. So, our world became a land of spiritual “darkness” in the “shadow of death” (Is. 9:2). Worse, all of our *generations* have known only this darkness, as our *fleshly lives* clung to the human deception of Self-Rule, hungering for *sin* because we have abandoned God’s “fountain of living waters” for our own “broken cisterns” that are ever-dried of any trace of spiritual life (Jer. 2:13). Even our own attempts to *return to God* through our human-religion—sometimes even building our human philosophies around the *very Word of God*—as has Torah-observant Judaism. Even these

attempts have never *secured for us* the spiritual life which Adam and Eve lost at the beginning.

So, as people accustomed only to this world of spiritual darkness and death, as people comfortable living in *spirit-starved flesh* to cling to Self-Rule and reject the Lordship of God, we are unready for the Lord or His Kingdom life.

So, God through His messengers and servants by His Word commands us, “Repent, for the Kingdom of God is at hand!” (Matt. 3:2).

Do not think of *repentance* as a mere religious adjustment. To trade one set of man-made, religious acts of piety for other habits. No, think of repentance as the *drowning man* finding grabbing hold of the ladder and deciding to *live, pulling himself out of the water* into a world full of air.

To transfer from this dark and dying world into the **new life** with the Lord Jesus Mashiah in His Kingdom of Heaven, you

must make the whole-hearted choice to finally *live* and not *give in to the enveloping death*.

If you choose to “live” in the Kingdom of Heaven with Jesus Mashiach as your Lord, consider the life-decisions you will need to make.

1. Repent: Choose to *live* by abandoning your *fleshly rebellion* in this dark world.

In the *flesh*, you live in Self-honor as your own *god*, clinging to the right to Self-Rule as your own *Lord*. But, this *fleshly life* fades and is soon swallowed in eternal death, forever separated from. So, to “repent” is to ready your life to *live anew* in the Kingdom Family of God—abandoning the *wild and feral ways* of spiritual starvation in the world. Instead, repenting of and abandoning your Godless life to know live in *humble subjection* before your Lord God and His Mashiach.

Abandon trying to *save yourself* in this world, for you have neither the *spiritual ability* nor the *heavenly right* to secure life for yourself. Instead, give up and trust in Jesus

Mashiach as your Redeemer and Lord to restore life to you in His family.

You were once outside of God's Kingdom, orphaned from the Lord God and His Family. But, Jesus Mashiach alone is your *Kinsman-Redeemer* to bring you home to God again. Trust Him alone to secure for you *forgiveness* and a *new spiritual life* born-anew by the Holy Spirit.

1.2. Understanding Jesus Mashiach and His Generations:

a. Matthew 1:1-17: Preparing to Live with Lord in His Kingdom.

“**Repent**, for the **kingdom of heaven** is at hand.” (Matt. 3:2)

Centuries before the Lord God would raise up Jesus as His Mashiach, He promised His Son to send a messenger before Him to “prepare the way of the Lord” and to “make His paths straight” (Matt. 3:3). So, the Lord God sent out John the Baptist to prepare a people not just for life in the Kingdom of God, but to live new lives with the Kingdom’s Lord, Jesus Mashiach. For, “all flesh is grass, and all its beauty is like the flower of the field” that fades and withers (Is. 40:6-7)—that is, all people living in the “flesh” and accustomed to this world’s *passing beauty* are incapable of living in the flesh with the *eternal Lord*.

So, John the Baptist prepared a people to walk with the Lord Mashiach by first calling them to an entirely new life, a life *pictured* by

the act of Baptism—the portrayal of *death and rebirth*.

In the waters of “baptism,” the old life *under* the dark waters of fleshly sin and worldly bondage is completely abandoned for the **new life** of *spiritual birth* into the family and Kingdom of God! **Baptism** is the perfect picture of this new life, for there is nothing more *starkly contrasting than* being choked by the dark and deadly waters and breathing pure, life-giving oxygen! Repentance, then, is not simply making a few life adjustments—it is *life itself*, the choice to abandon certain death for a freeing life.

But, if you want to live in the *free* and *life-giving* newness of God’s Kingdom and Family, then, you must be *prepared* to live in *subjection* to the Kingdom’s Lord, Jesus Mashiach.

In your *old life* underwater, your *flesh was dead to God* and cut off from the saving “way of the Lord” (3:3). Like an *addict* who freely seeks his own destruction, you freely sinned in rebellion against the Lord and His Way.

Now, God calls you to “repent, for the kingdom of heaven is at hand” (3:2).

b. 7-12. Reborn into New Life.

“I **baptize** you with water for **repentance**, but he who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will **baptize** you with **the Holy Spirit** and **fire**.” (Matt. 3:11)

God promises you a “new life” as *portrayed by the act of baptism*, but know that this new life of the Kingdom is not simply a change of thinking, nor even a change of action or lifestyle. The *baptism* into Jesus Mashiach and His Kingdom is a literal and real *rebirth* by the Holy Spirit into the Family and Kingdom of God. In the same way that God is not *confined to this material earth and its fleshly life*, so God’s Kingdom and the Lordship of Jesus Mashiach is similarly **unconstrained** and boundless.

Honestly, this *radically new life* is made available to all who repent and turn to the Lord Jesus Mashiach for life, but many *settle* for a *barely different* life. So, John the Baptist announces that this new life has two components. First, you must “repent” (11) for

new life. Repentance starts with your own mind, for you must be *fully convinced* that the *fleshly life of sin and rebellion* is truly *spiritual death*—cutting you off from the Lord God’s refreshing new life and subjecting you to the cruel enslavement of this world and Satan’s dark power.

If you truly *abandon* this old life of *fleshly death*, then Jesus Mashiach has the *power* to give you a truly new life by the Holy Spirit’s rebirth with fire!

For, Jesus Mashiach is *destined* to multiply “sons” for Abraham like the stars of heaven, a heavenly host to belong to the Lord God as His holy people (Gen. 22:17) who *know Him* (Jer. 31:34) as the “sons of God” (Gen. 6:2) who share in His holy life (Jer. 2:13).

Thus, the “new life” offered by Jesus Mashiach in His baptism is not simply an earthly change—offering the *sons of Adam* or the *sons of Abraham* the same earthly lives of flesh which they have always shared. Rather, Jesus Mashiach gives His people “new life” as *spiritually reborn* sons in the heavenly Kingdom of God. Not approaching God from

afar as *subservient subjects* merely keeping His Law, but as the very sons of the Kingdom whose *family resemblance* is marked by the spiritual life of the Kingdom, their hearts beating with the same Holy Spirit timed to the very heart of their Lord, Jesus Mashiach.

c. 13-17: Trusting in the Spirit-Anointed Mashiach.

The **Spirit of the Lord God** is upon me, because the Lord has **anointed me** to bring good news to the poor; he has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound (Is. 61:1)

And when Jesus was **baptized**, immediately he went up from the water, and behold, the heavens were opened to him, and he saw the **Spirit of God** descending like a dove and coming to rest on him; ¹⁷ and behold, a voice from heaven said, "This is my **beloved Son**, with whom I am **well pleased**." (Matt. 3:16-17).

The *good news of God* is not simply a new *thought, teaching, or religious insight*. Rather, God proclaims to you a Gospel of New Life in the full power and promise of His Kingdom. For, the Gospel is the arrival of His very Son, Jesus Mashiach, whom He anoints by the Spirit of God.

Unlike all merely teachers who came before Him, Jesus Mashiach is *anointed* with the Lord God's very spiritual life and power by the Holy Spirit. Remember, Jesus was *raised up* as the fully human "Son of David." In the flesh, he suffers like all of us in the weakness and limitations of his own flesh. Yet, the Lord God's anointing gives Jesus Mashiach the power of *life itself* by anointing Him with the Holy Spirit.

So, come to this Jesus Mashiach. Not simply as a human teacher. Furnished with earthly insights and clever aphorisms. Nor is Jesus simply a *religious master*, a *Baal Shem Tov* who has gathered a following by his exemplary piety. No, Jesus is anointed Mashiach with the heavenly power to "save His people of their sins!" This Jesus Mashiach is

worthy of your full faith, as you *entrust to Him* your entire life for its salvation and redemption. Only a Mashiach who is anointed as Lord has the power of God's salvation!

Notice first that you can *trust* in the Lord Jesus Mashiach because **He dedicates His entire life for your redemption**. On earth, Jesus comes to John "to be baptized" by him not for repentance or the forgiveness of sins—for notice that He enters the water with *no sins to confess* (3:14). But, He enters the waters to *die* to his old life when He was not your Mashiach, when he lived in the flesh for entirely human purposes. And, Jesus Mashiach is worthy of your trust because He has **the Lord's power to save you from your sins**. But, rising from the waters of baptism, He has the *entire heavens* opened before Him as the "Spirit" embodying the Lord's fullness rests on Him. The Lord is *anointed* to bring you the Kingdom's *new life* in its fullness—to enrich you with *new life*, to bind your broken *heart*, and to *free you* of this world's slavery (Is. 61:1).

Finally, you can *trust the Lord Jesus Mashiach* to give you new life because He has

the *full approval* of God His Father, who attests, “This is my beloved Son, with whom I am well pleased” (3:17). The Father sends His Son, Jesus Mashiach, as the *rightful Redeemer* of His family, the only One entitled to take away the death-producing sins of His people. For, Jesus Mashiach is *the Son of God*, the Firstborn of many “brothers” who will bear the earthly likeness of *Abraham or David*, but the spiritual righteousness of God Himself as Father. For, once Mashiach “atones for the iniquity” of His people He can them *restore them with a perfect righteousness* belonging only to God (Dan. 9:24), for only in Mashiach can His people truly become righteous. Truly, Jesus Mashiach is *Yahweh Tzedekenu*, the Lord our *righteousness*. For, “For our sake (God) made him to be sin who knew no sin, so that in him we might become the *righteousness of God*” (2 Cor. 5:21). So, hear the words of God and see the witness of the Spirit to believe in Jesus as God’s appointed Mashiach, the Lord of the Kingdom sent to redeem you and bring you home to God!

1.2. Messianic Mission: Understanding God's Purpose for your Redemption.

When your days are fulfilled and you lie down with your fathers, I will **raise up your offspring (Seed)** after you, who shall come from your body, and I will establish his **kingdom**. He shall build a **house** for my name, and I will establish the **throne** of his **kingdom forever** (2 Sam. 7:12-13).

“Behold, the days are coming, declares the Lord, when I **will raise up for David a righteous Branch**, and he shall **reign** as king and deal wisely, and shall execute justice and righteousness in the land. ‘In his days Judah will be saved, and Israel will dwell securely. And this is the name by which he will be called: ‘The **Lord is our righteousness.**’ (Jer. 23:5-6)

From the very beginning, the Lord God intended to *appoint* His Son as Mashiach, the Firstborn among many brothers. So, our family line of Adam was even called “the sons of God” (Gen. 6:2) amidst the *sea of humanity*

because it was to be the line from which Mashiach would be “raised up as Seed” to *multiply* sons as the “stars of heaven” (Gen. 22:17) to be *redeemed* as a spiritual house for David (2 Sam. 7:11) and God (13).

Thus, the mission of Mashiach has always been a *family rescue* to secure a *heavenly righteousness* for sons to *take their place in God’s heavenly Kingdom and Family*. It was never, as Israel imagined throughout its history, merely to *perpetuate* the earthly line of Abraham and then David through generations of sons who would be mere children of “flesh,” for “all flesh is grass” that “fades” and “withers” (6-7). Instead, the “way of the Lord” (Is. 40:3) called for “flesh” to be prepared to “see” the revealed “glory of the Lord” (5).

Instead, Mashiach was *raised up* as the *Seed* of Abraham to “multiply” heaven-born sons like the “stars of heaven” (Gen. 22:17) and as the *Seed of David* to *Redeem sons to form a royal house* of both David (2 Sam. 7:11) and of God (13) to inherit with Jesus Mashiach the “heavens and the earth” (Gen. 2:4)—that is,

the spiritual realm of the Kingdom of God now (Matt. 5:3) and the earth (5) on the Day Jesus Mashiach sets up His eternal “throne” of His “kingdom” (2 Sam. 7:16) in Jerusalem.

Thus, Jesus Mashiach *redeems* you for an eternal purpose. If you are a Jew, not simply to remain in the *flesh* as mainly a “son” of Abraham or David. If you are a Gentile, not simply as a *fleshly* descendant of Adam. For, mere *flesh* withers and fades.

Rather, the Lord God calls you to draw near to Him in the Kingdom of God—not in the anonymity of a stranger, but in *kinship as a Son*. For, Jesus Mashiach, your Firstborn Heir, has redeemed you *to be reborn by the Holy Spirit* (Matt. 3:10) into the family and kingdom of God. Having the *privilege* of establishing the “throne” of Mashiach’s eternal “kingdom” forever (2 Sam. 7:16).

1.3. Kingdom Ministry of Jesus Mashiach. Matthew 4:1-25

And they have conquered him by the blood of the Lamb and by the word of their testimony, for they loved not their lives even unto death (Rev. 12:11)

the people dwelling in **darkness** have seen a **great light**, and for those dwelling in the region and **shadow of death**, on them a light has dawned.” From that time Jesus began to preach, saying, “**Repent**, for the **kingdom of heaven** is at hand.” (Matt. 4:16-17)

When Jesus is *raised up* as Mashiach in this world, he is like Moses stepping foot on the dirt of Egypt as His people are still in bondage to a foreign power. But, His *future family* members await rescue from a far deadlier and more deeply insidious oppressor than Pharoah. Those to be *rescued into the Kingdom of God*, the future family of the Lord God, live in a spiritual “darkness” and have lived only in the “shadow of death” (Matt. 4:16). Like the *sons of Israel* hungering for the “leeks and onions”

(Num. 11:5) of Egypt, the *people* are captive to their *fleshly hunger* for the sinful and dead things of the world. So, the Kingdom ministry of Jesus Mashiach is first to bring people *out* of the darkness and into the *light* of the Kingdom of God's new life! Having been rescued by Jesus Mashiach, Paul exults: "He has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son" (Col. 1:13).

In the Kingdom mission to *deliver* a people out of the kingdom of darkness and into the Kingdom of God, Jesus Mashiach overcome three *enslaving* forces of darkness which keep people ensnared through *sin's addiction*. The ruler of the darkness, "the devil," entices the *flesh* with the *world* and its desires and Godless ways. So, Jesus Mashiach first overcomes the devil and his temptations himself, that His people may follow in His victory.

Immediately after Jesus is anointed Mashiach, the Spirit leads him into the *wilderness* to be "tempted"—that is, He is

tested to prove that He is *truly prepared* to resist and then plunder the kingdom of darkness. So, the devil mainly attacks the integrity of Jesus as “the Son of God” (4:3). If the devil can *defile* the Kingdom’s new life, adulterating *life by the Spirit* with an unhealthy dependence on the *flesh*, then he has a chance to defile and destroy the Kingdom from within. But, the true battle of the kingdoms begins for each person from within, as the Spirit and the *flesh*, enticed by Satan and the world, struggle for supremacy. Will the old life and the flesh *drag* the disciple earthward, or will the new life of the Spirit raise them heavenward into the Father’s presence?

Jesus Mashiach affirms three truths of Kingdom Life which render *the flesh and its desires for sin irrelevant*.

1. Life-giving Word of God (4:4). For the *children* of the Kingdom, true life is found only in the Spirit in the new reality of the Kingdom. The *earthly life* must be redeemed, as its possessions and priorities are *sacrificed* to

the Lord God for His purposes and will. For this reason, the *devil* tempts Jesus to make this fleshly life the focus of His life, especially in this time of prolonged *hunger* and *deprivation*. To put His *spiritual ability* at the service of the *flesh*, to “command stones to become loaves of bread” (Matt. 4:3) is to testify that *true life* and the kingdom treasures of God are at the *service* of the flesh and its desires, which is tantamount to vile *idolatry and immorality*. Such spiritual unfaithfulness is the hallmark of *fleshly religion*, which the false prophet Balaam foisted upon an unsuspecting Israel (Rev. 2:14). Instead, the Kingdom of God offers *true spiritual food* to fuel its true life—the Word of God (Matt. 4:4). Thus, as a son of the Kingdom, you are called to *live and thrive in the Word of God alone. Let the Word, rather than any other worldly means of satisfying your fleshly desires, be the only food by which your spiritual life is fed, as the Holy Spirit cultivates your soul’s growth!*

2. Indisputable Will of Father (4:7). The original *rebellion* of the flesh is to suppose that it can *usurp* God's place of Lordship, to be "like God" in its ability to rule its life and determine for itself "good" and "evil" apart from God (Gen. 3:4). So, Satan appeals to this *innate fleshly desire* to act as its own Self-Ruler, imposing its own *will* upon God to *exalt itself*. This "test" would force God to serve the *flesh* and its desires in the world, even using the *promises* in the Word of God to advance the flesh.

But, Jesus Mashiach understands that His *sonship* in the Kingdom of God makes Him *subject* to the indisputable Will of the Father, under whose Word he places His own will and needs. While God may indeed *command angels* to protect the Son of God, He has not *commanded* the Son to act presumptuously, so Jesus stays put, safe under the Father's will.

3. Unchangeable Worship of Lord God alone (4:10). Finally, Satan *diabolically* offers to help Jesus accomplish the Kingdom's

purpose of a *world* ruled by Jesus Mashiach for the glory of God. And, Jesus could accomplish this purpose *without sacrifice*, working with Satan to receive back *rulership over the world*, if only He would “worship” and give honor to the devil.

On the surface, this temptation seems too unlikely to be a threat. Who would choose to worship Satan outright? However, the choice to *worship*, that is, to *honor* Satan, is made when one simply *relies on the flesh*—whether it is its human ability, its Self-promoting ways, or its worldly means of power and wealth—to achieve even the good purposes of the Kingdom!

In the last days, the battle between the Kingdoms will be *open and direct*, so it is imperative for you to completely abandon the *flesh* and its Self-empowered efforts to rely entirely on the *service of God’s holy servants*, as *demonstrated by Jesus Mashiach here*:

Serving by the Spirit's Power:

- **Stop listening** to the devil's lie that it is possible to serve one's Selfish Flesh and the Lord's Kingdom at the same time. (4:10).
- **Subject** your *Self* to worship God as your only Lord (10; Rom. 12:1);
- **Sacrifice** your *fleshly Self* completely to the Lord Jesus Mashiach for its redemption by His cross (Gal. 5:24)
- **Surrender** to the Spirit's *lead, words, and power* to accomplish the Kingdom's work (Gal. 5:16; 2 Tim. 1:7).

Only by first overcoming the *flesh's allure* to serve both the world and the kingdom, to rely on both *human flesh* and the *heavenly Spirit*, can you truly advance the Kingdom of God. Learn from the sad and steady decline of the Church, which ended with the terminal, *worldly church which had shut Jesus out* of its religious life (Rev. 3:20). Rather, fight the Kingdom warfare with weapons of the Spirit (Eph. 6:10-20; 2 Corin. 10:3-6). Then, you will go forth like your Lord Mashiach in light.

Once Jesus Mashiach is *proven* by testing to be the rightful Redeemer of Israel, having *obeyed* the Father and *renounced* Satan and the world, He now launches the Kingdom mission in Galilee, fulfilling the words of Isaiah about the land of “Zebulun and Naphtali” (Matt. 3:13).

At the outset, it is important to see the Kingdom of God as a *territory* where the realms of heaven and earth are combined. Thus, the Kingdom of God does not take hold of *actual geography*, at this point. Rather, the Kingdom of God *is established everywhere* that the Kingdom’s Mashiach brings the *light of His presence*—starting in the lives of His disciples. For, as the servants of Mashiach obey the Word of His command, the King of the Kingdom rules as Lord over human hearts.

So, the people of the world, starting in the territory of *Galilee*, are “dwelling in darkness” because they are cut off from the light and life of God’s *heavenly life*. For these *helpless* ones, sitting in the “shadow of death” (4:16), only

one Kingdom effect matters—that they see the “great light” of Jesus Mashiach himself. In other words, there is only one source of spiritual life in the Kingdom of God. These *dying ones* blinded in the darkness of their flesh must *encounter* the Living Mashiach Himself, seeing in His “great light” the *heavenly life* which has to this point eluded them.

Neither religious activity, fleshly wisdom and the doctrines of men, no matter how popular they are, nor even the emotional stirrings of hearts to truth, matter unless they convey the “light” of Jesus Mashiach’s *eternal life*. Thus, the most direct way to bring the “light” of the Lord Mashiach’s life-giving presence is through direct personal connection. For, Jesus Mashiach and His servants proclaim to those who hear, “Repent for the kingdom of heaven is at hand” (4:17).

Since the Kingdom of God spreads best as the *light* of a flame is passed from person-to-person in direct encounters, as the *person* and *power* of Jesus Mashiach is experienced as the

“great light” warms and brightens the surrounding darkness. Then, it is not fleshly means of human mass-marketing or technological amplification which are the best carriers of the Kingdom’s light. Instead, the “light” of the Kingdom’s *life-giving Lord* is best seen in the *brightened lives* of His disciples --newly made alive by the Holy Spirit’s rebirth of regeneration and flame (Matt. 3:11). These *newly birthed* “sons of light” (Eph. 5:8) are now the “light of the world” (5:14) to personally reveal Jesus Mashiach to those whom they meet. Interestingly, Jesus calls His first disciples to become “fishers of men” (4:19), suggesting that the Kingdom is meant to extend in *networks of personal relationship*, like the *castings* of nets into the waiting sea.

Finally, the Kingdom *extends* as the sons of the Kingdom testify and reveal their life-giving Lord to those they meet, but their words are not simply spoken in fleshly *wishfulness*. Rather, the *testimony* of these disciples Has Kingdom power

- **Power to Heal:** (4:23). As the disciples proclaim Jesus Mashiach and His Kingdom, they also *pray* for the Lord to reveal His healing power to their hearers.
- **Power over Demonic opposition:** (24). The disciples simply bring people to Jesus, who heals them by *relieving them* of the demons oppressing them.
- **Proclaim the Kingdom fearlessly by the Spirit.** (10:20). When proclaiming the Kingdom to hostile crowds, the disciples do not bear the responsibility of choosing the most suitable words—rather, the “Spirit” of their “Father” speaks through them.
- **Purified by the Lord’s Redemption.** (Rev. 12:11). In the end, the disciples are even protected from their own *fleshly failings*, for they rely not on their own righteousness but on the Lamb’s redemption by His “blood.”
- **Personal Testimony of Mashiach’s power:** (12:11). Furthermore, by

attesting to the life-giving power of their Lord Mashiach, these disciples present to people the *proof* of their own lives which prove the words of Jesus Mashiach.

- **Painful Self-sacrifice.** (11). Finally, these servants of Jesus proclaim the Kingdom and testify of His reality in their lives through *painful Self-Sacrifice*, giving up all that they have to endure all things for the Lord's sake.

1.3. Understanding Kingdom Ministry of Jesus Mashiach. Matt. 4:1-25

a. Matt. 4:1-11. Overcoming Satanic Temptations.

To “repent” is to change one’s mind regarding your *life*. The fleshly view of life which all Kingdom outsiders embrace is that their sins are mere *understandable mistakes*. However, the message of God’s servants proclaims the Word of God, which states that *humanity’s fallen flesh* is innately in rebellion against God, claiming a prideful Self-righteousness obtained by its own human ability and efforts, so

bypassing the Mashiach's *rightful responsibility* to redeem His family of their fleshly rebellion and sin, which has doomed all to the *inescapable condition of spiritual death* and enslavement to the Serpent's spiritual power, a tyranny far more implacable and irresistible than Pharoah's mere earthly armies.

So, to *repent* is to abandon as futile any hope to save oneself. For, the *fleshly condition* of spiritual death -in-sin is a permanent helplessness which no human work can undo, in the same way that no act of the hand can reach into the *spiritual reality* to do or undo what has been accomplished.

Thus, the “**kingdom of God**” is the *reason* to repent, to abandon the fleshly Self-justification and righteousness which keeps people out of the Kingdom of God and *far-flung* from the spiritual life and reward which it offers. The Kingdom of God is a *spiritual reality*, and the Kingdom Reality must never be subject to the corrupting control of the flesh.

Lordship of Jesus Mashiach
Rules
Word of Command

Earthly Life
Obey Word of God- as Saint
Sacrifice Life: Seek Kingdom

Repent: Old Life in Flesh:
Crucify Flesh and Desires

Kingdom of God
New Life of Worship by
the Holy Spirit's rebirth
Surrender to Spirit's Lead

b. 4:12-17. Proclaiming the Great Light of Mashiach and His Kingdom.

Viewed through fleshly eyes, *sin* is a mere mistake, a misstep. But, viewed through the spiritual lens of the Word of God, the terrifying nature of sin and humanity's hopeless enslavement is clear. For, the people who walk in the "flesh"—that is, in this current world of Godlessness, a place of spiritual "darkness" and deadly separation from God in the "shadow of death." Only when we see the terrible *results of sin, its "darkness" and its deadness to God in the "shadow of death"* (4:16) can we really appreciate the singularly life-giving "light" of Jesus Mashiach, bringing truly eternal life to those who are darkened and dead in their sins.

Thus, the call of Jesus Mashiach to "Repent for the Kingdom of heaven is at hand" (4:17) is the heavenly call to *life*—to find full restoration in a New Life of a reborn Son of God experiencing and serving in the spiritual

reality of Jesus Mashiach and His Lordship while also *living sacrificially* on earth.

c. 4:18-25. Servants Testify of Jesus Mashiach in their Network of Relations.

Follow Me: the Lord Mashiach calls His servants/ disciples to “follow me”—to respond personally to His call to enter a Lord- servant relationship. Thus, every disciple is directly responsible to the Lord Jesus Mashiach himself. This personal devotion is never to be replaced by a *devotion to man, a fleshly devotion to people, groups, or fleshly purposes.*

In the prior age, devotion to the Lord was inexorably replaced with personal service to human purposes, teachings, and institutions. As a result, the clear voice of the Lord’s command, the pure nourishment of His teachings, were mingled and diluted with worldly voices. For, the pure devotion to the Lord is a total sacrifice to His Lordship. But, this *fear* of the Lord, the servant’s honest response to the Almighty Power of the Lord, becomes diminished with *fear and honor* is spread throughout the social realm, as individual men make a *name* and take *honor*

for themselves. Thus, the Churches took the inevitable path from *devoted* to *distracted*. Consider the scathing rebuke Jesus leveled at his dear disciple Peter when this man *gave in to his fleshly impulse to be Self-preserving upon bearing of the Cross and its sacrifice: But he turned and said to Peter, “Get behind me, Satan! You are a hindrance to me. For you are not **setting your mind** on the **things of God**, but on the **things of man**.”* (Matt. 16:23).

1.3. Kingdom Ministry: Understanding Jesus Mashiach’s Work on Earth.

When the *fleshly mind* considers the sinful separation keeping God and man apart, it grasps for ways of solving this problem of sin, not grasping the human inability to do anything to reverse the judgment and wrath it faces.

For, the *flesh* understands only what comes from its own experiences and shortcomings. According to worldly reasoning, sin is simply a mistake, an error to be corrected with the appeasing structures of human religion. Obviously, no man is perfect, so surely God

cannot reasonably set His standard of *righteousness* as a perfect obedience? Thus, a sincere Torah-observance, or a consistent *time to face Mecca and pray* must surely be sufficient to *appease* God's holy expectations. And, the fleshly mind hopes that *religious appeasement* will allow fleshly Self-Rule to co-exist with the Holy God. Such was the thinking of Korah, who presumed that his choice to *offer sacrifices according to his own will* equalled the Word of God designating Aaron as the chosen priest. But, as we know, God answered with fire to *disabuse* such fleshly presumption.

Yet, Israel and the world persist in such *fleshly presumption*. Israel has persisted in its claim to a *righteousness* based on its own religious efforts to observe the Torah and to *re-define* the claims of the Word of God, bypassing the Mashiach's right as Redeemer, raised up to be "Yahweh Tzedekenu" (Jer. 23:6) and clinging only to *Tzedekenu*, "our righteousness" derived from Jewish piety and observance.

Israel persists in this hope, having been exiled to Babylon and then, having rejected Jesus as its Mashiach, cast out once again from the land to wander the nations in destitution.

Now, in these last days, as the Day of the Lord draws near and Israel's *final stand against the encircling nations* draws near, Israel still refuses to *admit* that only the "Pierced One" (Zech. 12:10) who comes in the "name of the Lord" is its only hope. Yet, this Mashiach is the one "pierced for our transgressions" (Is. 53:5) to "atone for (Israel's) iniquity" to bring it an "everlasting righteousness" (Dan. 9:24) as *Yahweh Tzedekenu* (Jer. 23:6).

Limited by their *fleshly understanding*, both Israel and the world were blinded to the hopeless condition in a world of "darkness" captive in the "shadow of death" (Is. 9:2). And, though Israel readily grasped its hopeless condition in Egypt, when a mere *earthly despot* had the power to keep it from worshipping the true God through its "harsh slavery" to *break* Israel's "spirit" (Ex. 6:9).

Yet, how could Israel then suppose that its *fallen flesh*, inherited from Adam, enslaved it to a far more insidious *slavery*—the enslavement not just of body but *soul*, as its *spiritual life* with God was not simply *broken* but utterly *dead* in its sin (Gen. 2:17).

In this spiritual death in its *naked flesh*, a bodily life uncovered and stripped of any spiritual life of God, Israel would always *recoil from God in fleshly fear*, crying out “do not let God speak to us, lest we die” (Ex. 20:19).

Honestly, what good would God’s “Law” do for Israel if the same *fallen flesh* would cry out in every generation, “do not let God speak to us”? (Ex. 20:19) Thus, Israel’s *fallen flesh* to both recoil from God and to seek a *fleshly Self-righteousness of its own making*, was consistent through its generations—in the Judges, where everyone did “what was right in their own eyes” (Jud. 21:25), throughout Saul’s reign, who offered to God a *rebellious sacrifice* to substitute for His unwillingness to heed God’s Word. Through the Davidic monarchy, the divide Kingdom, and even in Israel’s return to its land, Israel proved that it would seek a Self-

salvation in the flesh. Thus, rejecting Jesus as its Mashiach.

Israel persists in its efforts to establish its own Torah-observant Self-righteousness, even though God reserves the “right of redemption” only for His Mashiach, the Firstborn Son of the family. And, still refusing in the flesh to *hear* the God who “speaks” to them (Ex. 20:19), Israel’s Torah-based “righteousness” is merely a “polluted garment” (Is. 64:6).

To a people “sitting in darkness” and in “the shadow of death,” (Is. 40:2), Jesus Mashiach comes as the “great light” to bring salvation to those dead in the flesh, so that “the glory of the Lord shall be revealed and all flesh shall see it together” (Is. 40:5).

Person-to-person, household-to-household, the servants of Jesus Mashiach have gone out and will continue to go forth as *lights of the Mashiach’s New Life*, sons of God testifying of the Lordship of Jesus Mashiach and proving that only Jesus Mashiach is worthy to “baptize with the Holy Spirit and fire” (Matt. 3:11).

1.4. Living in Mashiach's Heavenly Kingdom on Earth. Matthew 5:1-48

When Jesus Mashiach gathered disciples into the Kingdom of Heaven, followers who recognized and surrendered to Him as the Lord of God's Heavenly Kingdom on Earth, He instructed them about how the new, *Heavenly Life of God* now was at work in them even as they continued to live in the flesh on earth. So, he prepared them for the *unexpected* and often *unreasonable* realities of this Kingdom Life.

As we have seen repeatedly, the *natural inclination* of human flesh entices us to settle for half-measures. Imagine Satan tempting Jesus to *compromise* in this Kingdom Life, seeking to cling to earth's fleshly life and to still gain the Kingdom's benefits while bypassing all of its sacrifice and hardship. The one small *cost* would be to betray God to worship Satan.

As you consider how this hidden yet spiritual reality of the Kingdom must *work itself out in your life on earth*, requiring a spiritual humility and an earthly subjection to reject the flesh and consecrate your life in sacrificial worship to the Father, know that the rewards of the Kingdom are yours to be had now! Unless you betray your King to compromise and *honor Satan* with fleshly living on this earth.

Blessings of the Kingdom of Heaven on Earth:

“Blessed are the poor in spirit, for theirs is the **kingdom of heaven**.

“Blessed are those who mourn, for they shall be comforted.

“Blessed are the meek, for they shall inherit **the earth**. (Matt. 5:3-5)

The “disciples” of Jesus Mashiach *follow Him* to obey His Words as their Lord, so they are *reborn spiritually* into the Kingdom Family of God (John 1:12-13; 3:3). Living as *sons* of the Kingdom as Mashiach Himself is its *Firstborn Son*, the disciples experience the Kingdom’s unique paradox of combining the two realms of heaven and earth in Mashiach’s Household. Thus, the disciples of Jesus Mashiach finally share in the *holy life* the Lord God prepared for His own *family* in His place of “rest” (Gen. 2:2-3). Now, the disciples of Jesus Mashiach, as God’s *sons* in His Kingdom, are covered by the “blessings” of God as their birthright.

As sons of the Kingdom, the disciples *participate* in the Kingdom's mystery as it begins to manifest and grow on this earth:



One day, the Lord Jesus Mashiach will *save all of Israel* to establish the Kingdom of God on earth, that He might rule on His eternal throne in Jerusalem over all the earth. But, until this *Day of the Lord*, the Kingdom is a *hidden movement* that exists and grows as an unseen spiritual life multiplying as *the nations are disciplined* under the Lordship of Jesus Mashiach. Thus, the disciples of Jesus Mashiach inherit all the Kingdom's *spiritual life* now, as they live as the *sons of their Father* under His blessings. As sons, they best experience the kingdom by appraising their spiritual status as *impoverished and powerless*, children who hungrily *receive* all the gifts and

power given to them from God. This spiritual humility *is critical*, for it protects them from the *fleshly deception* that entices them to be Self-important and Self-sufficient in the Kingdom. The besetting temptation for disciples of Jesus Mashiach is to settle and compromise with the world rather than *sacrificing their old lives of flesh for the Kingdom's sake*. For, once disciples seek to preserve their old, *fleshly* lives of Self-worth, they constrain the Kingdom's life within *man-made, religious structures*. Like Saul, they build monuments and legacies of earth, relying on fleshly understanding, power, and ability rather than the Spirit.

Let the new generation of disciples of Jesus Mashiach learn the sobering lesson of the Church-age. By placing human understanding and control as a guiding principle of Church life, the disciples in the Church Age became more and more reliant on the *flesh* until all that remained were man-made institutions, doctrines, and processes, all rich with tradition

and wealth but lacking one thing—the presence of Jesus Mashiach Himself, who was shut out of this “Churchianity” and had to *knock* as an outsider (Rev. 3:20).

You who are disciples of the Kingdom, never abandon the *spiritual reality* and *wisdom* of the Kingdom for mere *fleshly gain*. For, the day will come when all that you possess on earth will be at-risk or taken—so “store up for yourself treasures in heaven!” (Matt. 6:20).

Your true possessions will be *spiritual*, kept in Mashiach as an inheritance for you. So, *hunger and ask for the spiritual life* of the Kingdom of God! Seek tirelessly for it, exchanging earthly conveniences and comforts for its lasting treasures. Then, when Jesus Mashiach returns, you will inherit with Him the “earth” in its renewed age of peace!

Righteous Living for those Redeemed by Jesus Mashiach

“Do not think that I have come to **abolish** the Law or the Prophets; I have not come to

abolish them but to **fulfill them.**” (Matt. 5:17)

Clearly, the Kingdom of God is rooted in the promises of **God’s Word**, starting with the Law (Torah) and the Prophets (Neviim). So, Jesus Mashiach instructs His disciples that He Himself is the *fulfillment*, not the *abrogation*, of these Tanakh promises. As *sons* of the Kingdom, they must embrace the *entirety* of God’s Word, for the Lord God promises: “I will put **my law** within them, and I will write it on their hearts” (31:33). For, the Law and the Prophets reveal the heart of God, a heart which promises His family a ***Kinsman-Redeemer***, the Firstborn Son and Heir of His Household.

If the Lord God longs for a *covenantal people* who will embrace His Laws in their hearts and lives, then it is His good purpose to *raise up* for them a family **Redeemer** who has the *power to* fulfill the Law’s perfect righteousness in them.

However, there is a seemingly insurmountable barrier *making it impossible* for these children of the New Covenant to contain this *righteous life* in their *fallen flesh*. The Law is perfect, because it *reveals the very righteousness of God*—a spiritual life rooted in the eternal nature of the Lord God Himself. But, the children are of *fallen flesh*. As the apostle Paul laments, “The Law is spiritual, but I am of the flesh, sold under sin” (Rom. 7:14). As the life of Job demonstrates and Israel has shown in all its generations, even the Lord’s servants who draw near to Him in *holy faith* are inevitably *defiled and corrupted* by their own flesh and its enslavement to this *fallen world of darkness and death* (Is. 9:2).

Thus, Jesus Mashiach *fulfills the Law* in the power of His person:

- **Righteous Life** multiplied: As the Son of God, Jesus Mashiach is *raised up* by the Lord God to be both “Yahweh Elochechem” (the Lord their God) and “Yahweh Tzedekenu” (the Lord our

Righteousness) (Jer. 23:6 and 30:9). That is, as Yahweh Tzedekenu, Jesus Mashiach embodies the Righteous Life of God which the Law reflects, and He passes this *righteous life* to the sons whom He *rebirths spiritually* to multiply as the “stars of heaven” (Gen. 22:17). Sharing His same *righteous life*, these *sons of the Kingdom*, are as Righteous as is the *Firstborn Son*, who is first among His many brothers (Ps. 22:22).

- **Ransom Paid** for transgression. As the “pierced” Mashiach to save all Israel in the end (Zech. 12:10), Jesus Mashiach was “pierced for our transgression” and “crushed for our iniquities” that we might have “peace” with God (Is. 53:5).

According to the prophetic word which Jesus fulfilled as the family’s Kinsman-Redeemer, Mashiach carried the “iniquity” of His errant family to pay for their sin-debt that they might be delivered into God’s Holy Kingdom! For, Isaiah continues: “Yet it was the will of the Lord

to crush him; he has put him to grief; when his **soul** makes an **offering** for **guilt**, he shall **see his offspring**; he shall prolong his days ; the will of the Lord shall prosper in his hand (Is. 53:10). Having offered up His own “soul” to redeem His people for the Kingdom, this same Mashiach has seen “His offspring”—generations of disciples *raised up in righteousness* as their sin-debt has been canceled!

- **Redemptive Restoration** of broken flesh. Finally, Jesus Mashiach fulfills in Himself the *blessing* of the Law and the *righteousness* it promises to God’s *covenantal children*. By the *redemptive power* of His own Spirit-anointing, Jesus Mashiach not only sanctifies sons for the Kingdom, but He restores their lives broken by their sin-ruined flesh. So, He preaches the life-giving “good news” for their rebirth, “binds up” their broken hearts, and releases them from *Satan’s* “captivity” (Is. 61:1). Thus, Jesus

Mashiach not only fulfills the Law's demand for a "righteous life" but He empowers and restores these *sons of the Kingdom* to actually live this New Life of righteousness!

Perfected Sons of the Father: Growing in the Kingdom of Heaven on Earth

You therefore must be **perfect**, as your heavenly **Father is perfect**. (Matt. 5:48)

Finally, Jesus Mashiach *multiplies* disciples as the sons of the Kingdom of Heaven, redeeming them and giving them the *righteous life* of God Himself, not simply to live in the sinless comforts of Heaven but to *perfectly resemble their Heavenly Father* by living this righteous life in the hardships and tribulations of this world's darkness and death.

As we have seen with Job, the tests and even failures of this world uncover our *broken flesh* that it might be uncovered and then *sanctified*. So, as the *sons of the Heavenly Father* live

impossibly in this fallen world, they share in and become perfected in the Father's righteous life! While the world retaliates in hateful flesh at every offense, the Sons of God "love" their enemies and "bless" those who persecute them to reveal their true Father and to glorify His life-giving grace and righteousness! (43).

1.4. Understanding Heavenly Kingdom Life on Earth in Mashiach. Matt. 5:1-48

a. Matt. 5:1-16. Blessed Kingdom Life in Jesus Mashiach.

Thus the heavens and the earth were finished, and all the host of them. ² And on the seventh day God finished his work that he had done, and he **rested** on the seventh day from all his work that he had done. ³ So God **blessed** the seventh day and made it **holy**, because on it God rested from all his work that he had done in creation. Gen. 2:1-3

In Jesus Mashiach, the Kingdom of God's New Life restores the original life our human family was meant to enjoy with God in His ***blessing*** as our Lord and God. In the Kingdom, the

Lord God lives with His *family* in a shared and precious “holy” life of “grace”—that is, the Lord’s provision of every *blessing and gift* needed for our lives in the Kingdom, and “peace”—the *rest* He gives us in Mashiach of complete and unchanging peace and acceptance before Him. In this way, the disciples of Jesus Mashiach live under the Father’s “blessing” in the Kingdom, to live *spiritually alive* in this dark world that is *deaden*ed to God.

In the Kingdom of God, the servants of Jesus Mashiach experience the *blessings* of the Kingdom of God in these three key aspects of life:

- **Blessings of Birthright as Sons:** (3-5). Because Jesus Mashiach is the Firstborn Heir in the Kingdom of God, He *multiplies* brothers who share in His inheritance as their birthright as the *sons of God* and the *sons of Man*. To these *sons of God*, the “Kingdom of God” in all its spiritual power and rule belongs to them “now” (5:3), but these must approach it as those *impoverished*—powerless and needy

regarding its spiritual life and reality—then they will be given all they need. But, regarding the “earth,” this too will be theirs as a *future inheritance* when the Lord Mashiach finally establishes His Kingdom rule on earth.

- **Blessings of Heavenly Life of God (6-8).** As the sons of God, these disciples of Jesus Mashiach inherit also the *righteous life of Jesus Mashiach himself, who* becomes to them their very source of New Life—that is, the “righteous life” of God Himself that is theirs as a *family resemblance*, having been created in the “image” and “likeness” of God (Gen. 1:26) to be “conformed to the image of His Son” who is the “Firstborn” among many ‘brothers’ (Rom. 8:29). So, disciples who make this “new life” their priority, to “hunger and thirst” for this “righteous life” in Mashiach (6) will be satisfied in it. Also, living out the Father’s “mercy” and “purity” rewards them with an intimate knowledge of God and His spiritual reality (7-8).

- **Blessings of Earthly Testing** (9-12).

Finally, the disciples of Jesus Mashiach are given the *honor* of suffering for the sake of the Lord Mashiach and His Kingdom in the world of *fleshly opposition* (11) so that their faith in Him might be proven genuine. Suffering for the Kingdom proves that the Kingdom is indeed *theirs*, for they have valued it with their very lives.

b. 5:17-37. The Lord our Righteousness: Law fulfilled in Jesus Mashiach.

“Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them.” Matt. 5:17

As we have just seen, disciples share the original, “blessed life” in the Family of God under the Kingdom of God, the Lordship of Jesus Mashiach covering the lives of His household. But, this *blessed life* is only the result of the Mashiach’s long-promised Redemption of His people. For, as Egypt proved, an enslaved people are incapable of living in the *worshipful freedom* to which the children of God are called to enjoy. This

enslavement of sin to this world's *dark lord* not only “breaks” but actually *kills* any spiritual life with God (Ex. 6:9), for the “wages of sin is death” (Rom. 6:23) and all humanity was “dead” in their “transgressions and sins” (Eph. 2:1).

So, the Redemption of the Lord Jesus Mashiah “atones for *the* iniquity” of His people (Dan. 9:24) that the *death-penalty* of sin might be forever “forgiven” (Jer. 31:34) that they might “know” God as Father, receiving His “everlasting righteousness” (Dan. 9:24) as their *New Life* to grow in His resemblance as sons (Jer. 23:6, Rom. 8:29). Thus, Jesus Mashiah *wins forgiveness from sins and an everlasting righteous life for His people*, accomplishing this Redemption on His cross of His *sacrifice* and the shed blood which seals this new covenant (Eph. 1:7; 1 Cor. 11:25).

Importantly, when the children are given this “righteous life” by the redemption of Jesus Mashiah, He fulfills the *Law*, which still defines and authorizes the very nature of this righteous life, setting by the Lord’s command the very reality of what is “good” and “evil.”

Thus, Jesus Mashiach “fulfills” the Law’s demands by *redeeming* and giving His people His very own “righteous life” so that they may live righteous lives

- **Completely:** (5:19) to keep all the *commands* of God in “spirit” and “truth” as part of their *consecrated living* to the Lord (John 4:23-24). For, the Law communicates God heart and purpose for both Jew and Gentile, so His children must please the Lord by doing His will even in the *least* ways by the Spirit.
- **Committed Action:** (22). Mashiach’s righteous life is lived out with *committed action*, as the disciple takes responsibility in heart, words, and deeds, to act in the *way* which the Lord commands.
- **Consecrated Heart:** (28). Unlike the *hypocrites*, who obey the Law as a show of personal piety to establish *social position* in the religious systems of the flesh, the disciple of Mashiach devotes in *sacrificial and loving worship* all of his heart to the Lord (28).

c. 5:38-48. Heavenly Love: Sons Perfected.

You therefore must be **perfect**, as your **heavenly Father is perfect**. (Matt. 5:48)

The Redemption of Jesus Mashiach irrevocably changes His disciples by atoning for their “iniquity” so that they might receive the “**righteous**” life of God as His sons (Dan.9:24; 2 Cor. 5:21; Jer. 23:6), in this way growing in this *righteous life* as the growth into a *family resemblance* which is a newborn’s birthright. Thus, the disciples of Jesus Mashiach do not abandon the Law in lawlessness but uphold the Law as it is “written” on their *hearts and minds* as the New Life of sons living in the Kingdom of their Father (Jer. 31:33). Because these *sons of the Kingdom* still live in fleshly bodies on this earth, their *new, heavenly lives* works itself out in their lives in counter-intuitive ways *counter* to the fleshly conduct of the other worldly people on earth. So, the *sons of God* do not “resist” when encountering evil opposition (5:39) and suffer humiliation without

retaliating. They do “good” to even those who are not kind to them (45).

Living by the Spirit may seem *foolish* and *senseless* in this world, but these disciples are living “perfect” lives (48)—not *flawless*, but perfect in their “sanctification”—they have been brought home to the Father and His life, and they are simply living out this Family Life of the Kingdom which they share with the Father (Heb. 10:14).

1.3. Kingdom Living: Transformative Righteousness in Troubling Earth.

“I baptize you with water for repentance, but he who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will **baptize** you with the **Holy Spirit and fire**” (Matt. 3:11)

There shall come forth a shoot from the stump of Jesse, and a branch from his roots shall bear fruit. And the **Spirit of the Lord** shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and

might, the Spirit of knowledge and the fear of the Lord. (Is. 11:1-2)

Your throne, **O God**, is forever and ever. The scepter of your kingdom is a scepter of uprightness; you have **loved righteousness** and hated wickedness. Therefore **God**, your God, has **anointed you** (Ps. 45:6-7a)

The glories of Jesus Mashiach and His coming Kingdom are vast. But, at the core of this glorious Kingdom is the heart of this great Kingdom, for it reflects the very life and heart of the Father. The throne of Jesus Mashiach, in fact, His very anointing by God, is grounded on Mashiach “love” of “righteousness” (Ps. 45:6). For, it is this “righteous life” which reflects exactly the perfect and holy life of God Himself.

This Kingdom-worthy *righteousness* which Jesus Mashiach gives to His disciples as their birthright as Sons of the Father is not merely a *legal declaration of justification*, as some *suppose*. Rather, the Kingdom Righteousness is

transformative, conveyed in the Holy Spirit's power and "fire" at the disciple's *rebirth* into the family and Kingdom of God.

Thus, the Spirit of God empowers Jesus Mashiach at His anointing to transform and restore His people in their *sin-ruined flesh* to live and *resemble* their Heavenly Father perfectly as His sons. Consider how the Spirit of God cultivates this *spiritual life of righteousness* in the Sons of the Kingdom, as they live meekly in this world of flesh and sin:

- **Spirit of the Lord** (Is. 11:2). The Holy Spirit cultivates this *righteous life* in the disciples of Jesus Mashiach because He brings to them the very "Spirit of the Lord"—the same life shared by the Father and His Son, Mashiach. It is a life *subject* to Jesus as its "Lord" as well, obeying His Words to be transformed.
- **Spirit of Wisdom and Understanding:** Not reliant on *fleshly understanding*, the "*righteous life*" has a "wisdom" and "understanding" tracing to the heavenly reality, making no *sense* on earth. Only by the Spirit's work can the *disciples of Jesus*

truly understand the “wisdom” of a righteous life suited for heaven. No flesh can grasp the *logic* of self-sacrifice; of *persecution; and of loss* to gain the Kingdom’s reality. But, the Spirit helps disciples live wisely and with the understanding and mind of God Himself.

- **Spirit of Counsel and Power:** life in the Kingdom of God is not simply doctrines, traditions, or rituals as the *fleshly religions of the world would suggest*. Rather, the Kingdom radiates with a powerful new life gained by the Spirit! For, the disciples of Jesus must *listen* to the Spirit’s counsel and leading to depart from the natural inclinations of the flesh to Selfish survival. And, the Spirit not only *counsels* on how to live God’s *righteous life* on earth, but it gives the disciple “power” to actually act on the Spirit’s wise direction. This power is not bound by earth but is a spiritual dynamic to overcome all obstacles hindering obedience to the Lord Mashiach.
- **Knowledge and Fear of the Lord.** Finally, the Spirit calls disciples to walk in

righteousness that they may “know” God as their Father and walk in the “Fear of the Lord,” lest they abandon His Lordship for the terrifying powers of this earth.

1.5. Kingdom Living in Righteousness.

Matthew 6:1- 7:28

When Jesus Mashiach now instructs His disciples in living a *righteous life* in the Kingdom of God, He lays the foundation not only for their personal growth but for the future of His Kingdom's rule and society.

In His teachings, the Lord Jesus recognizes that His people will always face a conflict in their living between the Spirit, which directs the hearts and focus of disciples *heavenward* to live for the unseen, spiritual realities of the Kingdom. Or, the flesh, which ensnares their *acts of righteousness* in the agendas and purposes of men, leading them to live and act superficially, as hypocrites, who in the end prove to be Self-serving in their *works of Kingdom service*.

Thus, disciples in the Kingdom must first live *sacrificially* in their righteousness, *offering* what is most precious in life to the Father for His unseen yet knowing approval. Such sacrificial living cultivates a *righteousness* that takes root in the hidden aspects of life, in the *heart and mind*.

And, disciples must *surrender themselves to the Spirit's leading and power*, turning from the fleshly Self-exaltation which seeks *power* or *self-benefitting* control over others in the Kingdom. So, Kingdom

righteousness must be rooted in a brotherly and familial justice in which every member of the family, including its leaders, do not act out of Self-honoring ambition or interest. Rather, each member of the family cares equally for their own and the other's welfare.

Finally, Kingdom righteousness *subjects the servants of the Kingdom* to live faithfully with their Lord, obeying His Words and rejecting their *fleshly need* to be Self-Ruling, seeking their own purposes rather than God's Kingdom purpose.

Such faithfulness protects the integrity of God's Kingdom family, as the followers of Jesus work together to advance the Kingdom rather than their own *private principalities*.

1.5. Kingdom Living in Righteousness.

Matt. 6:1- 7:48

For whoever would save his life will lose it, but whoever **loses his life** for my sake will find it.
(Matt. 10:25)

At the heart of the *righteous life* which the disciples of Jesus Mashiach have been given is a sacrificial love by which the Father has loved the Son and the Son has Loved the Father from the beginning. By this *sacrificial love*, the “Father loves the Son and has given all things into his hand” (John 3:35). Likewise, the Son loves the Father and gives Him His full obedience, even laying down His life to do His will (Matt. 26:39).

Thus, for the disciples of Jesus Mashiach to share in this *righteous life* of God, they must be willing to reject their *fleshly urge of Self-protection and preservation*, which clings to this earthly life as if it is the only life that matters. So, Jesus Mashiach calls His disciples to *lose* their lives on this earth in order to *gain* the Kingdom’s eternal and more glorious life (Matt. 26:39).

So, as the Lord Jesus now instructs on the Righteous Life disciples are to live in the Kingdom of God, this *righteous life* assumes that they are willing to *abandon* their *fleshly attachments* to this earthly life in order to gain the Kingdom, as the “Father rewards” them with its New Life.

a. Sacrificial Righteousness: Offering Gifts and Prayers. Matt. 6:1-34.

Disciples are called to *offer their lives* as “living sacrifices” to God as their “spiritual service of worship” (Rom. 12:1), and this sacrificial thinking traces back to the Temple practice of presenting one’s gift to God as an offering.

In this way, the disciple should picture himself presenting the aspects of his life, especially the things that are most precious and valuable, as *gifts* to God for use in His Kingdom.

Offering Acts of Righteousness and Prayers/ Life:

So, “giving to the needy” is an act of “righteousness” (6:1) which can be seen as a gift given to God. Importantly, such sacrificial

acts should be for the sake of the “Father” alone, who sees in the Kingdom’s spiritual reality, hidden to earthly and fleshly agendas. The lesson here is that *righteous, sacrificial living*, should be kept pure, being wholly offered to the Father without seeking any *fleshly advantage* on earth. Such a *pure* sacrifice maintains the disciple’s *unseen* and *spiritual* relationship with God, for the Father has the freedom not just to *see* the disciple’s righteousness in action, but also *direct* the disciples steps to do “righteous deeds” entirely for the Father’s pleasure, without consideration for how others might see or respond to such acts.

Similarly, *righteous prayer* should also be seen as such a sacrificial act. Set in the *unseen and holy* place of the Kingdom, the disciple offers his own life with his prayers to God. Consider how Jesus Mashiach how to *pray* in this sacrificially righteous way: through prayer, the disciple gives:

- The **Highest** and **most Holy place** in life to the Father and His “name” (9), relinquishing the *flesh’s Self-importance*.

- The **Heart** and **Mind's Priority** to God's **Kingdom** and **Will**. (10), giving up the flesh's Self-Will;
- The **Health** and **Care** of one's own life on earth, releasing the *flesh's* need for Self-Preservation (10).
- **Heart Hardened** by **Sin** and **Unforgiveness**, giving up the *fleshly* desire to be Self-righteous, entitled, or justified (12).
- **Harmful Sin** and **Lawlessness**, forsaking the *fleshly need for Self-indulgence*.

Offering Food and Self-Care.

Giving up one's necessary food and Self-Care is another way to please the Father, choosing to spend time *seeking the Lord* rather than caring for oneself. Such a choice *proves* the value you place on your Father's presence and approval. However, *misdirecting* such an offering to God to seek *fleshly and earthly gain* diminishes the value of this sacrifice.

Offering up Treasures and Possessions;

Obviously, the *flesh* values only the present life, so it accumulates wealth and treasure as a way to control and ensure the comforts of this

world. But, Jesus Mashiach challenges His disciples to be *disciplined investors*—placing their heart’s value and possessions in the lasting realm of the Kingdom. Disciplining your heart to *treasure* the Lord’s Kingdom will protect it from being *ensnared by this world’s momentary glamor*.

Offering up Fears and Anxieties:

Finally, the *flesh* clings to the fears and anxieties of life, because the flesh imagines itself life’s Self-ruler, taking the place of the Father’s providential Lordship. So, to *sacrifice these fears of life* to the Lord to live by Faith frees the disciple to “seek first the Kingdom and its righteousness” (6:33), denying the flesh of its obsessive need to be Self-controlling.

b. **Justice and Righteousness:** Under the Judgment of God. Matt. 7:1-14

The Kingdom of God showcases the Lordship and rule of the Mashiach. As the Lord over all things, Mashiach rules in “justice,” for “the Lord sits **enthroned** forever, he has established his **throne for justice**” (Ps. 9:7).

Because the Kingdom of God is established in the “righteousness” of God, its dominion is founded on a *sacrificial love* practice by Mashiach and His people. Unlike the world, in which people in their *fleshly fear* act with Selfish Self-interest, taking advantage of others for Self-advantage and profit. So, it is not justice but *power* that rules this fleshly world, where the rulers exercise power to favor themselves over others.

So, Jesus warns against *fleshly Self-exalting*, which causes brother in the Kingdom to “judge” each other, supplanting the Lord’s place of authority. Jesus warns that such *Self-honor is hypocritical*, because the judge favors and excuses his own *transgressions*, being Self-righteous but blind to his own faults. Instead, the Kingdom is a place of *justice*, where even the Father does not *exploit others with a cruel power*. Instead, disciples care for both themselves and others.

c. Faithful Righteousness: Loyal to the Lord.
Matt. 7:15-29.

Finally, the *righteous life of the Kingdom* is evidenced in “faithfulness,” starting with a

commitment to be *faithful* to the Lord Jesus Mashiach by keeping His Word. Unlike Judas, who refused to *submit his own Self-interests* to the Lord's right to rule, the disciples of the Kingdom are called not only to call on Jesus Mashiach as their "Lord" but to *obey Him as His faithful servants* (7:22).

Here, true discipleship is seen by its fruit. Many who *purport* to serve the Lord, performing the works of the Kingdom as a way to establish their own Self-honor, gain worldly recognition for their works of *prophecy, demonic cleansing, and works of power* (22). However, all these were Self-authorized works, being subject not to the Lord and His words, but willfully acting in Self-guided "lawlessness" (23).

Thus, Kingdom discipleship requires the *follower of Jesus Mashiach to first sacrifice their own Self-rule* to pledge their *faithful service to the Lord* by obey His Words (24). Servants who honor the Lord Jesus Mashiach by their faithfulness respond directly to His *authority* over their lives and discover Mashiach's power to bring the Kingdom in *true fruitfulness!*

1.5. Kingdom Living: Righteous in Mashiach.

Then Jesus told his disciples, “If anyone would come after me, let him deny himself and take up his cross and follow me. ²⁵ For whoever would save his life will lose it, but whoever **loses his life** for my sake will find it. ²⁶ For what will it profit a man if he gains the whole world and forfeits his soul? Or what shall a man give in return for his soul? (Matt. 10:24-28)

The world models its *kingdoms* as pyramids, corporate structures that place the powerful and rich at the very top, while the vast majority of its people are controlled and subservient, promoting the Self-interests of the select few.

Alternately, the Kingdom of God is literally a family, a single household whose members, from Mashiach throughout the rest of the household, all share in a common, *righteous life*. Like a great and fruitful vine, the Kingdom branches out from its single Firstborn and Household Lord, Jesus

Mashiach, whose *righteous life* is passed from Lord to His people in an ever-expanding, branching family tree. In this way, the shared life of the family is evenly spread and nourished by all of its inter-connected members.

This is why the prophet Jeremiah predicts that the Davidic Mashiach will be raised up by God as “a righteous Branch” (Jer. 23:5) to *rule* and to deal *wisely* with His own people. As the Lord of the household, Jesus Mashiach is the promise *Yahweh Tzedekenu*, the Lord our righteousness, ensuring that this shared *righteous life* of the family is not random and varying in integrity but is consistently “perfect” as the righteousness of the Lord God Himself.

Thus, as the Lord’s people live together in this shared, righteous life, they cultivate Sacrificial Love for the Father, Surrender to the Spirit’s work to undo the Flesh, and Faithfulness to their Lord, Jesus Mashiach. This shared life ensures that this family, rooted in Love, Justice, and Faithfulness, will be suited to *rule with the Lord as an everlasting Kingdom* covering the earth with Knowing God.

1.6. Proclaiming Jesus Mashiach. Matthew 10:1-42

The Kingdom mission of Jesus as Mashiach is one of Family Rescue. As the Firstborn Son of God's Household, Jesus is the "Seed" promised throughout the history of our family line—the appointed "Son" and "Heir" of heaven and earth (Gen. 2:4) to Redeem our *sin-ruined family* back home to God.

So, if Mashiach comes to us in our "darkness" and "death" (Is. 9:2) as a "great light" bringing the children of God back home to Himself, then the task for which Mashiach sends out His *witnesses* is personal as well—they are the *family members* of Mashiach sent out to call their *lost family members back home to God* through the redemption of Jesus Mashiach!

In the later days, some fleshly teachers have *diminished* this Kingdom witness to a merely anonymous exchange of information, conceiving of this great family Heir and Kinsman-Redeemer as a mere *tool* in the service of humanity's salvation, a *good deal* stripped of His Lordship and *fecklessly* "saving" the *fleshly* to remain in their *fleshly rebellion*. Such error is the mirror opposite of the fallacy foisted upon the Jewish people, who had faith in their own Self-Justification. In this

deception, people are misled by their own Selfish-Justification.

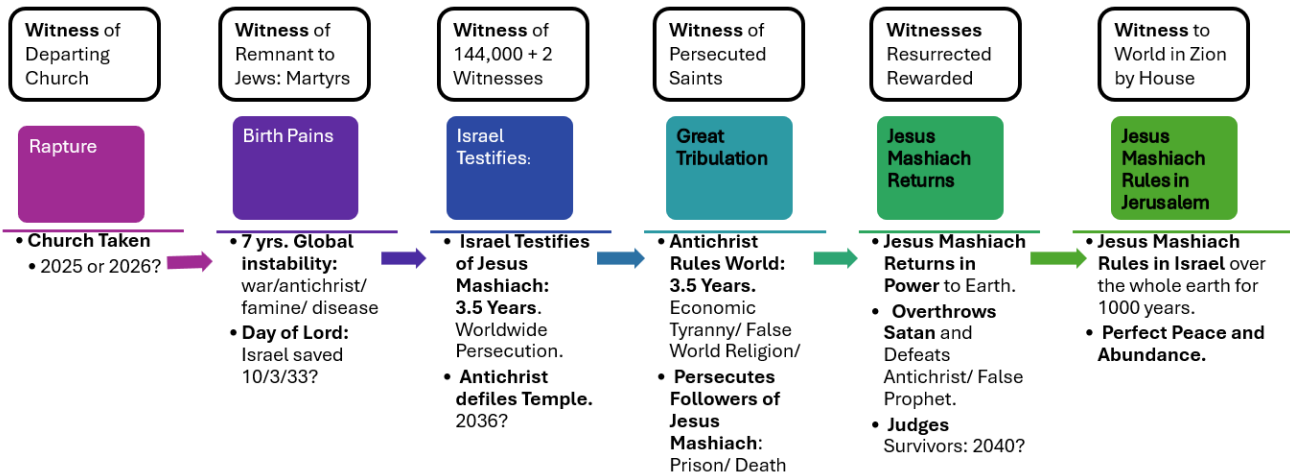
So, in the latter days, the witness of Jesus Mashiach will advance and be renewed by certain watershed events. Dear Reader, consider your role now in the Witness of Jesus Mashiach and do not be dissuaded by these great events which will soon take place (see graphic below).

Consider, then, your witness in these last days, which will culminate all of history as the Lord overthrows our enemy once-for-all:

And I heard a loud voice in heaven, saying,
 “Now the **salvation** and the **power** and the **kingdom of our God** and the **authority** of his **Christ** have come, for the accuser of our brothers has been thrown down, who accuses them day and night before our God. And they have **conquered him** by the **blood of the Lamb** and by the **word of their testimony**, for they **loved not their lives** even unto death. Revelation 12:10-11.

¹⁴ But **put on the Lord Jesus Christ**, and make **no provision for the flesh**, to gratify its desires.
 Romans 13:14

May you be strong in the Lord by your Witness!



1.6. Understanding how to Proclaim Jesus Mashiach. Matt. 10:1-42

Let's consider now how the Lord Jesus Mashiach Himself appointed and sent the very first of His witnesses to proclaim His coming and the beckoning Kingdom of Heaven.

Remember that the word “witness” is in Greek the word *marturos*—martyr—One who is ready to back up with the sacrifice of all he has the words of his testimony about Mashiach and His Kingdom. So, let's consider the Lord's first witnesses and their instruction.

a. Appointed and Sent. Matt. 10:1-6.

These twelve Jesus sent out, instructing them, “**Go nowhere** among the Gentiles and enter no town of the Samaritans, ⁶ but **go** rather to the **lost sheep of the house of Israel** (Matt. 10:5-6).

Never think that proclaiming Jesus Mashiach is a random or anonymous activity. The Lord God does not leave the proclamation of His Son, Jesus Mashiach, to mere chance.

Rather, the Lord Mashiach chooses and sends exactly twelve servants to proclaim Him, and He knows each one personally. In this way, the

Lord Jesus Mashiach knows and chooses you, appointing you with this *sacred commission* to make Him known. Jesus Mashiach knows you by name, because proclaiming Jesus is a personal introduction. You are introducing and acquainting your new friend with the Lord whom you have known, followed, and served personally. You have seen and testify to the way He has taken the burden of your *sinful old life*, how he Has sent His very own Spirit to give you a rebirth into His Kingdom and Family. He Himself has introduced you to your new home, connected you with all of His people, and placed you securely in His Household to know His Father through the Holy Spirit sent to you.

You are not a stranger. So, Jesus Mashiach sends you as His friend and brother to acquaint to Him new friends and brothers.

So, you do not go before Him alone. Neither do you go out ill-equipped. Rather, He sends you with His ***authority*** as the blessed Lord and Mashiach from the Father. You enter the

enemy-occupied territory, but you enter with “**authority** over unclean spirits” (10:1). Be sure to pray, then, before you go or even speak. Pray that the *unclean opposition* defiling your hearers might be cast out, the area cleansed, and the minds of your hearers unclouded to hear the Good News of Jesus Mashiach.

Finally, know to whom the Lord sends you. In the same way that the Lord Jesus Mashiach sent the first twelve to their Jewish brethren first—to the “lost sheep of the house of Israel” (6), so He sends His servants *anew* to the *sheep of the House of Israel*, who are still **lost** in their own Messiah-less Judaism. Grazing among the dead names of their host of *powerless rabbis with their dusty words of fleshly suppositions*. Go to these straying ones, with the *familiar voice and call of their Shepherd*. The Lord is calling the sheep home to their Shepherd through you.

b. Proclaiming Presence of Kingdom by the Holy Spirit. Matt. 10:7-22.

When they deliver you over, **do not be anxious** how you are to speak or what you are

to say, for what you are to say will be **given** to you in that hour. For it is not you who speak, but **the Spirit of your Father** speaking through you (Matt. 10:19-20).

As you go forth, know that you go to a people who have long-since **abandoned any hope** of escaping this world's inevitable death and its inescapable loss. They have seen generations perish into the *blind darkness*, and they know that all the words spoken in their Jewish conversations across their generations have any meaning or power to shine any light of hope for any life beyond death. Deep in their hearts, they know the empty talk of their sages has not direct *link* to the God whose name they have extolled from afar, neither do these empty words have any power over life nor death.

But you, speak to them as the one made alive by the *life-giving words* of your Mashiach! This life will be apparent before their eyes, as your words *resonate deeply* in their souls with the sound of *refreshing waters* bubbling forth from your “fountain of living waters” that now

hydrates your own soul (Jer. 2:13). Having heard the empty echo of *the lifeless words of their rabbis*, they will know the *resonance* of their Shepherd Mashiach who speaks to their souls through you. For, you proclaim to them the presence of the “Kingdom of heaven” now within their reach (10:6), as they hear the voice of the “Spirit of your Father” (10:20) speaking now through you. And, though they may protest and throw up obfuscating words of defense, the “Spirit of your Father” will ring true to their ears as the voice of their parent calling a lost child home. For, this is the Kingdom, the dream of a reality they dared not believe to be true, yet now within their grasp.

You must simply say what is “given” to you. Let the Spirit and your Lord Mashiach work in the spiritual reality of the Kingdom to draw the lost sheep home.

c. Representing the Lord Jesus Mashiach.
Matt. 10:23-42.

Your witness of the Lord Mashiach and His coming Kingdom will be hard, for the House

of Israel rejected your Lord and it will oppose you too. But, be comforted by these *assurances*:

- **Family Fellowship:** You speak not on your own behalf, as an isolated individual. You speak as a *member* of the Lord's household and in the *fellowship* of our family's mission, given us by the Father.
- **Entrusted Proclamation:** You speak not your own words but the precious message which the Lord Jesus Himself has entrusted to you. What you have received "in secret" now proclaim from "housetops" (10:27).
- **Fearsome Comforter:** Consider the *limited power* your opponents have to hurt you, being mere people of *flesh* who can only inflict *bodily harm*. But, they have no deep or lasting power, over soul or spirit. And, the One who has such *fearsome* power is the One protecting you! (28).
- **Final Vindication:** Set your sights on the final day of heavenly judgment, when you

will stand before the Father, with the Lord Jesus Mashiach claiming you as His own. On that day, your words testifying of your Lord will commend you before all of heaven that you are His true witness (32).

- **Welcomed Home:** On that day, your grateful hearers will find their hospitality rewarded. Opening their hearts to you, they will find the Lord. And, finding the Lord, they will be embraced by the Father in our eventual reunion (40).
- **Preparing His Coming:** How will the world know the veracity of your words? As you faithfully proclaim Jesus Mashiach throughout the towns of Israel, fleeing from one place to speak in another, the Lord Jesus Mashiach will certainly return in saving power. The promise of your proclamation will shift irrevocably into the power of His presence, and your hearers will *know* (23).

1.6. Proclaiming Jesus Mashiach. Matthew 10:1-42

Dear Brothers, as you see on the chart of the *watershed events* from which your Witness will proceed in the last days, there will be periods of both opportunity and great danger. Let's walk through what is to come as it pertains to your witness.

Rapture- Birth Pains.

Jews reject Jesus as Mashiach: 33 CE
enters Jerusalem- crucifixion.
Fig tree withers (Matt. 21:19)

Rapture:
2033 – 7 yrs ~
2025 or 2026?
Birth Pains (Mt. 24:8)

Day of Lord: Jesus Mashiach saves Israel: 2033 CE
Israel restored after 2 days (2 thousand years) (Hosea 6:2)

During its time on earth, the Church has witnessed of Jesus the Messiah (albeit as best it could), and it planted the Word of God in many hearts. When the Church is *taken* (Rev. 3:10, 1 Thess. 4:16), this Word planted will bear fruit in a *kind of firstfruits* of the great harvest to come during the period of Testing. Among the Jews, a Jewish remnant will be reborn in Mashiach and will promptly testify of His coming through the period of “birth pains” until the Day of the Lord when He

appears to Israel. Worldwide, there is a *first harvest* of disciples who will encounter quick persecution and martyrdom before the Day of the Lord (Rev. 6:9), and the Jewish remnant will be *tried before the Jewish leadership and persecuted*.

Beware:

- Many in apostate churches will fall away at this time.
- Many rumors will circulate of UFO's, and false messiahs will proliferate.
- The quick harvest will soon turn into world-wide persecution, so rush through the open doors before opposition starts.
- The “Birth Pains” will see world-turmoil in this order: antichrist → war/ violence → economic upheaval → pestilence & death → martyrdom → Day of the Lord.

Note:

- Your witness must be a *sanctified*, Kingdom witness. Lay the good foundation of Jesus as Mashiach in Israel, for soon, “All Israel will be saved.”

- You who are the Remnant: like Paul, seek the Lord in the wilderness and wait for Him to reveal Himself.

Discover Jesus as Mashiach in the Tanakh for yourself! Use the associated Bible Guides, especially the #7 booklets on Torah, Ketuvim, and Neviim. Do not import the shakey foundation of Christian doctrine, which were *fleshly systems of philosophy*.

- **Witness by the Spirit:** too much of the Church's witness was fleshly and informational. You must reveal Jesus Mashiach in His glory and redeeming power!

Israel- Tribulation:

You, the Remnant of Israel, the Lord Jesus Mashiach will affirm your witness as He promises in Matt. 10:23 by returning in power to be seen and recognized by all of Israel on the Day of the Lord (Zechariah 12:10). So, be

faithful until the End, and your people will be finally restored in a glorious repentance!

If you are there when this happens, the nation will experience a total consecration, as each family and tribe weeps before the Lord God.

Comfort your fellow brethren. Before this happens, I would recommend you go through Series 4 of the Bible Guides covering the Twelfefold Testing of Job and Israel. What Job experienced in a lifetime, your people Israel have experienced in all their generations, from Abraham to the Day of the Lord. These tests, ending with Israel's full and heart-rending repentance at the Lord Jesus Mashiach's revealing, are meant to show Israel the utter and irredeemable corruption of its own flesh—that it might reject its rebellious Self-justification forever.

For, it is Israel, once-and-for-all restored to Jesus as its Mashiach, which will be the Forever

Household of Zion to which the nations will stream.

So, Israel must know Jesus as its Mashiach solidly rooted on its *sanctified* understand of God's promises in the Tanakh and their fulfillment in the New Covenant writings of the first apostles of Jesus Mashiach.

May you overcome the world's enemy by the blood of the Lamb, and the word of your testimony, as you do not love your own lives even to the point of death.

Shalom!

1.7. Responding to the Kingdom.

Matthew 11:1-30

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1.7. Responding to the Kingdom. Matt. 11:1-30

In the midst of historic events, we are blind to the history being made around us. So, the people of Israel, in their generation, were the first to see with their own eyes the Mashiach—earth’s true Heir and the eternal Son of the Father. Seeing only Jesus, Jewish eyes were blind to the heavenly glory that was hidden from them. So, as the first messengers of Jesus Mashiach proclaim the Kingdom to Israel’s people, their words go largely unheard. Let’s consider the early progress of the Kingdom of God as the Kingdom is preached to Israel.

a. The Ministry of the Mashiach. Matt. 11:1-15.

When Jesus Mashiach finished “instructing” His first messengers, He sent them out to preach while also “teaching” and “preaching” in the cities around the Sea of Galilee. Thus, we see how the Servants of Jesus Mashiach and the Lord Himself bring the Kingdom by working cooperatively together (Matt. 11:1):

- **Proclaiming** Jesus and His Kingdom: Introductory Testimony and Witness. The disciples proclaimed Jesus by simply announcing His arrival, with the simple goal of *introducing* people to Jesus. Their introduction was *personal*, as they also shared their testimony of Mashiach's reality and work in their lives. And, it was backed by *power*, as they prayed and the Father answered their prayers with the signs of the Kingdom.
- **Revealing** Himself and **Explaining** the Kingdom: Teaching the Word. When Jesus Himself "taught" in the cities, He spoke the same "Word of God" which we use today to reveal Jesus as Mashiach to those coming to Him for salvation. The Word of God not only *reveals Jesus* by the Spirit's enlightening work, but it also *explains* our need for Jesus. Again, as we plant the *faith* of our hearers not on ourselves, nor on religious dogma, or even

human teachings or philosophy, but on the Living Word of God.

- **Promising New Life** in Him and His Kingdom: Preaching the Good News. Jesus Mashiach Himself “preached” in the cities around Galilee, sharing the Father’s “good news,” the promise of New Life in Jesus Mashiach. Here, Jesus Mashiach is unafraid to point people to Himself, saying, “Come to me” (11:28). In this way, Mashiach fulfills His first mission, to “preach good news to the poor” (Is. 61:1).

Thus, through proclamation, preaching, and teaching, the Kingdom of God is proclaimed in the region of Galilee. When John the Baptist starts to question whether Jesus is indeed Israel’s awaited Mashiach, Jesus simply points to the signs of the Kingdom’s advance: works of *healing* the deaf and blind; *cleansing* of disease and the *overcoming* of death. And, most importantly, the “good news” is preached to the poor (11:5).

But, Jesus Mashiach announces the *greatest proof of the Kingdom*—from the “least” to the “great,” children are being *born* into the Kingdom of God, making them “greater” than anyone who has preceded them. Now, for the very first time in all of human history, children of the *fleshly* and *spiritual birth* are being born into the Kingdom of God, alive with eternal life and freed from inevitable death for the first time ever. They are “greater” because these are the “generations” of man finally to inherit the “heavens” and the “earth” as also the *sons of God* (Gen. 2:4).

b. The Inevitable Final Judgment. Matt. 11:16-24.

With the proclaimed Kingdom of God comes the certain and fearsome Judgment of God. Ever since the Tree, *humanity in the flesh* has been convinced of its own “freedom” to rebel and dishonor the Lord God with impunity. In fact, so convincing was this *fleshly conversation* that was started in the garden and has

continued to this present day—do thoroughly delusional, that it has convinced people that their words have a power and weight to change the reality of things. Like naive children believing that their *fluty toons* or their *mournful dirges* have any real power to affect the actions of their hearers, the people of this generation convinced themselves of the Kingdom's *irrelevance*.

However, Jesus warns that such *willful ignorance* does not release them from the Self-imposed Judgment by which they have doomed themselves by *rejecting Humanity's rightful Mashiach*.

By choosing to reject the Mashiach *in the present*, the people of Galilee's cities have set themselves unswervingly on a path leading to the "day of judgment" where their fate will be both unbearable and inescapable (11:24).

c. Entering the Kingdom. Matt. 11:25-30.

Considering the *glory* and the *history-changing* importance of the Kingdom, the *fleshly*

expectation would set the highest bar for entrance into his great “Kingdom of Heaven.” As with Earth’s “great ones,” only the most worthy, the most valuable, skilled, and noble of Earth’s families would find their way into the Kingdom of Heaven.

Instead, the Kingdom of Heaven reflects the *merciful heart* of its Lord, whose “Father” heart welcomes and tenderly rewards the “*little children*” who come to Him (11:25). For, any *father* who has welcomed a child into the world knows that the *bonds of kinship* and *family affection* are mutually binding between parent and child, having nothing to do with any transaction. Rather, a Father’s only requirement is that the *little child* recognizes and takes its place in the family. With needy arms stretched up to be held, with a hungry mouth waiting to be fed, the *child* knows that it needs its Father for life, and that is enough.

In this same way, the only requisite to come to the Lord Mashiach for redemption and rest is

the honest recognition that you are “burdened” and “wearied” by this *fleshly life* (28). Living independent of God, carrying the load of your own *safety and salvation*, is too much for you. You recognize that you cannot save or redeem yourself, you need the “Lord” who is “gentle and humble in heart” to give you rest in His peaceful Kingdom (29).

Recognizing your need for the Lord Mashiach and His saving power is enough for your redemption. So, come to Him!

1.7. Responding to the Kingdom. Coming Judgment. Matthew 25.

Dear

1.8. Kingdom's Hidden Reality. Matt. 13:1-58

The Kingdom of Heaven does not grow and spread according to this world's timing or wisdom, lest its *heavenly reality* become simply a matter of the flesh. For, the Kingdom of Heaven reveals the true glory of God and its *heavenly life, which* redeems and transforms the dead things of this world into *holy fruit for the Lord's purposes and pleasure*.

In this way, the Kingdom comes first in humility, with its true power and glory hidden so that people may freely choose to draw near to God for redemption. The *hidden nature* of the Kingdom of God allows for a natural growth and the ingathering of the humble, the spiritually poor and needy, and those who tire of Self-Rule and are ready to *surrender* to the Lordship of Jesus Mashiach for true rest.

Thus, the Kingdom of Heaven is revealed through its Mashiach in stages. So, the servants of the Kingdom must know how the Kingdom Reality unfolds so that they might not *force the Kingdom to advance* according to human purposes and the *flesh's* Self- important agenda.

So, consider how the “Kingdom of God” grows and spreads so that you will not be tempted to *exchange the Kingdom’s power* and the Lord Mashiach’s spiritual redemption *for mere fleshly* indications of growth.

As we have seen in the Church age, the natural urge of the *flesh* is to define growth and progress in ways that are predictably human and Self-serving. So, people *replaced* the life-changing and *flesh-crucifying* growth of the Kingdom for mere conformity to human structures and processes. Compliance replaced the spiritual harvest promised in the parables.

So, heed the words of Jesus and seek the growth of a *hidden kingdom* whose abundant harvest may only come from the soil of sacrifice, loss, and humility—qualities which the flesh scorns and the world sees as failure.

a. True Kingdom Growth: the Word of God.
Matt. 13:1-23.

In the spiritual realm of the Kingdom, true growth is seen simply by the *fruit* that is produced through a multiplying and active

vitality. This *reproduction* of spiritual life is readily seen in reproduction, as the disciples of Jesus Mashiach go forth and “disciple” the nations (Matt. 28:19). Growth is simply fruitful multiplication.

Likewise, the Kingdom has *one way* that this spiritual multiplication and growth occurs—through the reception and active growth of the Word of God in receptive lives (13:19). The Word of God, which reveals the holy *person* of God, is the only container of God’s *spiritual life* injected into the *fleshly dead* lives of hearers living in a “dark” and “dead” world (Is. 9:2).

For the Word of God to bear *reproducing fruit* in the life of the disciple, consider the four conditions of growth:

- **Hardened Human Understanding** (13:19).
The *flesh* naturally relies on “human understanding” and experience, but this reliance on what is *already known* through human wisdom *hardens* one’s life to the Word, so that there is no place for the claims of Mashiach to rest. The Word of God is seen as

intrusive and *foreign*, *having no place in the reader's life*.

- **Resistant Restrictions on Acceptance:** (13:20). Similarly, hearers or readers of the Word may have *fleshly restrictions* already in place, such as religious teachings or doctrines; common-sense experiences; or, cultural values which dictate which areas of life may *allow* for the Word to affect, if any. Such a restrictive approach to the Word allows only the superficial and emotionally shallow aspects to be retained but to be also easily rejected.
- **Competing Concerns for Growth** (13:22). The *fleshly heart* is cluttered with the world's possessions, thoughts, and desires which also grow to occupy space and devotion in the life of the believer. When these fleshly or worldly desires go unchecked, they overtake and smother the Word's growth.
- **Simple Acceptance by Faith** (13:23). But, the Word of God grows freely for those who simply *accept* it and the Lord it reveals, taking all it has to give by a *sacrificial faith*, ready to act on what the Lord demands through His Word.

b. Kingdom Harvest. 13:24-43.

Jesus Mashiach describes the Kingdom of God as a *field* in which good “wheat” was planted but which is being overtaken by the competing counterfeits of “weed.” The point of this parable is that the Lord of the Kingdom commands, “Let both **grow together** until the **harvest**” (13:30).

There are several key lessons to learn from this parable, which should prevent *fleshly disruptions* of the Kingdom of God:

- **Unseen Work only Lord Knows:** It is the “Son of Man” (37) who is the one responsible for planting the “good seed” while the enemy is responsible for the false seeds. Mere humans cannot distinguish with certainty the difference between good or false “Seed,” so they must let the Lord judge in the end to sort out true from false.
- **Certain Final Judgment:** Although life on earth will be a mix of the “true” and the “false,” there will be a final judgment that is inescapable. Though those who live

falsely may succeed in the earthly world of appearances, the reality of their spiritual life will be fully known and either rewarded or revoked.

c. Kingdom's Hidden Treasure. 13:44-58.

The Kingdom's value—that is, its inherent glory and amplitude, is always hidden on earth. In this way, the true *glory of the Mashiach Himself*, though embodying the holy life and *righteous nature* of the Lord God Himself, being *raised up* for us as the “Lord our God” (Jer. 30:9) and the “Lord our righteousness” (Jer. 23:6), did not *overwhelm* with His glorious power those among whom He lived, being clothed in the humility of the flesh (Phil. 2:6). For, on earth, the Lord's purpose for Jesus Mashiach was not to luxuriate in magnificence but to humbly serve.

Likewise, the servants of Jesus Mashiach in His Kingdom on Earth must similarly serve in humility this *Kingdom* in its hidden glory. They must not aspire to *experience* or even

benefit from the Kingdom's glories in this earth, seeking instead to advance the Kingdom through humble and faithful service.

For, though the Kingdom remains a *hidden treasure* in the current age, it will one day be magnificent in its fruition. Just as Jesus Mashiach—humbled at the cross to save His family through His sacrificial service, now awaits the impending glory and magnificence that is infinitely His. And we His servants, having served with Him in this hidden Kingdom, scraping by with the “little,” will one day enjoy the “all.”

So, satisfy yourself in your humble service to the Lord. Be not discouraged by the limitations, the setbacks, and even the ignominy of the Kingdom. For, these hide the reality of the *priceless glory* which will one day be yours!

1.8. Kingdom's Hidden Reality. Jesus Mashiach Revealed. Revelation 1:4-20.

In

1.7. Responding to the Kingdom. Coming Judgment. Matthew 25.

Dear

1.9. Sanctified Hearts for Mashiach.

Matt. 15:1-39

1.9. Sanctified Hearts for Mashiach.

Matt. 15:1- 16:28

The fleshly ways of the world will fill your mind with a multitude of ways to advance the Kingdom so that human ability, reasoning, or wisdom will be exalted. All the while, not realizing that there is no *spiritual life or power* in the flesh, and there never has been any life. The social world of men grows accustomed to a *false appearance* of life and power, a generation-to-generation inheritance of human know-how which insulates itself further and further from the actual life of God.

So, when Jesus Mashiach sends His disciples into the world, they encounter *fleshly hearts* entrenched in their lifeless Jewish traditions, clinging to “*broken cisterns*” and unwilling to even taste the “fountain of living water” presented before them (Jer. 2:13). So, Jesus Mashiach addresses their blindness stemming from their very *hearts*. For, in the realm of the “heart,” people value and cling to their dry traditions and reject life. So, their only hope is

to realize the dangerous hardness of this condition.

a. Distancing Tradition or Hearts of Worship.
15:1-20.

Jesus Mashiach first points out to the Jews that their *heart condition* can be known by their actions and sentiments toward God. Noting that when compared, their *fleshly* “tradition” has the more honored and secure place in their hearts, even leading them to “break the commandments of God” for the sake of their traditions (15:3).

As a result, the hearts of the people are “**far** from me” (8) laments God Himself. What is nearer and closer to them are their *fleshly* “traditions” and their “teachings” which are mere “doctrines consisting of the commandments of men” (9).

So, you whom the Lord calls as His disciples in the last days, pay heed. In this same way, the hearts of the people of the Church age grew more and more fleshly, as its leadership could

not bear the *uncontrolled freedom and growth* of the Kingdom, a new people ruled by the Spirit and not simply resting in the “Headship” of its Mashiach, the Lord Jesus.

Instead, it looked to its past and formed *traditions of honor*, venerating similarly fleshly men who made a “name” for themselves yet who *showed little fear* for the direct “commandments” of God. Reformation leaders who advocated the *excising* of entire books of the Scriptures which did not support their own protestant doctrines. Reformed leaders who promoted a man-exalting salvation but *minimizing the* power of the Living Mashiach, investing the Kingdom’s value in *its sanctioned teachings and teachers*. Many whom voided the warnings of Revelation to prepare His servants for the Last Days.

So, disciples of the Kingdom. Remember that you have one Teacher, the Mashiach. Each man must take up His own sword, the Word of God. Fearing God’s commandments as fearing the Lord God Himself. Always note

the condition of your heart, whether
“distanced by its commitments to men,
traditions, and doctrinal commandments” or
drawing near to God in heart!

b. Humbly Surrendered Heart. 15:13- 16:12.

Your *fleshy nature* will naturally venerate the most honored and accomplished among yourselves, but Mashiach reminds you that you are all “brothers” to one another (Matt. 23:10). In the Kingdom, we look not to the “great,” lest we begin to think that *human ability* can compete with the glory of our One Heir, the Mashiach. No, we should focus on the least among us who is fully surrendered to the Lord.

Your model of such a *surrendered heart of faith* should not come from your “great ones” from among your own brethren, but consider the humility of a powerless outsider, this Canaanite woman, as having a faith that *compelled* even the Lord Jesus Mashiach, moving Him to *change* in what He perceived to be *not right*.

This Canaanite woman in our story understands that she is not of the “house of Israel”—not a “child” but an outsider, a Gentile not deserving of the *blessings intended for its rightful heirs*. Still, she presses near the “Lord” and awaits anything He may give her (15:26).

Such a humbled supplicant Mashiach sees as having “great faith” (28). But, the Self-assured, “great ones” of this age, secure in their tradition-backed, widely popular “teachings” rooted in the *commandments of man* yet voiding the very commandments of God—these “great ones” will be lightly regarded in the Kingdom’s reality.

But, consider the deadly alternative when *fleshly hearts* raise up for themselves honored men, “great ones,” to be their *rabbis*. Human, tradition-backed *teachings* arise with the backing of human understanding, communal reputation, and fleshly commands. Such “teachings” is expansive like “leaven” (16:12), but it is airy and without substance. Lacking

any spiritual power or the intimacy of the Lord's own inspiration. Beware fleshly teaching, which leads to Godlessness, for it is:

- **Opposes the Lord:** (16:1)—fleshly teaching ultimately works at *cross-purposes* with the Kingdom, drawing the faith of its hearers to a human foundation (1 Cor. 2:4-5). It competes with the Lord for the *hearts* and power over its hearers.
- **Adulterous:** (4). Fleshly doctrines and its teachers have their hearts *squarely set* on this world and the honor and accolades of men, which provide the treasures and rewards it desperately loves.
- **Blind to the Kingdom.** (3). Because fleshly teaching sets its *foundation on earth*, aiming to acquire worldly status, riches, and success, it acknowledges but does not actively “seek” the Kingdom, lest its own rule and institutional power be displaced. So, it engages in a *willful* and *selective* blindness, accepting the things of the Kingdom insofar as they align with its own

worldly agenda. Yet, as Jesus rebuked Peter who sought the purposes of man first, such compromise only opens the door for Satan's disruption.

c. Cross of Self-Denial fuels Service. 16:13-28.

Thus, disciple, choose now whom you will serve. Whether the Lord Jesus Mashiach and His Kingdom or this earthly world and its passing yet momentarily glorious kingdoms.

Remember, you are entering the Last Days when the time has been carefully marked off. We are no longer in the *endless* days of the flesh which could act, deluded that a human lifetime was all the time in the world. Now, the world's time is clearly marked out. Seven years until the Day of the Lord, then another Seven for a time of Testing until the Lord Jesus Mashiach establishes His Kingdom on Earth. Do not be blinded like Peter, whose heart was enticed by the purposes of man to be blinded to the Kingdom's purpose. So, the Lord's call to your heart as a disciple is:

- **Embrace Kingdom Sacrifice:** (16:21). Remember, the world and the flesh *fear* the finality of death. But, we embrace *total sacrifice* in the Kingdom because the end-of-life is *resurrection*. For, our Lord suffers opposition, is killed, only to be “raised” on the third day (21).
- **Reject a Mindset of Human Purpose** (23). The main goal of the flesh is Self-preservation and the prolonging of earthly life, so avoiding risk, sacrifice, or pain. Such risk-averse, sacrifice-avoiding thinking is in opposition to the Kingdom’s way. For, such *fleshly thinking* advances Satan’s purposes to keep the earth and its people *enthralled* by this temporary cycle of life and inevitable death.
- **Deny your Self:** Discard the thinking into which you were born in the flesh—that you have the right to be Self-Ruled and Self-Important in this world. You are not *fit* to take Creation’s “center” nor can you control life as your own Self-Ruler

(24). Instead, Deny your Self, Dethrone your Self-Rule, that your life's *true Lord* might ascend and be enthroned as your Lord and God, Jesus your Mashiach.

- **Take up your Mashiach's Cross.** The cross is the complete and holy *sacrifice* of all you have to your Father for His purposes and will (Rom. 12:1). By the cross, you *offer to the Lord God* all that you have on earth so that it might be *redeemed*, and made useful for His Kingdom purposes. (24)

- **Follow only your Lord Mashiach:** Because it is impossible for you to serve “two masters” at the same time, living sacrificially by His redeeming Cross will win you the freedom to “follow” Jesus Mashiach as your true “Lord” (24). Spending your “life” in this way on Jesus and His Kingdom *saves it eternally*. For,

you will not make the mistake of preserving your earthly life only to ensnare it in Satan's trap of life and its inevitable death.

Thus, disciples who live such Kingdom-worthy lives, though seen as the *least* and most *unrecognized* and *scorned* in this fleshly audience of the world, these disregarded ones await the coming Kingdom of their Lord Mashiach. Some of these in the Last Days of Earth will even be given the distinct honor of bypassing death itself to see the "Son of Man coming in His Kingdom"! (28).

**1.8. Kingdom's Hidden Reality. Jesus
Mashiach Revealed. Revelation 1:4-20.**

In

1.7. Responding to the Kingdom. Coming Judgment. Matthew 25.

Dear

1.10a. Mashiach Revealed and Rejected.
Matt. 21,1-23:15

1.10a. Mashiach Revealed and Rejected.

Matt. 21.1- 23:15

According to the Word of God to Daniel, 483 years were appointed from the time of Artaxerxes and his decree to *restore Jerusalem* to repentance in 450 BCE and the cutting off of the promised Mashiach would be 483 years. So, in the year 33 CE, Jesus was presented to Israel as its Mashiach, raised up as the Seed of David.

If God's timing so precisely *raised up* Jesus as Mashiach, why did Israel not recognize His coming? Actually, we will see that many in Israel were both aware of God's promise and recognized Him as the Son of David, but these were the poor and weak, the "children" of the nation.

So, we shall see that the *humbled and needy* indeed recognized Jesus as the coming Son of David. These witnesses testified against the nation at large and its teachers, who chose *not* to see Jesus as Mashiach because they were not humbled but proud, too Self-important to

share any glory or honor with the Mashiach. For, they were not poor but Self-Righteous, claiming the *inheritance of God* for themselves based on their own Self-redemption through Torah-observance. What need did these *teachers of Israel* need of a Mashiach and His redemption, when they were quite content and proud of their own Self-acquired Righteousness?

Thus, we shall see that Israel rejected Jesus as Mashiach in 33 CE not because it was ignorant of God's promise to *raise up Seed* for David. Nor was it *unaware* that John the Baptist had anointed Jesus as God's Mashiach. And, neither were they blind to the timing and signs that *testified* of Jesus Mashiach's *rightful* claims to Redeem Israel and save its people from their sins. Rather, Israel rejected Jesus as Mashiach because its leaders wanted the Mashiach's *inheritance* for themselves—achieving a national Torah-observant righteousness, a Judaism which we see even to this day. Rather than *submitting* to the Lord

God' promised Mashiach, whom He had appointed the rightful Heir of His own Household.

But, seeking to bypass the redemption ordained by God and assigned as a *birthright* to His chosen Mashiach, Jesus, Israel rebelled and tested God to retain *fleshly power* as the sole rulers of the people.

Perhaps Israel expected the Lord God's purposes to be abandoned in the face of its rebellion. Instead, the Lord God proved the *redeeming power and the glory of a new, resurrected life* by bringing Gentiles to faith in Jesus Mashiach. As for Israel, He would bring them into a time of great testing and to the brink of *national extinction* so that it might know that its Self-Redemption was a vain hope. When faced with certain destruction in the Last Days, Israel will abandon its *delusional fiction of a legalistic Self-righteousness* and will look up, seeing only the face of Jesus, the Mashiach and the nation's Firstborn with the power of God to save.

a. Humbled King anointed and glorified by Children. Matt. 21:1-27.

When Jesus is presented to Israel as its Mashiach, he encounters two very different responses. First, “children” cried out in the Temple, “Hosanna to the Son of David!” (21:15). Jesus would earlier say that the Kingdom of God was for *those like them*, for these children had everything to gain in the Kingdom of God, willing to give what *little they had* for its sake.

However, the great teachers and powerful leaders of Israel were “indignant” (14), even offended that the *honor they* surely viewed as their *right* was being squandered on this person Jesus. Possessing the *esteem* and *lavish rewards of* the powerful religion of Judaism, they had little to gain from a *heavenly Kingdom* and much to lose—their position, their control, and their right to rule.

Offended by this *threat* to their religious order, they were not moved when Jesus reminded them that Mashiach was “the Son of

Man”—God’s *rightful Heir* of all “dominion over the works of your hands,” having put “all things under his feet” as the majestic “Lord” (Ps. 8:1, 2, 4-6). Even in the presence of God’s Heir, these *great ones* of Israel imagined earth’s rightful Heir to be a mere *intruder* to the religious kingdom they had established in Israel.

Thus, the *rulers of Israel* adopted a *willful ignorance* towards Jesus and His arrival as Israel’s rightful Redeemer and King.

Tragically, the truth of God was not compelling in itself—in fact, their reasoning showed that “truth” did not matter. What only mattered was the practical realities of retaining power for themselves.

So, when Jesus brought up the *baptism of John*, by which He had been *anointed* as the Mashiach of Israel, the leaders dismissed the possibility that this baptism was “from heaven” (26) because Jesus would ask them, “Why then did you not believe him?” (25). That is, if the God of heaven indeed sent John, and God

expected Israel to “believe” and “abide” by His choice of His Mashiach, why did they not comply? Obviously, the *flesh* is unwilling to submit itself even to God, for the original rebellion of man in the garden was to suppose that it could be “like God”—to usurp and replace God on this earth (Gen. 3:5). So, to retain the *appearance* of Godliness while at the same time *rebellious against God* to cling to their own fleshly Self-Rule, these leaders *chose a willful ignorance*—an intentional agnosticism to claim ignorance at the *unknowability* of Mashiach’s question. When men take such a position of *willful unbelief*, there is no path left except the one that leads to inevitable judgment. Thus, “unbelief” is an unforgivable sin, for it *blasphemes the Spirit’s witness* of Jesus as Mashiach, making “faith” an impossibility (Mark 3:29).

b. Heir and Firstborn King rejected by willfully blind teachers. Matt. 21:28-46 f

Now, what would motivate any *mere human*, regardless of his background, to resist the

promises and arrival of God's chosen Mashiach? Jesus explains Israel's Self-deluded rebellion with two *illustrating parables*.

- **Honoring Sonship: Flattery or**

Contrition. (28). The Kingdom of God is composed of Sons called to do the will of their Heavenly Father. So, who in Israel proves to be *better-suited* for sonship? The leaders of Israel are like *sons* who flatter their *father* to his face, but do not really respect Him enough to do His will. On the other hand, the “tax collectors and prostitutes” (31) who live unquestionably sinful lives have enough regard for their Father to *regret their disobedience and repent, eventually obeying the Father's will*. Based on their actions, Israel's leaders reveal that they *regard* human opinion and disregard the will of God, merely seeking to appease Him to get their way. Such *dishonorable sons* show their unworthiness for the Kingdom of God.

- Honoring the Heir:** Subjection or Stealing His Inheritance. Another aspect of the Kingdom is to honor the familial lines of succession which the Father has ordained. In the parable of the *tenants*, the Landowner says: “They will **respect** my **son**” but the tenants reason: “This is the Heir. Come, let us kill him and have His inheritance” (37-38). By their actions, the leaders of Israel show no *familial respect* for seniority or birth order, the “respect” which the Father of the Kingdom has ordained for His Son and Heir. Instead, they display a treachery befitting thieving outsiders. In this way, the leaders of Israel reveal that *in the corruption of their fleshly hearts*, they covet the inheritance and position assigned to God’s promised Mashiach (21:38). They want the Kingdom and its Inherited Rule for themselves, establishing a Jewish Hegemony which honors in its Temple the *glory* of the Jewish people *in which God is*

simply an accessory to their traditions and special genius. It is their customs and the splendor of their Temple worthy of veneration, not the *God* whose presence sanctifies the Temple.

Thus, Israel and its leaders reject Mashiach not because they do not believe He is the Heir of God but because they wish to usurp His position, to acquire His *inheritance* by their own virtue and Self-righteous works. But, such treachery shows that they are not worthy of the *Kingdom* for which they have long plotted.

c. Seed of David Raised up as Lord but dishonored by Hypocrites. Matt. 22:1-23:15.

Through its generations, Israel has *formed* a fleshly misunderstanding of God's view of Mashiach and his place in the Kingdom of God. In Israel's fevered imaginings, all God's blessings and inheritance is for the sake of Israel, which occupies the place of privilege in the world as the sons of Abraham and the

recipients of the Law. In this view that the *universe was created* for the sake of Israel as God's "firstborn son" among the nations (Ex. 4:22), it views Mashiach as simply an expression of Israel's *glory*, the avatar embodying the best of Jewish life and learning. Thus, Mashiach is most recently imagined as a wizened scholar, benign and harmless, a *frail Shneerson* who sits comfortably and unobtrusively in the corner, benignly present but ignored and irrelevant.

However, the parable of the "wedding feast" re-calibrates the place which the Lord God Himself gives Mashiach in His Kingdom. Israel has any inheritance or blessing at all, only because it is given its assigned portion by the Mashiach, the Firstborn and Head of the entire Kingdom family. Israel is "firstborn among the nations" insofar as it is part of the *family line* of the Mashiach, God's appointed Firstborn of all creation. For, Mashiach *obeyed God as God to create the very atmosphere ensuring life for all of earth's creatures* (Genesis 1:6-7).

Mashiach was God's Firstborn Son in the beginning, even before Israel was even created.

Thus, the King gives the "wedding feast" for the sole purpose of honoring His "son" (22:2). In this way, the Kingdom's God-given purpose is to honor the Son of God, Mashiach. Israel, the people called into the Kingdom, are invited not as *indispensable personages*, but simply as guests invited to join in the Son's celebration. Whether they come to the feast or not (5) is their choice, but if they choose not to honor the Son, this does not mean that the King reassesses and decides instead to make the guests the center-piece of His celebration, anointing them His new Heirs.

Actually, the King simply finds and invites willing guests who will honor the Son as the King intends. Thus, Israel may choose to reject Jesus as its Mashiach, but then it chooses the hard reality for its descendants in a future *unprotected* of its destined Lord. Despite Israel's recalcitrance, the Lord God still makes

Jesus Mashiach the “cornerstone” (22:42) of His household.

Perhaps the reason why Israel is so willing to diminish Mashiach’s place in God’s plan is that it see him simply as an *earth-born son* as it sees itself as well, merely sons of the man Abraham. Such faulty thinking is evident in the belief that Mashiach can be born to *anyone* in Israel at any time—a notion more akin to Western democracy than Biblical genealogy.

Jesus Mashiach pinpoints this *incomplete Jewish understanding of Mashiach’s identity* when He points out the conundrum of Mashiach’s paternity. How can Mashiach be merely “the Son of David,” a mere man, if He is also David’s “Lord” (Ps. 110:1)? If Solomon was not David’s Lord, how can Mashiach outrank Him? Furthermore, Mashiach does not merely *outrank* David as his *Adonai* but as Yahweh, for Jer. 30:9 says Mashiach is raised up by God to be both “the Lord (Yahweh) our God (Elohechem)” as well as “David our King.”

The Jewish leaders answer Jesus Mashiach's question of the conundrum of Mashiach's paternity when they previously state that according to Jewish Law, a "brother" must "**raise up seed** for his brother" (22:24) when death threatens to extinguish the line. This act of "**raising up Seed**" through the act of redemption is what the Lord God Himself promises David when He promises: "*v' hakimoti et zeracha*"—"I will raise up your Seed" (2 Sam. 7:12).

As these leaders should know, based on Biblical precedent, that when a *kinsman* assumes the redemptive right to "raise up seed" for the deceased, and this kinsman-redeemer is not a brother but a close relative, as was Judah himself for Er and Boaz was for Mahlon, and the Lord God was for David as His Redeemer (Ps. 19:14), then the *Seed which is raised up for the deceased* is the "Son" of two fathers—of Judah and Er; of Boaz and Mahlon. And, in the case of the promised Mashiach, the Son of David and the Son of God.

So, Jesus Mashiach is David's "Lord" as both his *Adonai and his Yahweh*, because the Lord God had *raised up as Seed* Jesus, who is both "begotten of God" (Ps. 2:7) and of David from his own body (2 Sam. 7:12).

Thus, Mashiach cannot simply be any random Jew in all the generations of Abraham. Rather, Mashiach is both the earthly kin of the sons of Abraham, but He is also the *heavenly Son of God Himself* so that the earthly sons of Abraham might also become the heavenly sons of God as their Father, being multiplied like the "stars of the heavens" (Gen. 22:17), becoming literally "sons of the Most High" no longer subjected to fleshly "death" but sharing in the eternal, heavenly life of "Elohim" as "Elohim," members of God's family (Ps. 82:6-7).

The withered Fig Tree.

When Zechariah was given a *picture* of Israel's future with the Lord, He saw an "olive tree" and then a lampstand, flanked by another "olive tree" (Zech. 4:2-3). When Israel rejects its Mashiach, its "tree" instantly "witheres" and becomes fruitless (Matt. 22:19). Israel remains *outcast and destitute* until it is finally *reconciled* to its Mashiach in the last days at His coming (Zech. 12:10).

**1.10a. Mashiach Revealed and Rejected.
Zech. 12:10, Revelation 1.**

1.11a. Coming Kingdom of Mashiach.

Matt. 24,1-25:46

(see below)

1.11a. Coming Kingdom of Mashiach.

Matt. 24:1-25:46

The apostles of Jesus Mashiah are no different than any of us. Leaving the Temple with their Lord Mashiach at their side, they cannot help but *wonder* at the crowning achievement of Israel, the splendid Temple—the symbol of *the nation's desire* to offer God righteous sacrifices. In contrast, the Kingdom of God—the eternal and lasting glory of God, had been coming in modest ways. As “tax collectors and prostitutes” entered the Kingdom of God as long-lost family members finding their way home after lifetimes of wandering. Moreover, the Mashiach Himself, raised up as the Son of David *and* the Son of God, witnessed the human spectacle of Temple worship with them. Mustn't Jesus be similarly impressed?

Naturally, Jesus instructs them that what they see is *passing*—in fact, the “buildings of the temple” would soon disappear as its impressive “stones” will be “thrown down” (Matt. 24:2). Rather than *fixing their gaze* on

what is soon passing, they should instead *look for the unshakeable signs* of the Coming Kingdom as this passing reality of earth gives way to the eternal Kingdom.

a. Know the Signs of the Lord's Coming to End the Age. Matt. 24:1-51

To understand this *comprehensive tour of the Kingdom's Coming*, Jesus Mashiach first begins with the most pressing time for His disciples, the time directly preceding the events leading to the “End of the Age,” what Jesus calls “the Birth Pains.” However, He also recaps the intervening years after His death and resurrection during the Age of the Church, which ends suddenly at the great “taking” when “one will be taken and one left” (24:40) in the event which the *later church* would call “the Rapture.”

What is important to note here is that Jesus Mashiach starts with the “Birth Pains” for His hearers, who are the *first of His servants*, the twelve chosen from the tribes of Israel. This current moment preceding His death and resurrection and the “Birth Pains” to come are *uniquely relevant*

because they involve these Jewish Servants of Jesus Mashiach.

During the Church Age, the people of Israel will be *subsumed* as members of the larger congregation of Jews and Gentiles to *shed a temporary light of witness*. However, the Church Age, with its light of witness eventually flickering and dimming, will end with finality when the Lord “takes” His people in the same way that He “took” Noah and his family before the *flood broke out on the earth* (Mt. 24:38).

But now, with the *great “taking”* of the Church, it is time for the next generation of disciples of Jesus Mashiach, primarily the *disciples* coming out of Israel as a Remnant to return to minister *to* Israel. For, the Church was *temporary, and, as* the Book of Revelation shows, *rendered* imperfect by the *fleshly weakness* that would eventually undermine its witness for Jesus.

Thus, starting with this Witnessing Remnant of Servants of Jesus Mashiach and then the entire Nation of Israel being re-united with Jesus as its Mashiach, Israel and its people will become the center of Jesus Mashiach’s eternal throne, *established in Jerusalem* to cover the entire world with its holy rule.

So, understand the Kingdom not in view of the Church's *fading light* but by the Eternal Light soon igniting in Israel as it fully sees and understands its Mashiach in all His glory. For, in the Last Days, Israel grows "tender" to Jesus (32).

If you are disciple of Israel, reading this after the Church's Rapture, know that your Witness of Jesus Mashiach must be holy to the Lord as the *firstfruits* of the eternal tree of Israel. Yes, learn from the Church, but you must know Jesus in an authentically, Torah and Tanakh-grounded way as Mashiach, learning from these first Jewish apostles of Jesus Mashiach but not adopting wholesale the message preached among the Gentiles of the "Christ." Use these Bible guides of Series 1-4 as *prompts* to help you pioneer your own way to know Jesus as Mashiach—a way to which the Church, wrapped in its own *fleshly traditions* and *religious doctrines*, was blinded.

The Birth Pains: Matt. 24:3-14.

Immediately following the Age of the Church and its Rapture (Rev. 2-3), a time of pain and chaos will precede like "birth pains" the "Day of the Lord" when Israel finally looks upon Jesus and recognizes Him in His saving power as its long-rejected

Mashiach, its Firstborn Son (Zech. 12:10). The world will be *aware* of Jesus and His promise to take His Church, which by now all eyes have witnessed. So, a host of false Christs claim, “I am the Christ” (4). As Jesus describe here and further elaborates in the book of Revelation chapter 6, these painful *events* take this order:

- **Painful Rebukes:**

- **Antichrist:** Israel rejected its Mashiach, so Antichrist is raised up against it (Rev. 6:2).
- **Warfare:** Israel sought to impose peace by its own fleshly power, apart from the Lordship of God. So, warfare breaks out (4).
- **Economic Collapse:** Israel has long-trusted in economic success to secure its peace, but the worldwide economy collapses (6).
- **Death:** Israel has celebrated its own Jewish life apart from the Redemption offered by its Mashiach, so mass death descends upon the world (8).

- **Provocative Witness:** Now, the Remnant which has been testifying of Jesus Mashiah through the “towns of Israel” (Matt. 10:) and the other witness of Jesus throughout the world suffer persecution and martyrdom (9).

- **Powerful Salvation of Jesus Mashiach:**

Finally as Israel is surrounded by the nations for its inevitable annihilation, the Lord Jesus Mashiach reveals Himself to the nation in all His saving glory, bring all Israel to repent (12).

b. Israel Witnesses to World of Jesus Mashiach for 3.5 years. Matt. 24:9-14.

Once the Lord Jesus Mashiach reveals Himself to Israel and the nation collectively recognizes Him as their long-estranged “Firstborn” Heir, the entire nation “mourns” before Him with a great weeping in full repentance (Zech. 12:11).

At once, all of its *generations of testing* come to a head, as Israel realizes the full extent of its *fleshly rebellion* and rejects its waywardness forever.

Family-by-family, Tribe-by-tribe, the people consecrate 144,000 servant-apostles to be sent out into the world, 12,000 from each tribe of Israel (Rev. 7:4).

The Temple is *rebuilt* one last time according to the plan given to Israel by Ezekiel, the holy prayers of Israel come before the Lord God’s throne in heaven as the “some of the incense” (Rev. 8:4), as the Nation now prays for the salvation of the world through the name of Jesus Mashiach. Now, Israel

appoints two prophetic witnesses who testify to the world by signs and power of the coming Kingdom of Jesus Mashiach (Rev. 11:4). And, as the Lord promises, “the Gospel of the Kingdom will be proclaimed throughout the whole world as a testimony to all nations” before the end comes (24:14).

Thus, Israel brings the Gospel of Jesus Mashiach to the whole world, as a great worldwide harvest comes into the Kingdom (Rev. 7:8-17). For, as Israel goes forth, the Lord accompanies their witness with great signs on the earth—*trumpet blasts of God’s judgment* which judge and unseat Satan from his *heavenly power* as he is stripped of his authority and thrown to earth (8:10).

With Satan *supporting* his Antichrist as he takes over the earth, surrounding Israel with darkness, the *beast* sets up the “abomination that causes desolation” (Matt. 24:15) in the Temple and overthrows Israel after 3.5 years of peace. The two prophets are overthrown, and the world enters a period of *martyrdom* as the Beast forces people to worship Satan.

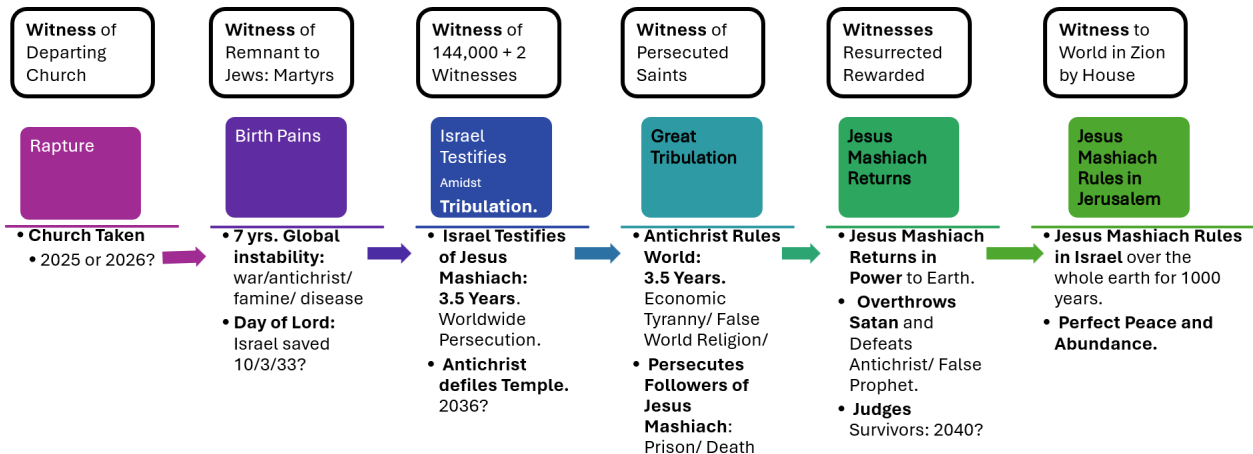
c. Great Tribulation as Antichrist rules earth for 3.5 years.

Jesus warns His disciples living in Israel at that time to flee “to the mountains” (24:16) when they see the prophecy of Zechariah 14 coming true, as “the city” is taken, the houses plundered, and the women defiled (2).

For 3.5 years, the earth suffers under the evil rule of the Antichrist, who forces all people to take his “mark” (Rev. 13:16) to avoid persecution and to hold on to their earthly wealth and possessions. So, all people on earth must choose whom they worship: God or Satan? And, whom they serve as Lord: Jesus Mashiach or the Antichrist?

In the end, Jesus Mashiach returns with the armies of heaven to retake the Earth and establish the Kingdom of God, and “all the tribes of earth will mourn” as the sight of “the Son of Man coming on the clouds of heaven with power and great glory” (24:30).

In His great mercy, even those who received the Mark of the Beast yet were still merciful to His persecuted saints will be spared (Matt. 25:40).



b. Prepare for the Coming of the Lord Jesus
Mashiach: Readiness and Faithfulness. Matt.
25:1-30.

The Lord Jesus Mashiach reminds His people that they must show the reality of their relationship with Him before His certain coming. That is, the *faith* of the *saints* is shown to be real through action rather than mere words.

We have seen that the *fleshly hypocrisy* of Israel's leaders prompted them to *honor God* superficially with their words but refused His Lordship by not acting on His words.

In this way, the Lord Jesus Mashiach expects His servants to show their devotion to Him through their actions:

- **Sacrifice reveals Willing Hearts of Honor.** (25:1-13). Because the Mashiach is God's Son and designated Heir, the "bridegroom" of the Kingdom, He rightly expects His people to show Him the honor due His place in the Kingdom. So, in the parable of the ten *virgins*, the actions of the virgins before the Bridegroom's arrival reveal the willingness of their hearts to *honor* Him even before they meet Him. So, even the small act of bringing along

“oil” for their lamps reveals their hearts. The willingness to make such a trifling *sacrifice*, to suffer the small inconvenience of preparing beforehand, allows them to be ready at His unexpected arrival. Today, those who are too focused on their own needs and lives to give a thought or suffer the slightest inconvenience for the Lord reveals their hearts toward Him.

- **Service reveals Loyal Hearts of Responsibility.** The relationship between Jesus and His disciples is to begin with a Lord- Servant relationship. If His disciples believe that He has the *right* to be the “Lord of Heaven and Earth,” then He has the *right* to be *their Lord* as well. For, Jesus Mashiach is *appointed* by God as the Lord of Lords, and He will have the obedience of the people either by their own choice or by the force of His power. Thus, Jesus gives us the opportunity to serve Him willingly, to show ourselves *responsible* to Him as our Lord right now. So, if the disciples of Jesus Mashiach show their loyalty to Him by *dethroning their own Self-Rule* to humbly serve Him now, by actions and not just words (like the

hypocrites), He rewards their loyalty with greater responsibilities in the Kingdom.

Thus, you who recognize Jesus Mashiach as your Lord and Redeemer, prove your Willingness and Loyalty even now, before His coming Rule, that you might take your position with Him in glory and power.

c. The Judgment Seat of Jesus Mashiach.
Matt. 25:31-46.

For the first time in all of human history, Jesus Mashiach begins His rule upon His “glorious throne” (31). Until this point, He has given people the opportunity to *honor Him* willingly, by faith. Normally, emboldened by their *Self-deceptively rebellious natures of flesh*, people have innately resisted or denied Jesus, not seeing any threat or consequence to their rebellion.

However, now, the Lord Jesus begins His total *rule* to exercise His Lordship and pay back to people what their actions deserve.

Those who have set themselves against Him receive the *horrible sentence* of their actions.

Notably, for this last group of people before the glorious rule of the Kingdom of Heaven on Earth, their fates depend on how they treated the Lord's own people. Remember, under the *terrible rule of the Antichrist*, the Lord's "brethren" born into the Kingdom of God were the earth's outcasts—persecuted, homeless, and hated, they were hunted on earth with anyone providing aid falling under the same dire threat.

So, for the *Righteous* of the earth who risked their own safety for the sake of Mashiach's family members, these Righteous are now rewarded with grace and life in the new world of God's Kingdom. But, those who *loved their own lives* first and rebuffed the Lord's needy brethren, these are punished with immediate banishment into the fires of judgment.

In all of Scriptures, these *wretched* enemies of Jesus Mashiach are thrown "alive" into the hellfire, with their souls intact.

1.11a. The Coming Kingdom of Mashiach.

**1.12a. Crucified Redeemer and
Resurrected Lord. Matt. 26:1-28:20**
(see below)

1.12a. Crucified Redeemer and Resurrected Lord. Matt. 26:1-28:20

Moreover, the Lord declares to you that the Lord will **make you** (David) **a house**. When your days are fulfilled and you lie down with your fathers, I will **raise up your offspring (Seed- zera)** after you, who shall come from **your body**, and I will establish **his kingdom**. He shall build a **house for my name**, and I will establish the **throne of his kingdom forever**. I will be to him a **father**, and he shall be to me a **son**. When he **commits iniquity**, I will **discipline** him with the rod of men, with the stripes of the sons of men (2 Sam. 7:12-14).

When Jews believe that God can raise up Mashiach from any person and at any time from Israel's generations, they reveal how little they understand of God's actual promise to David of who Mashiach was to be and His unique mission.

Actually, we have already seen in the encounters of Jesus with the Jewish leadership how *there can be a willful ignorance* of Mashiach's claims, especially when he threatens to disrupt the fleshly influence and control the *leader* of Israel have gathered to themselves.

But, in the praises of Jerusalem's children, we understand the full promise of Mashiach to "save us"!

For, as we see the culmination of the life of Jesus as Mashiach, only the person of Mashiach can accomplish the great salvation which the Lord God had promised to His friend David. For Israel to truly be safe—they must "dwell in their own place" forever, ruled by an eternal throne (10). However, Israel's greatest threat is not external but its own *sin*, which has led to both Israel and Judah's exile. Despite the nation's confidence in its own Self-righteousness due to its Torah-observant piety, God views its "righteous deeds" as "polluted garments" (Is. 64:6), as incapable of covering

Israel's "naked flesh" as were the fig leaves of Adam and Eve (Gen. 3:7).

Whereas Israel may not see its *clear need* for Mashiach nor His *redemption*, God promises David that it is only this "Seed" of David whom He will "raise up" as the only Redeemer to **save Israel**:

- **Rest at Home:** Like the rest of the human family, the sin of Adam and Eve had **orphaned** all the families of the earth into a hostile and deadly world, separated from the blessing of God and *vulnerable* to the predatory nations, as it was *enslaved in the house of Egypt*. So, Mashiach gathers a "household" bringing together the *earthly sons of David* (11) into the eternal safety of belonging to God as the *sons of the Most High* in His house forever (13). So, only Jesus Mashiach, raised up by God according to the laws of *geullah* and *yibbum*, would be the Firstborn and Heir, having the right to build a *blessed House for David* and an

eternal House for God, being both the Son of David (12) and the Son of God (14).

- **Righteous Rule:** Likewise, inheriting from His fathers the realm of earth, centered in its capital of Jerusalem, and all of heaven, as promised to the Lord's "Anointed" who is both "the Son of God" and "the Son of David" (Psalm 2:7-8 and Psalm 8:4-6). Ruling earth with the power of heaven, this "Anointed Elohim" (Ps. 45:6-7) rules on David's throne in "righteousness" for the good and protection of His people, Israel, to bring God's *knowledge and peace* to cover the whole earth (Is. 11:6-9).
- **Redeemed People:** Again, all these great promises are worthless if the *sins of the people* and their *fleshly rebellion and insistence on Self-Justification* would bring upon them God's wrath to drive them out of their promised inheritance as befell them first at the hands of the Assyrians and then the Babylonians. So, the people need

a spiritual redeemer who could “atone” and ransom their *fleshly sin* (Dan. 9:24) but also give to them an eternal, irrevocable *righteousness* as Yahweh Tzedekenu (Jer. 23:6), for by themselves, in Tzedekenu, Israel was unclean in their “polluted garments” (Is. 64:6).

Thus, only Jesus as Mashiach can Redeem His people of their sins to give them an everlasting righteousness. For, a merely human Mashiach, saddled with the same fallen flesh, would never be able to “ransom” his own, much less, another’s life (Psalm 49:7), for the fleshly life dies so it can not provide a life “forever.” But, Jesus Mashiach was begotten of “God” as the “Son of God” (Psalm 2:7 and 2 Sam. 7:14), whose life as “the Lord their God” (Jer. 30:9) was sufficient to bear the sins of all people. Yet, how can such a Son of God, an eternal one, experience the suffering and death of mere human flesh? Jesus Mashiach was “raised up” in the flesh as

the Seed of David (2 Sam. 7:12), so he could be “disciplined” for iniquity (7:14), taking on not just the punishment but the very *culpability* of His people—as He himself sinned. Only Jesus Mashiach, as both the Son of Man (David) and the Son of God could “atone” for the iniquity of His people (Dan. 9:24) to them the very *righteous life of God* by His redemption as Yahweh Tzedekenu (Jer. 23:6).

Only Jesus Mashiach could fulfill the mission of Mashiach to gather a house of Heaven and Earth, by Redeeming a People as the Son of God and the Son of David, which itself would be the eternal House to establish His eternal throne and Kingdom in Jerusalem over the entire earth.

So, in God’s designated time—483 years after the decree of Artaxerxes to *restore Jerusalem and its people to repentance*—in the year 33 CE, Jesus Mashiach was “cut off” as Daniel had predicted, that he might “atone for

the iniquity” of His people and bring an “everlasting righteousness” to the sons of His house as their *Yahweh Tzedekenu* (Jer. 23:6).

a. Betrayed and Arrested: Jesus Mashiach testifies of the Kingdom. Matt. 26:1-75.

⁶³ But Jesus remained silent. And the high priest said to him, “I adjure you by the living God, tell us if you **are the Christ, the Son of God.**” ⁶⁴ Jesus said to him, “You have said so. But I tell you, from now on you will see **the Son of Man** seated at the **right hand** of Power and **coming on the clouds of heaven.**” ⁶⁵ Then the high priest tore his robes and said, “He has uttered **blasphemy**. What further witnesses do we need? You have now heard his blasphemy. Matt. 26:62-65.

We have already seen that only Jesus can be the Mashiach to *truly save Israel* and the families of the earth. Only Jesus Mashiach who is both the Son of God and the Son of David can bring together God and Man— making the children

acceptable to God by gaining the forgiveness of their *sin guilt* by atoning for their iniquities and by making them the righteousness of God through His redemption. But, it is the Mashiach's dual paternity as the Son of God and the Son of Man which Israel's teachers see as "blasphemy" (Matt. 27:65). Yet, it was God's clear revelation that Mashiach must be both in order for Him to redeem His Family. Again, we see how preposterous the *fleshly piety* of men is compared to the reality of God's promise. Imagine *mere men*, who have long since in the veracity of death realized their error and are likely terrified at their own outrageous accusations, accused the Son of God of blasphemy, when the very Word of God says that "the Son of Man," as the Heir of Creation (Ps. 8:6), would come with the "clouds of heaven" (Dan. 7:13). Their misplaced indignation says much about how *fleshly Self-importance*, when it is even confronted with the glory of the Lord God (Jer. 30:9) Himself, will accuse this Lord of blasphemy.

b. Crucified and Buried: Jesus Mashiach bears our iniquity and pays ransom. Matt. 27:1-66.

⁴⁶ And about the ninth hour Jesus cried out with a loud voice, saying, “Eli, Eli, lema sabachthani?” that is, “**My God, my God**, why have you **forsaken me?**” (Matt. 27:46)

There are two pernicious misunderstandings we can take away from the events of the cross. But first, let's establish the real cost and the true horror of the cross. The cross was terrifying not simply for the pain it inflicted nor the physical death it inflicted. Rather, the true horror of the cross is that God the Father was forced to sunder His oneness with God the Son—that the One God (Deut. 6:4), Yahweh Elohenu, Yahweh echad—the Lord our God as One, experienced the spiritual death which cleaved God from God. If for us as created human beings such separation is truly *hell*, it is unimaginable to consider the horror of the Son's words, “Eli, Eli, lama sabachtani?” My God, My God, why have you forsaken me?

Thus, we must never consider either of these errors:

- **Idolatrous Sacrifice:** That Jesus Mashiach went to the cross because of His great love for humanity. Such thinking makes Jesus guilty of idolatry, for he valued *human life* higher than His eternal oneness with the Father, His God. Rather, Jesus preferred to let “pass” this cup of death but only went to the cross to obey His Father! (26:39).
- **Fearing Death/ Saving His Life:** Because Jesus was only truly terrified of *the sin-death* to be separated from His Father, he was not reluctant to drink this cup of sacrifice because He feared for His own life. Rather, He gladly suffered pain and willingly laid down His life for the sake of His people. This Self-sacrificing nature of the Son’s *righteousness* as the Shepherd of God’s Household proves the kind of righteous ruler this Anointed Son will be

on the throne of David! Ruling not for
His sake but for the good of His people!

c. Resurrected and Exalted: Jesus Mashiach
perfected as Lord of All. Matt. 28:1-20.

And Jesus came and said to them, “**All
authority in heaven and on earth** has been
given to me. Go therefore and **disciple** all
nations, **baptizing** them **into the name** of the
Father and of the Son and of the Holy Spirit
(Matt. 28:18-19)

Thus, when Jesus suffers death on the cross as
His Household’s *rightful Redeemer*, as its
Firstborn Son, He rises in glory to receive all
that His sacrifice has reaped.

- The highest place of **Lordship** as the Heir
of all the Heavens and the Earth (18).
Humanity had lost its inheritance of the
“heavens and the earth” to spiritual death.
Now that Jesus has *conquered* sin and its

consequent *death*, He wins back humanity's dominion.

- By **conquering sin** and **death**, the Mashiach has the right to give ***New Life*** to any who would come to Him for redemption, thus *baptizing—that is, rebirthing* “sons” into the Family name of the Father, the Son, and the Spirit, into God's Household (19).

In this way, Jesus Mashiach redeems *sons* for God's eternal household of the “heavens and the earth” to establish His eternal throne over His Kingdom forever!