***Session 26 – THE GOSPEL OF THE KINGDOM – LIVING WATER***

1. **JESUS CALLS HIS FIRST DISCIPLES AND THE RIVER OF LIFE**

A. Both Matthew 4:18-25 and Mark 1:16-28 show us the beginning of Jesus’ *practical* application of Isaiah 61, the Proclamation of the Gospel of the Kingdom, the calling of His first four disciples, and the demonstration of His authority on His anointing of the Holy Spirit.

B Matthew gives us a broader picture of these events and Mark gives us a specific example of *how* Jesus both preached then demonstrated His message in power. He begins by calling four men into His ministry.

C. John 1:35-42, Luke 5:1-11 and Matthew 4:18-25, Mark 1:16-28 introduces the first four disciples, Andrew ben Jonah, Simon ben Jonah, James ben Zebedee, John benZebedee, all fishermen and partners in the fishing business.

1. John 1:35-42 shows us that at the declaration of John the Baptist two of John’s disciples left his ministry and followed after Jesus, the Lamb of God. One of those disciples of John was Andrew, the brother of Simon Peter. He and the other *unnamed* disciple (presumably John, one of Andrew’s business partners) found Simon at the lake of Gennsesaret off of the Sea of Galilee.

2. Luke 5 picks up the narrative and 5:2 says he found two boats lying at the edge of the lake; but the *fishermen* had gotten out of them and were *washing their nets*. What does Jesus do? He gets on Simon’s boat (one of the two that had come to shore) and asked him to go out a little way from the land and *sat down* and began teaching people from the boat.

3. After Jesus had finished teaching, He then moved to a faith demonstration. Whatever Jesus had taught, faith came from hearing those words. He then gave the command, “Put out into the deep water and let down your nets for a catch.” (v. 4) Simon however said to Jesus, “*Master* (or the Heb. Adon), we worked hard all night and caught nothing, *but I will do as You say* and let down the nets.” (v. 5) Apparently Simon was willing to obey Jesus, in the face of *his and his friend’s own unsuccessful* efforts to bring in fish. What was it about Jesus’ words that motivated Simon to obey? \*Every instance of the disciples *fishing* results in them being unsuccessful *except* when Jesus is present.

4. At the decree of the King, when Simon (and presumably Andrew and their other helpers – the *they* of verse 6), they “enclosed a great quantity of fish, and their nets began to break.” So they called to Zebedee, James, and John to come help (v. 7). “And they came and filled both boats, so that they began to sink.”

5. Simon recognized something unusual was going on. His brother and the *other disciple* had already told him, “We have found the Messiah. (John 1:41)” Apparently this was all it took for Simon to look at Jesus, then himself and said, “Go away from me Adonai, for I am a sinful man!” Simon acknowledged in Jesus a position higher than himself when he used the word for Master or Lord. That led to a very quick evaluation of his sin. What does Jesus do then? He gives Simon a new name, the one we all know him by – Peter (*Gr. petros*; Heb. *kefa* (Cephas) – a rock).

6. Peter, Andrew, James, and John were *seized with amazement*, as well as they should have been. They had just been part of *the inauguration* of a prophecy that Yahweh had given to Ezekiel concerning the new Temple, its living water, and the fishermen catching fish of every kind. This event will be bookended after Jesus’ resurrection in John 21. Both narratives combine to show that what was begun with the calling of the disciples would continue after Jesus was raised from the dead and in His ascension.

7. It is this declaration that Jesus says to them, “Do not fear, from now on you will be catching men (fishers of men).” They then naturally left their boats, their father, and their business, *they left everything* and followed Jesus. (Luke 5:10-11)

D. While interesting, what does this have to do with the Kingdom of God and Jesus’ good news? The summary is just this: Jesus is going to reveal Himself as the *New Temple*, and those who are *in Him*, are also make up *that Temple*. At the end of exile recall Isaiah and Micah both prophesied:

2Now it will come about that in the last days the mountain of the house of the LORD will be established as the chief of the mountains, and will be raised above the hills; and all the nations will stream to it.

3And many peoples will come and say, “Come, let us go up to the mountain of the LORD, to the house of the God of Jacob; that He may teach us concerning His ways and that we may walk in His paths.” For the law will go forth from Zion and the word of the LORD from Jerusalem. (Isa. 2:2-3; c.f. Micah 4:1-8)

The Mountain of the *House of Yahweh* will be established *in the last days* as the Chief of the Mountains. This is Hebrews 12:22 where Mount Zion is viewed in contrast as superior (Chief) to Mount Sinai. On Mount Zion is the City of the Living God, the Heavenly New Jerusalem, the festal gathering of God’s Angels, the Church of the Firstborn enrolled in Heaven, God the Father, the spirits of the righteous, and to Jesus, the Great High King Priest – the Mediator of the New Covenant in His blood.

The Mountain of the *House of Yahweh* then is both the Heavenly Jerusalem and its Temple, *and* the inhabitants in the Mountain. The *House of Yahweh* is both the dwelling place and His sons and daughters.

This is the same as the earthly pattern seen in the *House of David* or the *Tabernacle of David* from Amos 9:11-13 and Acts 15:16-18. That *house* was his line as well as the dwellings on Mount Zion in Jerusalem.

We’ll return to the Temple and its use in the NT later. For now, The Mountain of the House of Yahweh includes both the Temple and its inhabitants.

19Or do you not know that *your body is a temple of the Holy Spirit* within you, whom you have from God? You are not your own, 20 for you were bought with a price. So glorify God in your body. (1 Cor. 6:19-20)

4As you come to him, *a living stone* rejected by men but in the sight of God chosen and precious, 5 you yourselves like *living stones* are being built up as *a spiritual house*, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ. (1 Peter 2:4-10)

E. Ezekiel 47:1-10

1. Ezekiel is brought in a vision to the *New Temple of Yahweh*, or the *House of Yahweh*. This *is a vision of what we see in Revelation 21-22 in the New Jerusalem and the Temple that is God the Father (Yahweh God, El Shaddai) and the Lamb (Rev. 21:22).* At the *Door* of the House water was flowing from under the threshold toward the east…and the water was flowing down from under the right side, from the south of the altar. He was led to the north gate that faced east, and the water trickled from the south side. In verse 3 the water going east reached his ankles. The water has begun to go out from the Temple, the House of Yahweh.

\*If Ezekiel saw the real Temple in Heaven, the New Jerusalem, the one the copy was made from on the earth, then that *real* Temple is God the Father and His Son Jesus. The water flowing out of the Temple then is flowing not from a building, but from the Father and His Son. And that water is His Spirit. (See John 7:37-39)

2. Then the water continued to increase and reached Ezekiel’s knees and then his waist. And finally, it was a *river that* he could not ford, “for the water had risen, enough water to swim in, a river that could not be crossed.”

3. The angel took him to the bank of this river and he saw there *many trees on the one side and on the other*. Verses 8-10 read:

8Then he said to me, “These waters go out toward the eastern region and go down into the Arabah; then they go toward the sea, being made to flow into the sea, and the waters of the sea become fresh.

9 “It will come about that every living creature which swarms in every place where the river goes, will live. And there will be very many fish, for these waters go there and the others become fresh; so everything will live where the river goes.

10 “And it will come about that fishermen will stand beside it; from En-gedi to En-eglaim there will be a place for the spreading of nets. Their fish will be according to their kinds, like the fish of the Great Sea, very many.

4. The picture now becomes clearer. At the same time Jeremiah prophesied:

14 “Therefore behold, days are coming,” declares the LORD, “when it will no longer be said, ‘As the LORD lives, who brought up the sons of Israel out of the land of Egypt,’

15but, ‘As the LORD lives, who brought up the sons of Israel from the land of the north and from all the countries where He had banished them.’ For I will restore them to their own land which I gave to their fathers.

16 “Behold, I am going to send for many fishermen,” declares the LORD, “and they will fish for them; and afterwards I will send for many hunters, and they will hunt them from every mountain and every hill and from the clefts of the rocks. (Jer. 16:14-16)

F. We see now a picture of the Mountain of the House of Yahweh, His Temple, the New Temple, is going to be the New Eden – we’ll see this again in Revelation 21-22. The river of Yahweh is going to go out from His Temple and is going to create life where there is no life. Ezekiel saw the water going into the *sea* and the waters of the *sea* become fresh (or alive). And every place the river goes, will live. And there will be many fish. And during those days, *fishermen* will stand beside the living water and spread their nets and they will catch fish according to their kinds, like the fish of the Great Sea, *very many*, apparently enough to sink their boats!

G. In the *last days*, at the end of exile, in the New Exodus, the land will be restored, and Yahweh will send *many fishermen* and they will fish for the *sons of Israel* from the land of the north and from all the countries where He had banished them.

H. The Living Temple, the Door of the Temple from which living water flows, is Jesus.

19Jesus answered them, “Destroy this temple, and in three days I will raise it up.” 21But he was speaking about *the temple of his body*. (John 2:19-20) Jesus speaks to the great transition from the earthly temple/tabernacle that is itself a type and shadow of the *real temple/tabernacle* in Heaven.

1Now the point in what we are saying is this: we have such a high priest, one who is seating at the right hand of the throne of Majesty in heaven, 2 a minister in the holy places, ***in the true tent that the Lord set up, not man***…4Now if he were on earth, he would not be a priest at all, since there are priests who offer gifts according to the Torah. 5***They serve a copy and a shadow of the heavenly things. For when Moses was bout to erect the tent, he was instructed by God, saying, “See that you make everything according to the pattern shown you on the mountain*.** (Heb. 8:1-7)

9I am the door. If anyone enters by me, he will be saved and will go in and out and find pasture. (John 10:9) What *door* is Jesus referring to? A metaphorical door? A *general entry into a room?* Or, one into the living waters of the Temple. The waters that bring life.

John 4:7-15. 10If you knew the gift of God, and who it is saying to you, ‘Give me a drink,’ you would have asked him, and he would have given you living water.”…14But whoever drinks of the water that I will give him will never be thirsty again. That water that I will give him will become in him a spring of water welling up to eternal life.”

I. Jesus called Peter, Andrew, James, and John as those *fishermen* who would be given *proof* of the end of exile and the beginning of the trickling stream from the New Temple that would turn into a flowing river of life. Jesus’ power, anointing, authority, Gospel of the Kingdom are all for the reclaiming of planet earth and its inhabitants. It is for ending the reign of darkness and the destruction of the domain of darkness and all those who live under and in its dominion. Jesus is sending out His fishermen to begin to catch fish after their kind – to the Jew first, then to the Greek. The sea is the sea of humanity. Staring with Jerusalem, Judea, Samaria, and then the whole world (the Great Sea of Humanity). The river begins in Jerusalem as a trickle, then a stream, then ankle level, then waist, then it gets too deep to even cross. The proof this was going to happen, is happening, and will ultimately happen is the fish Peter caught filled his boat, his nets broke, and his boat began to sink.

J. After the Resurrection, Jesus appeared to Peter again, a *second time*, to call him back to *this* calling.

4 Just as day was breaking, Jesus stood on the shore; yet the disciples did not know that it was Jesus. 5 Jesus said to them, “Children, do you have any fish?” They answered him, “No.” 6 He said to them, “Cast the net on the right side of the boat, and you will find some.” So they cast it, and now they were not able to haul it in, because of the quantity of fish. 7 That disciple whom Jesus loved therefore said to Peter, “It is the Lord!” When Simon Peter heard that it was the Lord, he put on his outer garment, for he was stripped for work, and threw himself into the sea. 8The other disciples came in the boat, dragging the net full of fish, for they were not far from the land, but about a hundred yards off.

9 When they got out on land, they saw a charcoal fire in place, with fish laid out on it, and bread. 10 Jesus said to them, “Bring some of the fish that you have just caught.” 11 So Simon Peter went aboard and hauled the net ashore, full of large fish, 153 of them. And although there were so many, the net was not torn. 12 Jesus said to them, “Come and have breakfast.” Now none of the disciples dared ask him, “Who are you?” They knew it was the Lord. 13 Jesus came and took the bread and gave it to them, and so with the fish. 14 This was now the third time that Jesus was revealed to the disciples after he was raised from the dead. (John 21:4-14 ESV)

K. According to a rabbinic midrash, Ezekiel’s (and Zechariah’s) stream will divide into three branches, which flow into the Sea of Tiberias (Galilee), the Sea of Sodom (Dead Sea), and the ultimate destination, the Great Sea (Mediterranean) respectively, and eventually encompass the whole world.

Ezekiel’s vision of the stream also lives on in the NT. One may recognize a veiled allusion of Jesus’ words in John 7:38: “As the scripture has said, ‘Out of the believer’s heart shall flow rivers of living water,’” presumably as a life-giving agent of divine grace and blessing. The expression…”Living waters” points immediately to Zechariah’s *mayim hayyim (living waters)*, but secondarily to Ezekiel. Some have seen a connection with Ezekiel’s En-eglaim in the 153 fish caught in John 21:11.

Other commentators suggest the evangelist sees the resurrected Christ as fulfilling the role of Ezekiel’s temple, dispensing living water to a barren world. Whereas these interpretations are far from certain, the Ezekielian connection in Rev. 22:1–2 is obvious: “Then he [the interpreting angel] showed me a river of the water of life, as clear as crystal, coming from the throne of God and of the Lamb through the middle of the street of the city. On either side of the river was the tree of life, with its twelve kinds of fruit, which it produces every month, and the leaves of the tree, which offer healing for the nations.” The following verses demonstrate that John found in Ezekiel’s vision the supreme imagery for the lifting of the curse from the earth.[[1]](#footnote-1)

John’s vision of the New Jerusalem, New Heavens and Earth, the Renewed Garden of Eden and Temple are another view of what Ezekiel saw.

L. What of these 153 fish? Does that number bear any significance in terms of the Kingdom of God? The short answer is yes indeed. The *Kingdom of God* is both the place *and* the people in the place. The King has lands *and* people, His family. (see handouts for gematria and the Hebrew aleph-bet). In short, the 153 fish point directly to Ezekiel 47:10 and the Springs of En-Gedi and the Springs of the Sons of God.

M. Moving forward to the Day of Pentecost (Shavuot – the feast of weeks, Day 50 after Passover/Pesach) we find the disciples of the Resurrected King Jesus the LORD in Jerusalem waiting for the *Promise of the Father*, His Holy Spirit. The anticipation had begun already in calling the first disciples (fishers of men catching fish from every kind), then the 12, then the 70 (Luke 9:1-2; 10:1; a call that accounted for both Judah, Israel, and the 70 nations). When tongues are distributed to those waiting at the Temple complex it was a reversal of Babel, where now God’s Spirit removed the barrier of hearing and believing the Gospel.

N. Beale writes,

The reversal of Babel may be indicated even by the common element of tongues causing ‘confusion’ (cf. Acts 2:6, ‘they were confused’): whereas unintelligible tongues caused confusion at Babel, at Pentecost intelligible tongues are so startling and unexpected that confusion of amazement resulted. 8 The purpose of having a unified understanding is to demonstrate the power of the eschatological Spirit in attesting to Jesus’ death, resurrection and ascension to the heavenly throne to reign as cosmic king. Under the kingship of Jesus and through the power of his Spirit the representatives of these nations were to ‘scatter’ again and subdue the powers of evil by filling the earth with God’s presence, just as Jesus’ smaller band of seventy witnesses had begun to do during his earthly ministry. The precise manner by which they were to do this was by ‘witnessing’ through the power of the Spirit in word and deed on behalf of Jesus Christ (see Acts 1:8).[[2]](#footnote-2)

O. A key note also is the *place where they were assembled* was the Temple, not the upper room (Acts 1:12-13). That they were standing in the place of the Temple that was *passing away* is significant. They were positioned to become the living stones of the New Temple of God. And from them living waters were about to begin a flowing torrent. This again is in contrast to the Babylonian Temple they built (the tower). Victory over Babel had begun! The powers of darkness in the nations in the aftermath of the Crucifixion, Resurrection, and Ascension were now ready to fall. This was previewed in Luke 10:17-20

17The seventy-two returned with joy, saying, “Lord, even the demons are subject to us in your name!” 18 And he said to them, “I saw Satan fall like lightning from heaven. 19Behold, I have given you authority to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall hurt you.

P. A *new* Kingdom of Priests were anointed to begin the ministry of reconciliation for the world. Acts 4:11 clearly shows that Jesus is the Cornerstone of the New Temple of God. The brick-and-mortar temple itself was only a symbol of the heavenly temple. Reality had broken in, and from the Cornerstone, under the Door, and out into the world began to realization of the River of Life, His Holy Spirit and was demonstrated through the Living Stones of the Church of the Lord Jesus Christ.



**II. THE POWER OF THE KINGDOM IN WORD AND DEED – REVEALING ISAIAH 61**

A. Matthew 4:23-25; Mark 1:21-32; Luke 4:31-40

1. Mark 1:21-32

Upon calling the first disciples, Jesus established Capernaum as His Mission Base. And from there He began teaching the Gospel of the Kingdom in the Synagogues.

Mark 1:22 says the hearers were “*astonished at his teaching, for he taught them as one who had authority and not as the scribes.*” The use of *astonished* means,

to be so amazed as to be practically overwhelmed—‘to be greatly astounded.’[[3]](#footnote-3)

Does Jesus’ teach us in such a way that we too are *astonished*? Do we marvel at His Gospel of the Kingdom? Are we *practically overwhelmed* or astounded?

The key to this amazement was the power on His words and His *authority* or right to use that power to cause wonder and amazement. This *power* and right to use that power caused a man in the synagogue with an unclean spirit (a disembodied Nephilim/Rephaim) to cry out: “What have you to do with *us*, Jesus of Nazareth? Have you come to destroy us? I *know* who you are – the Holy One of God.”

We see then the beginning of the demolition of the domain of darkness by the power of our LORD and King being exercised against the enemy. The Gospel of Kingdom produced a response from the domain of darkness. This is the first of four accounts of deliverance (exorcism) in Mark’s gospel.

The second is found in Mark 5:1-13 in the country of Gerasenes (Gadarenes/Gadara) which is outside of Israel on the Eastern side of the Sea of Galilee. When His feet touch the ground, *immediately* there met him out of the tombs a man with an unclean spirit. Again, we see a manifestation of a possessed human male with a Nephilim spirit, the remnant of the flood of Noah or the Joshua charem battles. This man, naturally, lived among the tombs and exhibited supernatural strength and could not be bound with natural shackles and chains.

This demon saw Jesus through the man’s eyes and ran to Him, and fell down before Him. And as the man in the synagogue, this demon cries out, “What have you to do with me, Jesus, Son of the Most High God? I adjure you by God, do not torment me.” Jesus inquired the demon’s name and *he* said, “Legion, for we are many.” The man had more than one demon-entity dwelling within him. They begged Jesus earnestly to not send them out of the land but to send them into the herd of swine, some 2000. We aren’t sure of the number of demons, but their influence over the unclean animal led them to rush into the sea and drown. If it were one-per-swine, the man demonstrates the ability of demons to enter and take up residence within a human to the extent of at least 2000.

Notice how outside of Israel, the Sacred Space, the demons refer to Him – not as the Holy one of Israel, but Son of El Elyon (the Most High). This calls back to Deuteronomy 32:8 when the Most High apportioned the nations.

The result of the deliverance from Legion was the man sitting with Jesus, clothed and his right mind. Where he was naked, he was now clothed. Where his mind was shattered, it was now restored. He had been exiled to the tombs, naked and tormented under the dominion of the powers of darkness. The power of the age to come had become available to him through Jesus and His Anointing of Holy Spirit Power. And that power delivered this man from darkness into light, from the domain of darkness into the Kingdom of God’s Beloved Son.

The man wanted to go with Jesus, but He made the Gadarene into a disciple. “Go…and tell how much the Lord has done for you!”

\*The other two exorcisms are found in 7:24–30; 9:14–29.

Jesus would later address His deliverance ministry saying: “28 But if it is by the Spirit of God that I cast out demons, then the kingdom of God has come upon you.” (Matt. 12:28)

Casting out demons is a power demonstration of the Kingdom of God upon the domain of darkness and the powers of this age.

Jesus then heals Simon Peter’s mother-in-law of a fever, and they brought to Him all who were sick or oppressed by demons. And Jesus healed *many* who were sick with various diseases and cast out *many* demons. He would not allow them to speak because they knew Him.

2. Matthew 4:23-25

Matthew summarizes the launch of Jesus ministry. He went throughout all Galilee, teaching in their synagogues and proclaiming the gospel of the Kingdom and healing every disease and every affliction among the people. The result? The Fame of His Name spread throughout not only Galilee, but also

24…throughout all Syria, and they brought him all the sick, those afflicted with various diseases and pains, those oppressed by demons, those having seizures, and paralytics, and he healed them. 25 And great crowds followed him from Galilee and the Decapolis, and from Jerusalem and Judea, and from beyond the Jordan. (Matt. 4:24-25)

Here we see the clear pattern that Jesus demonstrated to both His disciples and to those who heard him: 1) the teaching and the proclaiming of the Gospel of the Kingdom. Bringing into the center of that message Isaiah 61 and the ended of Exile, the Power of Sin, Satan, and Sickness. 2) the demonstration of power over the authority and domain of darkness manifested in demon possession and sickness and disease.

That event recorded in Mark 1 concerning Peter’s mother-in-law is found in Matthew 8:14-17 and contains the truth of the breaking in Yahweh’s power before Jesus was crucified and resurrected.

16…and he cast out the spirits with a word and healed all who were sick. 17This was to fulfill what was spoken by the prophet Isaiah: “He ***took our illnesses*** and ***bore our diseases***.”

That quote is from Isaiah 53:4

4Surely he has borne our griefs and carried our sorrows (ESV)

4However, he was the one who lifted up our sicknesses, and carried our pains. (LEB)

4Surely he has born our sufferings, and carried our sorrows. (DSSB)

4Surely our griefs He Himself bore, and our sorrows He carried; (NASB)

4This one carries our sins and suffers pain for us (LXX)

Notice the exchange of griefs, suffering, sorrow, sins, and pain for illness and diseases by Matthew. The same faith in the atonement for cleansing from sin and iniquity is the same faith we can exercise for healing from illnesses and diseases. If Jesus bore our sins and iniquities we no longer need bear them. The same is true of sickness and disease. What He bore, we need not bear.

3. Luke’s account of Jesus’ teaching on the Sabbath shows a similar accounting of that event. Luke 4:31-40 brings together the preaching and teaching that provoked a response from an *unclean spirit* (that is a defiled spirit, the result of a Watcher-Human union; a *Nephilim spirit*). After casting out the demon the people were amazed and said,

36… “What is this word? For with authority (permitted use of power/anointing) He commands the unclean spirits, and they come out!”

Jesus again is demonstrating for the domain of darkness, the people, and His disciples the reality of Who He is, What He says, and His actions upon that word. That is the power of His word, the exercise of authority upon that word, and the demonstration or outcome of that action. Deliverance from demons and the powers of darkness.

B. With the table now set and the pieces being put into place Jesus has moved from His anointing in the Jordan Baptism, His victory over Satan in the wilderness, His declaration of Isaiah 61 and the message and purpose of His incarnation to declare the Gospel of the King, and the calling of the first disciples to be those who will continue *His* ministry after the Resurrection and Ascension.

C. The message, the power, and the demonstration were central to both Jesus and His disciples’ message and ministry. However, the Kingdom of God is not *only* about power and setting the captives free. Those newly freed from exile and the domain of darkness must know *how* to live in and as a community of believers. Matthew leads us into the picture of Jesus as the New Moses on the Mountain giving the Torah in Matthew 5-7 otherwise known as the Sermon on the Mount.

D. At the heart of the 10 Words (10 Commandments) was not only the focus on a person’s own rights and needs but the rights and needs of one’s neighbor. The job of every Israelite is to protect their and other people’s freedoms.[[4]](#footnote-4) There is both the vertical covenant relationship to Yahweh and the recognition that same covenant relationship exists within each person of the Israelite community. It is this reality that we will look at in the next session. The New Covenant Community of Believers, that is to say, the Ecclesia, the Church.

E. Jesus saw the crowds and *went upon on the mountain*. And when *he sat down*, his disciples came to Him. Just as He saw the *crowds* at the base of Sinai when He led them out of Egypt and brought them to *that* Mountain and gave to Moses the Torah, He now reenacts that event. But this time, He opens the Torah to show the reality contained within it. This is not *letters on stone* that He is aiming at. This is different. It is *better*, *more excellent*.

Jeremiah 31:31-34 and Ezekiel 36:22-28 form the background to Jesus taking the external law, written on stone, and putting it inside of believers, those He has delivered from exile in the domain of darkness. He will give them a new covenant, a new heart, and a new spirit and remove the heart of stone and replace it with a heart of flesh. One that He puts within them and writes on their hearts (see Deuteronomy 10:16; 30:1-6)

This is at the *heart* of the Sermon on the Mount. Jesus isn’t *nullifying or abolishing the Law (Torah)*, He’s going to write it in the hearts of believers so they will *know* Yahweh and keep His commandments.

1. Daniel I. Block. The Book of Ezekiel, Chapters 25-48 (Kindle Locations 13628-13634). Wm. B. Eerdmans Publishing. Kindle Edition. [↑](#footnote-ref-1)
2. G. K. Beale. The Temple and the Church’s Mission: A Biblical Theology of the Dwelling Place of God (Kindle Locations 3797-3804). InterVarsity Press. Kindle Edition. [↑](#footnote-ref-2)
3. Johannes P. Louw and Eugene Albert Nida, Greek-English Lexicon of the New Testament: Based on Semantic Domains (New York: United Bible Societies, 1996), 311–312. [↑](#footnote-ref-3)
4. Imes, Carmen Joy. Bearing God's Name (p. 53). InterVarsity Press. Kindle Edition. [↑](#footnote-ref-4)