

Session 29 – THE KINGDOM OF GOD – SERMON ON THE MOUNT 3

I. THE LORD'S PRAYER (*Matthew 6:5-14*)

- A. ⁵*And when you pray...* ⁶*But when you pray...* ⁷*And when you pray...* ⁹*Pray then like this*

Jesus reveals the primary method of communication with Yahweh in the Kingdom of God: *prayer*. It is a two-way communication used both to speak to the Father and to receive revelation from Him. The expectation is believers *will* use this communication and as such enter into the fellowship of God the Father, His Son Jesus, and His Spirit.

¹⁴ The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all. (2 Cor. 13:14 NASB)

- B. Richard J. Foster in his book *Prayer: Finding the Heart's True Home* writes:

And he is inviting you—and me—to come home, to come home to where we belong, to come home to that for which we were created. His arms are stretched out wide to receive us. His heart is enlarged to take us in.

For too long we have been in a far country: a country of noise and hurry and crowds, a country of climb and push and shove, a country of frustration and fear and intimidation. And he welcomes us home: home to serenity and peace and joy, home to friendship and fellowship and openness, home to intimacy and acceptance and affirmation.

We do not need to be shy. He invites us into the living room of his heart, where we can put on old slippers and share freely. He invites us into the kitchen of his friendship, where chatter and batter mix in good fun. He invites us into the dining room of his strength, where we can feast to our heart's delight. He invites us into the study of his wisdom, where we can learn and grow and stretch...and ask all the questions we want. He invites us into the workshop of his creativity, where we can be co-laborers with him, working together to determine the outcomes of events. He invites us into the bedroom of his rest, where new peace is found and where we can be naked and vulnerable and free. It is also the place of deepest intimacy, where we know and are known to the fullest.... The key to this home, this heart of God, is prayer.¹

- C. Jesus give two negatives and two positives on *how not to pray* and *how to pray*. The two negatives focus on the prayer of the hypocrite who seeks only to be seen and heard by people as the end goal of their prayer. As such, Jesus says, "They have their reward in full." The other is the prayer of the Gentile. The question we should ask is, "to whom are the Gentile nations praying?" It would naturally be to their false gods, or the sons of God who rebelled. The aim of their prayers is to manipulate their deities.
- D. But Jesus not only warns against the "hypocrites'" prayers that invite human rather than divine attention; he criticizes pagan prayers designed to manipulate their deities... Pagans also reminded a deity of favors owed, seeking an answer on contractual grounds.² As such, these two types are

¹ Foster, Richard. *Prayer - Finding the Hearts True Home*. Hodder & Stoughton General Div, 2008. p. 2

² Craig S. Keener. *A Commentary on the Gospel of Matthew* (Kindle Locations 6098-6104). Eerdmans Publishing Co - A. Kindle Edition.

prayers are contrasted with the kingdom way of praying: pray in secret in your inner room and pray not to the gods of the nations, but to the Father, Yahweh Himself acknowledging the realities presented thus far in the Sermon on the Mount.

- E. The prayer to the Father is not a *rote* prayer, rather it is given as a model or framework that provides for both answers against the prayer of the hypocrite and the pagan. Jesus said “pray then *like this*” meaning *in the same manner*, not necessarily the *same words*.

That Yeshua is merely giving a model of prayer is clear from the statement pray like this. How ironic it is that some groups have used this model prayer in the very way that Yeshua warns against! It is not meant to be a magical mantra but, rather, a paradigm for how to pray effectively. Messiah’s model prayer beautifully shows us the vital themes and principles desired for effective worship in the Messianic Kingdom.³

- F. In Ephesians 6:10-20 Paul puts prayer in context to both a defensive and offensive posture being clothed in the full armor of God in spiritual warfare. In addition to describing the armament the believer is to put on in relation to the rulers of the domain of darkness, he says

¹⁸With all prayer and petition pray at all times in the Spirit, and with this in view, be on the alert with all perseverance and petition for all the saints (Eph. 6:18)

¹⁸ Pray at all times in [the] spirit with intercessions and requests; never get tired of this and persevere in your requests for all the saints. (Eph. 6:18 Eastern/Greek Orthodox Bible)

These two versions provide excellent insight into the place of prayer in relation to the believer’s stance before God and the entities within the domain of darkness. Paul points out to pray with *all prayer* or *all kinds of prayer* or *all manner of prayer*. Prayer is more than *intercession*, although it includes interceding on the behalf of others. A short list of the kinds of prayer:

1. The Prayer of Faith
2. The Prayer of Fellowship, Contemplation and Worship
3. The Prayer of Consecration and Commitment
4. The Prayer of Agreement
5. Praying in or with the Spirit
6. The Prayers of Petitions and Supplications
7. The Prayer of Intercession

This is not comprehensive, but given the major thrust and purpose of prayer, if the believer engages in these seven types of prayer they will move farther and grow in grace and knowledge of God. The student of the Scripture is encouraged to discover where these types of prayer are found in the Bible and the examples of when and how they appear.

- G. *Our Father in heaven*. Jesus draws the attention of the disciple in the place of prayer to Yahweh and establishes the reality of the relationship: *Our Father*. Yahweh desired a family and thus created the sons of God (*bene ha Elohim*). These are what we usually refer to as the *angels* although that term is not comprehensive, we use it to describe those messengers from God to humans. Adam was also called *the son of God* (Luke 3:38), as was Israel (Exodus 4:22), and the

³ Kasdan, Barney. Matthew: Presents Yeshua, King Messiah (Kindle Location 1043). Messianic Jewish Communications. Kindle Edition.

kings of David's line (2 Samuel 7:14). The use of *son of God* then can refer to both divine beings and human beings and does not necessarily mean the *unique* Son of God, Jesus, although He is exactly that, *the Son of God* (see Hebrews chapter 1). But this title is pointing more to His *relationship with the Father Yahweh* than it is His Deity. As we will see in another session, the term *Son of Man* is a direct reference to Jesus' Deity and Unity with the Father. Here in the opening of the prayer, Jesus draws our attention to the relationship with God – He is our Father. Both Jesus' Father, and our Father. And this brings into focus the uniqueness of our relationship then with *both* our Father and Jesus and adds another dimension in our relationship with Him. (John 17:20-23)

Typical Jewish prayers would start *Blessed are you O LORD our God, King of the Universe*. And while this is true, it is absent the relationship. He is the High King, but we are His sons and daughters. We could re-write that to say, *Blessed are you O Yahweh our God and Father, King of the Universe*. It then takes on a new meaning. Paul prays similarly in Ephesians 1:17

¹⁷that the God of our Lord Jesus Christ, the Father of glory...

Keeping in mind the contrast with the hypocrites and pagans, this prayer in the secret place is coming to the Father's house for communion with Him.

- H. *Hallowed be Your Name*. Other translations render this as, "*May your name be treated as holy*," "*May your Name be sanctified*," Recall the beginning of the Ten Words (Ten Commandments):

⁷You shall not *bear* the name of Yahweh your God in vain, for Yahweh will not leave him unpunished who takes (or bears) His name in vain. (Ex. 20:7)

Acknowledging the Holiness of Yahweh's Divine Name is, among other things, directly related to our recognition of our relationship with Him as Father and Jesus our Husband (the Church being the Bride of Christ). Israel *took* Yahweh's Name as His Beloved Segullah. In the New Covenant we also take His Name in the Betrothal to His Son Jesus. When we say in this prayer, "*May your Name be treated holy*," one of the truths we are praying is that we will walk in obedience to our *bearing His Name* with an awareness of our covenant marriage and unity to and with Him, through Jesus, and to not bear His Name in vain and worship the false gods of the nations.

Dr. Imes writes in her book *Bearing God's Name – Why Sinai Still Matters* concerning the first two commandments (words) which she summarizes as *worship Yahweh and represent Him well*:

If I'm right about how to count the commands and what the first two are saying, then we begin with the two weightiest commands—the ones that set the stage for all the others. Stated positively, they say: 1. Worship only Yahweh. 2. Represent him well. Together they echo Yahweh's declaration to the descendants of Jacob in Egypt repeated so often through the Old Testament, especially by the prophets: "I will take you as my own people, and I will be your God" (Exodus 6:7). Jeremiah and Ezekiel repeat this formulaic statement so frequently that it becomes shorthand for covenant renewal: I am yours; you are mine.⁸ Unlike the gods of other nations, Yahweh could not be represented by a carved image (20:4); instead he was to be represented by the people to whom he had revealed his name (20:7). Since he had claimed them as his own, their words and actions were to reflect his lordship. The first two commands and the covenant formula they express indicate how Israel should fulfill its vocation obligations

successfully. They were to worship him exclusively in order to demonstrate his greatness. If they worshiped other gods, his glory would be diminished. They were to be all in, all his. These two commands bring the covenant relationship into alignment. Yahweh is the only God worthy of worship. Israel must see itself as belonging to him, representing him to the world. To bear his name in vain would be to enter into this covenant relationship with him but to live no differently than the surrounding pagans. Israel's fate in the succeeding narratives always comes down to breaking these two commands, either failing to worship Yahweh alone or failing to represent him well.⁴

The point is this: in addition to making a point of reverence to the Holy Name of our Father, *Yahweh*, our worship of Him alone (through Messiah Yeshua by His Spirit), and the way we *bear* His Name among the nations *is* the way to demonstrate the Holiness of His Name.

- I. *Your kingdom come, your will be done, on earth as it is in heaven.* Having established our relationship with the Father, and placed His Name in view and the sacred truth concerning keeping His Name Holy in our lives, Jesus now has us to view our Father as *the High King*. Where is this? The acknowledgment that the Kingdom of God belongs to the Father. He is the One from Whom the Son receives authority and power and the place of the Anointed King.

⁶But as for Me, ***I have installed My King*** upon Zion, My holy mountain.” (Ps. 2:6)

²²For as in Adam all die, so also in Christ all will be made alive. ²³But each in his own order: Christ the first fruits, after that those who are Christ's at His coming, ²⁴then *comes* the end, when ***He hands over the kingdom to the God and Father***, when He has abolished all rule and all authority and power. ²⁵For ***He must reign until*** He has put all His enemies under His feet. ²⁶The last enemy that will be abolished is death. ²⁷For HE [***Father YAHWEH***] HAS PUT ALL THINGS IN SUBJECTION UNDER HIS [***the Son's***] FEET. But when He says, “All things are put in subjection,” it is evident that He (***the Father***) is excepted who put all things in subjection to Him (***the Son***). ²⁸***When all things are subjected to Him***, then ***the Son Himself also will be subjected*** to the One who subjected all things to Him, so that God may be all in all. (1 Cor. 15:22-28)

So it is that the Father is the High King of the Kingdom of God, and the Son has been given authority to rule and reign as King over the Father's domain of heaven and earth, the visible and invisible realms. The Son is the *only* One who could. For He is Himself Yahweh incarnate, in the flesh. And yet the Son is distinct and separate.

We are then to ask for the Kingdom of God to *come* and with it *the Father's will* to be done in the realms of heaven and earth. And this means exactly what it sounds like. This is where things get exciting for the believer, because Jesus Himself has both given us permission and commanded us to ask for the Kingdom of God.

1. When we pray for the Father's Kingdom to come, we see His Kingdom is manifested in and through His Son and King, Jesus. The *kingdom come* is the breaking in of the power of the Messianic Age into this *present evil age*. Jesus shows us here in this prayer an example of an *already-but-not-yet* truth of the Kingdom of God. He was there teaching Torah on the Mountain (Sermon on the Mount), and by extension the Father's Kingdom was there *already*. He had already demonstrated it in His healing and

⁴ Imes, Carmen Joy. Bearing God's Name (pp. 52-53). InterVarsity Press. Kindle Edition.

deliverance ministry. But He is directing His disciples to pray for *more* of that Kingdom to move from that *age* into *this one (not-yet)*. Which means more healing and deliverance, and more interaction with the heavenly realm.

2. To ask for the High King's Kingdom to come is to ask for His rule and reign to come. It is a prayer for His power both to overthrow and defeat His enemies and to manifest in His people and the land into which He has brought them. It is to enter into the reality of Eden, the Garden of God. It is to become a *kingdom of priests*. It is to live as people of another age, the Messianic Age. It is to experience the reality of the New Covenant in our Lord Jesus Christ. It is to experience the reality of Jesus as King over His Father's Kingdom and His Majestic and Awesome Reign.
3. It is also to ask for the reality of *ruling and reigning with Christ in this Age and the Age to Come*.

⁴ But God, being rich in mercy, because of the great love with which he loved us, ⁵ even when we were dead in our trespasses, made us alive together with Christ—by grace you have been saved—
⁶ and raised us up with him *and seated us with him in the heavenly places in Christ Jesus* (Eph. 2:4-6 ESV)

^{17b}...much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ. (Romans 5:17)

²⁶ The one who conquers and who keeps my works until the end, to him I will give authority over the nations, ²⁷ and he will rule them with a rod of iron, as when earthen pots are broken in pieces, even as I myself have received authority from my Father. (Rev. 2:26-27)

²¹ The one who conquers, I will grant him to sit with me on my throne, as I also conquered and sat down with my Father on his throne (Rev. 3:21)

4. Along with the manifestation of the Kingdom of God, we also ask for His will to be accomplished. We see His will unfold through the Gospel of the Kingdom and through His Spirit and Word.

¹⁵ Therefore consider carefully how you live—not as unwise but as wise, ¹⁶ taking advantage of every opportunity, because the days are evil. ¹⁷ For this reason do not be foolish, but be wise by understanding what the Lord's will is. ¹⁸ And do not get drunk with wine, which is debauchery, but be filled by the Spirit, ¹⁹ speaking to one another in psalms, hymns, and spiritual songs, singing and making music in your hearts to the Lord, ²⁰ always giving thanks to God the Father for all things in the name of our Lord Jesus Christ, ²¹ and submitting to one another out of reverence for Christ. (Eph. 5:15-21 NET)

¹⁷ I pray that the God of our Lord Jesus Christ, the glorious Father, will give you spiritual wisdom and revelation in your growing knowledge of him, ¹⁸ – since the eyes of your heart have been enlightened – so that you can know what is the hope of his calling...(Eph. 1:17-18a NET)

² Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect. (Rom. 12:2 ESV)

³⁵ So do not throw away your confidence, because it has great reward. ³⁶ For you need endurance in order to do God's will and so receive what is promised. (Heb. 10:35-36 NET)

Disciples of Jesus who pray in faith for the revelation of the Father's Kingdom in Him also have great confidence that within the Kingdom reality we not only can know the Father's *will*, but also are commanded to *know* and *do* His will.

What *is* the Father's *will*? It is a multifaceted dynamic that includes not only the individual knowing and doing His will, but also His will for:

1. The cosmos
2. Heaven and earth (as a planet)
3. Humans in heaven and earth
4. Divine beings in heaven and earth
5. The Will for Jesus
6. The Will for Individual Believers
7. The Will for the Church
8. The Will for Israel
9. The Will of God for His enemies

These are but a few topics to consider while thinking about *the Father's will*. Notice they are within the context of His Kingdom. When we pray "Your Kingdom come, Your will be done on earth as in heaven" we are in fact asking that He make known the place of all of these areas within the realm of His Kingdom rule and reign. The individual believer is one part of this glorious kingdom and civilization of our Father. How can we know His will? Through His Word, and through His Spirit.

II. SEEK FIRST THE KINGDOM OF GOD (*Matthew 6:25-34*)

- A. ²⁵ "Therefore I tell you, do not worry about your life, what you will eat or drink, or about your body, what you will wear. Isn't there more to life than food and more to the body than clothing?" ...³¹ So then, don't worry saying, "What will we eat? Or 'What will we drink?' or 'What will we wear?'" ³² For the unconverted pursue these things, and your heavenly Father knows that you need them. ³³ ***But above all pursue his kingdom and righteousness, and all these things will be given to you as well.***" (Matt. 6:25, 31-33 NET)

³³ But seek first the kingdom of God and his righteousness, and all these things will be added to you. (ESV)

Jesus contrasts the life in His Father's Kingdom with the life in this present domain of darkness. In the domain of darkness where those outside of His Kingdom reside there are the *primary* pursuits of *this life* that are external. In His Kingdom the primary pursuit not only of *this life* but also life in the age to come

is God's rule and reign. It is the contrast of worry and anxiety with the courage, security, and peace of His Kingdom.

- B. Jesus says, "I tell you, do not be anxious about your *life*" and then defines this anxiety and worry as food and clothing. He then asks the question, "Is not *life* more than food, and the body more than clothing?" The Greek here for life is not *zoe* (the life of God) and it's not *bios* (natural human life). Rather it is *psyche* (pronounced: sue-kay or sigh-key) which is typically translated *soul*. It is then within the soul of the believer Jesus is addressing the issue of worry, anxiety, courage, peace and His Kingdom reign.
- C. Louw-Nida defines psyche as the "inner self, mind," a person as a living being.⁵ It is the word normally used in the New Testament for *soul*, but here it in fact reflects the sum total of human life with respect to the inner and outer parts of man. The NET Bible defines it as

the ψυχή is that part of a person where emotions are experienced; the immaterial part of a person as opposed to his physical existence.⁶

The verse could be written as, "Do not be anxious about your life in your psyche (soul)...Is not your psyche (soul) more than food and clothing?" The obvious answer is yes. To validate this truth Jesus points to two examples to show the value of each human:

1. The birds of the air that neither sow nor reap nor store up in barns. In other words, the works of their labor (time and resources) to sow food, reap that food, then store it for use. Rather, the Father in Heaven feeds them. Then Jesus equates the word *life* (psyche) to the word *you*. "Are *you* not of more value than they?"

He then puts the needs of life in context with worry and anxiety. "Which of you being anxious can add a single hour to his span of life?"

2. 2TP *Wisdom of Sirach* 34 uses this same idea and use of the same word for anxiety to frame this truth Jesus is revealing:

¹Watchfulness of wealth wastes away the flesh, and anxiety of it drives away sleep. ²Anxiety over sleeplessness will receive drowsiness in return, and a severe illness will carry off sleep. ³The rich man toiled at amassing wealth, and when he rests, he fills himself with luxuries. ⁴The poor man toiled in loss of life and when he rests, he becomes needy. ...⁸Blessed is the rich man who was found blameless, and who has gone not after gold. ⁹Who is he, and shall we bless him? For he has done wonders in his people. ¹⁰ Who has been tested by it and been made perfect? And let it become a boast. *Who could transgress and did not transgress, and could do evil and did not do it?* ¹¹*His goods will be established, and the assembly (ekklesia) will recount his charity.* (Sir. 34:1-11)

⁵ Johannes P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1996), 105.

⁶ Biblical Studies Press, *The NET Bible, Second Edition*. (Denmark: Thomas Nelson, 2019).

The point Sirach is making is found in not having anxiety in either the pursuit of wealth or the effort to live, rather one's goods would be established through giving and generosity. We do not view Sirach as canonized Scripture. Rather it is to see how the use of the word anxiety is used and to compare its use with what Jesus is saying in the Sermon on the Mount.

3. Jesus points us then to clothing and the beauty of the lilies of the field and how even Solomon was not clothed in beauty as these. Taking the cue from the birds He feeds and the question "are you not of more value than the birds?", we see Jesus ask a similar question, "will He not much more clothe you?" Yes! Yahweh did not become incarnate to shed His blood for the cleansing of sin for the birds or the lilies. We are His inheritance. The issue then is a lack of faith: "*O you of little faith.*"
4. Perhaps we do not like to hear that the reason may in fact be a lack of faith when it comes to the cares of life – what we will eat, what we will drink, what we will wear. Jesus gives a commandment, "***Therefore do not be anxious about food and clothing.***" Why? This is what the Gentiles (those outside of the covenant) seek. The nations and peoples of the domain of darkness pursue these things as primary; as first above all others.
5. Where then is *faith* found to combat the worry in the soul concerning the cares of life? First, it is in the words of Jesus, in His commandment. If He said *do not be anxious*, that word then has the substance of the power to refrain from anxiety, if we believe it. Secondly, the Scriptures point us to our confidence in Yahweh to provide for our needs. *Anxiety and worry are the products of fear. Strength and courage are the products of faith.*
 - a. Before Israel had even crossed the Red Sea to the North of Egypt they fell into the trap of fear before the Egyptian army. Exodus 14:11-14 shows the anxiety and worry born of the fear of being destroyed by Pharaoh. "Are there no graves in Egypt that you have taken us away to die in the wilderness?...For it would have been better for us to serve the Egyptians than to die in the wilderness."

Moses addressed *the issue*, "Fear not, stand firm, and see the salvation (*yeshuat*) of Yahweh...for the Egyptians whom you see today, you shall never see again. Yahweh will fight for you, and you have only to be silent."
 - b. Yahweh fed and clothed the children of Israel giving them manna, quail, and water both before and after the disaster of the 12 Spies led to 40 years of wandering. Neither did their clothes wear out. He did not leave them nor forsake them because of the covenant.

⁵ I have led you forty years in the wilderness. Your clothes have not worn out on you, and your sandals have not worn off your feet. (Deut. 29:5 ESV)
 - c. After Moses died and the new generation prepared to enter the Promised Land, Yahweh recalled the exhortation of Moses to Joshua,

⁷ Then Moses summoned Joshua and said to him in the sight of all Israel, "Be strong and courageous, for you shall go with this people into the land that the LORD has sworn to

their fathers to give them, and you shall put them in possession of it. ⁸ It is the LORD who goes before you. He will be with you; he will not leave you or forsake you. Do not fear or be dismayed.” (Deut. 31:7-8 ESV)

Joshua 1:1-9

John Currid writes in his commentary on Joshua *Be Strong and Courageous*,

What will happen now that Moses is dead? How will the people respond? How will they deal with their fear? How will they face the looming danger that lies across the Jordan River?⁷

[T]he opening answer to the fear of the people is that God has appointed a replacement for Moses: the new leader and covenant mediator is Joshua (see his commissioning in Deut. 31:1-8).⁸ When thinking about the New Moses in Matthew’s Sermon on the Mount, we see the reality of this motif played out again in the ministry of Jesus. He is the answer to the fear of the people, and One better than Moses appeared, the New Leader and Mediator of a Better Covenant.

The second answer to Israel’s fear is that God had deeded the land of promise to the people of Israel. Three times in the passage God employs the verb ‘to give’ (1:2,3,6)... In ancient Near-Eastern literature, examples exist of kings who walk through lands in order to demonstrate their ownership and authority over those areas.⁹

A third reason Yahweh gives for why Joshua and Israel should not be afraid is the revelation of Immanuel, or the Immanuel Principle.

⁵No man shall be able to stand before you all the days of your life. Just as **I was with Moses**, so **I will be with you**. **I will not leave you** or forsake you. ⁶Be **strong and courageous** (Josh. 1:5-6a)

Currid notes, “No man ‘shall...stand before’ Joshua all the days of his life; this Hebrew idiom means that one will be able to withstand Joshua and Israel or defeat them (Deut. 7:24-25)”

²⁰...an angel of the Lord appeared to him in a dream and said, “Yosef ben David, do not be afraid to take Mary as your wife, because the child conceived in her is from the Holy Spirit. ²¹ She will give birth to a son and you will name him Jesus, ¹⁸because he will save his people from their sins.” ²² This all happened so that what was spoken by the Lord through the prophet would be fulfilled: ²³”Look! The virgin will conceive and bear a son, and they will call him Emmanuel,” which means “God with us.” (Matt. 1:20-23 NET)

⁷ Currid, John D. *Strong and Courageous*. 2011. ePub ed., EP Books, 2012.

⁸ Ibid., p. 13

⁹ Ibid., p. 14

Matthew equates the name of Jesus with Immanuel. The Hebrew *yehoshu'*, *yehoshua*, is the long version of *yeshua*; Yahweh Saves, or Yahweh is Salvation.

Iēsous [pronounced: yay-soos] is the Greek form of the Hebrew personal name yēhōšū‘a stamped after its postexilic variant yēšū‘a. The votive name means “Yahweh is help (salvation)” as rightly interpreted by Philo, Mut. 121. It is derived from the root YŠ¹⁰

Yeshua and Joshua are actually the same name. When the Hebrew name Yehoshua (Joshua) appears in Aramaic, the Aramaic pronunciation truncates it into Yeshua (Jeshua). Yeshua is simply a short version of Yehoshua. To put it in English names and terms, the Hebrew for “Jesus” is a short version of the Hebrew name for “Joshua.” Our Master’s Aramaic name is Yeshua but His full Hebrew name is Yehoshua.

That’s significant because a prophecy from Zechariah hints that the Messiah’s name would be Joshua. The prophet Zechariah cryptically revealed the name of the Messiah when he made an ornate crown of gold, placed it on the head the priest, Joshua son of Jehozadak and declared, “Behold, a man whose name is Branch, for He will branch out from where He is; and He will build the temple of the LORD” (Zechariah 6:12). “Branch” is a prophetic title for Messiah. The prophecy could be interpreted to mean that the high priest Joshua and the Messiah share the same name. In the books of Ezra and Nehemiah, the same high priest appears by the Aramaic form of his name: Jeshua the son of Jozadak (eg. Ezra 3:2).

The Septuagint (LXX) Greek translation of the Hebrew Scriptures transliterated the Hebrew name Yehoshua/Yeshua into the closest phonetic approximation: Iesous (pronounced Yay-soos). The “us” suffix on the end of the name indicates to the Greek reader that the name belongs to a man. The church translated the Bible into Latin, and as the Latin pronunciation of the name made its way into English, the English consonant J replaced the Latin consonant Y; therefore, the name of the Savior became Jay-soos, which English speakers today pronounce as Je-sus. When the intervening languages of Greek and Latin are removed, the name Yeshua remains the closest and most accurate English transliteration of Messiah’s real name.¹¹

Joshua 1:1 LXX – Joshua translated to *Iesous* (Yay-soos)

Surface	Moses	that	the	Lord	spoke	to	Joshua	son	of	Nun,
MSS	Μωυσῆ 6	•	→	Κύριος 8	εἶπεν 7	→	τῷ 9 Ἰησοῖ 10	υἱῷ 11	→	Ναυῇ 12
MSS Trl	Mōusē			Kyrios	eipen		tō lēsoi	huiō		Nauē
Lemma	Μωϋσῆς			κύριος	εἶπον		ὁ Ἰησοῦς	υἱός		Ναυη Ναυή
lemma Trl	Mōusēs			kyrios	eipon		ho lēsous	huios		Nauē Nauē

¹⁰ D. Zeller, “Jesus,” ed. Karel van der Toorn, Bob Becking, and Pieter W. van der Horst, Dictionary of Deities and Demons in the Bible (Leiden; Boston; Köln; Grand Rapids, MI; Cambridge: Brill; Eerdmans, 1999), 467.

¹¹ <https://torahportions.ffoz.org/disciples/matthew/jesus-jeshua-joshua-yeshua-yeh.html>

Matthew 1:20 Jesus – *Iesous* (Yay-soos)

Surface	and	you	shall	call	his	name	Jesus,
MSS	καὶ ⁴	→	→	καλέσεις ⁵	αὐτοῦ ⁸	τὸ ⁶	ὄνομα ⁷ Ἰησοῦν, ⁹
MSS Trl	kai			kaleseis	autou	to	onoma Iēsoun
Lemma	καί			καλέω	αὐτός	ὁ	ὄνομα Ἰησοῦς
emma Trl	kai			kaleō	autos	ho	onoma Iēsous
Morph	CLN			VFAI2S	RP3GSM	DASN	NASN NASM
Strong's	G2532			G2564	G846	G3588 G3686	G2424

The point here is this: In Joshua we see a picture of the Salvation of Yahweh, and the promise of Yahweh *being with him*, or *Immanuel*. As they approached the Promised Land and the Giant Clans of the Nephilim and Anakim, the children of Israel (the Church in the Wilderness) would be secure in the truth of Yahweh's abiding presence, His anointing upon Joshua, and His manifestation as the Captain of Yahweh's Armies.

In Jesus, we see that He is the combination of Yahweh Saves, Yahweh's Anointed, and God is with us, in the same person – the LORD Jesus Christ, or YAHWEH the Anointed King is Salvation.

The saving from sins is both the application of atonement in His blood, but also, being *saved* from the domain of darkness and brought into His Kingdom. The parting words of Jesus in Matthew 28:20, "I AM with you always, to the end of the age."

He could have said, "*Just as I was with Moses, just as I was with Joshua, I will be with you, I will not leave you, or forsake you. I AM with you always, to the end of the age. Be strong and courageous.*"

In other words, *Jesus* confirms He is *Immanuel* and that He will always be *with us*, to the end of this age. This is The Immanuel Principle.

- d. Yahweh can say to Joshua then, "Be strong and courageous!" Joshua opens with Yahweh speaking to him saying, "Moses *My servant* is dead. Now therefore *arise (anistemi)*, go over this Jordan, you and all this people, into the land that I am giving to them, to the people of Israel. Every place that the sole of your foot will tread upon I have given to you, just as I promised to Moses." (vv. 2-3)

There are two major word-plays here:

Moses, My servant is dead and a New Leader whose name means Yahweh Saves has been raised up (Deut. 18:18 LXX *raise up* – *anistemi*) to lead Israel into the land of Promise.

⁵Now Moses was faithful in all God's house as a servant, to testify to the things there were to be spoken later, ⁶but Messiah is faithful over God's house as a son. (Heb. 3:5-6)

We see then *after the death of Moses*, God would raise up a *Prophet like him* from among His brethren, of which Joshua was a type, whose name is Salvation. Joshua (Gr. *Iesous*) points to the rest of faith *the Iesous, the Jesus*, would bring.

⁸For if Joshua had given them rest, God would not have spoken of another day later on [“Today, if you hear his voice, do not harden your hearts.”], ⁹ So then, there remains a Sabbath rest for the people of God, ¹⁰ for whoever has entered God’s rest has also rested from his works as God did from his. ¹¹ Let us therefore strive to enter that rest, so that no one may fall by the same sort of disobedience. (Heb. 4:8-11)

Arise and go over the Jordan. The use of the word *arise*, or *raise up* points us to *resurrection life*. After the *death* of Moses, Joshua would *arise* (anistemi) and lead Israel into the land of Promise, into the rest of God. This is a picture of death and resurrection. The old is gone, the new has come.

- e. Strength and courage then is seen in the continuation of Yahweh’s promise, a new leader He is with (whom He has anointed), and in the power of His Torah.

Currid writes,

How are Joshua and Israel to react to the command of God that they cross into the land of promise? First, the Lord, using imperatival forms, says three times that the people are to be ‘strong and courageous’; the Hebrew language often employs repetition for the purpose of emphasis. Israel is to respond to God’s commands with valour, daring and fortitude. They are in no way to be passive, but they are to prepare themselves, take heart and have backbone to fight.

Secondly, God demands that Israel obey his Scriptures that he gave in the Torah. The people are about to enter a land full of wickedness and violence, and their primary safeguard against the ways and means of the ungodly is God’s Word. The Torah, in fact, is not to depart from their mouths, and the people are to ‘meditate on it day and night’ . The latter phrase is an example of a merism, a set of opposites that are all-inclusive. Thus, the Israelites are to ponder God’s Word and its application to them diligently and consistently as they enter the land of promise. Remember what Moses said to the people as they stood in the plains of Moab looking across the Jordan River at the land of promise: ‘Take to heart all the words by which I am warning you today, that you may command them to your children, that they may be careful to do all the words of this law. For it is no empty word for you, but your very life, and by this word you shall live long in the land that you are going over the Jordan to possess’ (Deut. 32:46-47).¹²

- f. David Firth writes in his commentary *The Message of Joshua*,

Joshua is told three times by Yahweh to be strong and courageous, words of encouragement that are needed precisely because Israel is about to encounter a great

¹² Currid, John D. *Strong and Courageous*. 2011. ePub ed., EP Books, 2012. p. 11

challenge in claiming the land...But courage here takes on a specific form; it is not a matter of Joshua [locking in] his nerve to an act of daring in battle, even though that is the more typical use of such language. Rather, it means living a life that is shaped by Yahweh's instruction. For Joshua, the act of daring is to live wholly by all that Yahweh has revealed in his Torah. Although the extent of allusion to Deuteronomy in this speech makes it almost certain that it is the Torah to which Yahweh refers, this is much more than the traditional translation of law might suggest. Deuteronomy is considerably more than just law – it is a pattern for the whole of life, giving shape to what it means to live for Yahweh... Where Joshua would need courage was in the often challenging task of understanding exactly how it was that he was to apply the Torah, though this was vital to the fulfilment of his role as the one who would lead the nation to occupy the land Yahweh was giving them. Indeed, possession of the land would only continue to be legitimate when shaped by obedience to the Torah.¹³

- g. The four reasons given to Joshua for the people to be strong and courageous lead them to be strong in faith, giving glory to God and being fully persuaded He would do what He promised. 1) A New Leader named *Yahweh Saves* (Joshua), 2) the Land of Promise, 3) The Immanuel Principle, 4) The Torah Instructions. These are all pictures of how we move out of the spirit of fear in the domain of darkness into being strong and courageous in the Kingdom of God.

- D. Jesus then gives us the answer to the primary pursuit of life, the pursuit of the *soul*. “Seek first the kingdom of God and His righteousness, and all these things (food, clothing, etc.) will be added to you.” Jesus does not say the needs of life are not important or not to make effort to see to it you have food and clothing. The assumption is that humans will put effort into food, drink, and clothing (birds do look for food and water, and flowers do bloom in radiant beauty). Rather it is to turn the focus of the *primary*, *chief*, the *first* thing to the Kingdom of God, for in doing so we turn our attention the King the Father has set upon Mount Zion, our LORD Jesus Christ.

- E. *Seek first the Kingdom of God.*

Some have noted the Amplified translation of verse 33 as “But first and most importantly seek (aim at, strive after) His kingdom and His righteousness [His way of doing and being right—the attitude and character of God], and all these things will be given to you also.”

This verse distills God's Kingdom and Righteousness as one combined object: His way of doing and being right. While true, this is significantly incomplete as we have defined God's Kingdom as the most advanced civilization that exists in the visible and invisible realms, ruled over and by Yahweh's Son, Jesus the Messiah. It is His rule and reign, His dominion, that manifests as *His way of doing things* and *His righteousness*, or *His administration of Justice*.

Seeking first the Kingdom of God then is to take the effort of seeking food, drink, and clothing and move that effort into the pursuit of the Rule and Reign of God and obedience to Him and Jesus' right

¹³ Firth, David G. The Message of Joshua. InterVarsity Press, 15 Feb. 2022, p. 19.

interpretation of His Torah. It is compared to the seeking of wisdom in Proverbs 2. It is the same Greek word *zeteo*, *to attempt to find*. Once found, *then you will understand the fear of the Lord, and you will find [the] knowledge of God.* (Prov. 2:5 LXX)

There is no worry or anxiety of lack in the Kingdom of God. He Provides (El Shaddai), has provided, and will provide for His children. The breaking in of His Kingdom into this present evil age brings with it an abundant supply of food, drink, and clothing, and all of the other necessities of life. Seek first His Kingdom and these will be added.

Jesus then gives the *promise*, just as He did to Joshua and the Children of Israel, and what the writer of Hebrews declares, “There remains a rest for the people of God.” We have a Leader named Yeshua, He is better than Moses, He as promised the Land of His Kingdom can be entered, He will never leave us, nor forsake us, and He is teaching us His instructions, His interpretation of Torah (the entire Bible), so we can live holy and sanctified lives as His prized possession in all the earth. Therefore, *do not be anxious, saying...* how are we going to survive? Seek first His Kingdom and Righteousness.

⁶ Do not be anxious about anything. Instead, in every situation, through prayer and petition with thanksgiving, tell your requests to God. ⁷ And the peace of God that surpasses all understanding will guard your hearts and minds in Christ Jesus. (Phil. 4:6-7 NET)

¹⁴ And this is the confidence that we have before him: that whenever we ask anything according to his will, he hears us. ¹⁵ And if we know that he hears us in regard to whatever we ask, then we know that we have the requests that we have asked from him. (1 John 5:14-15 NET)

F. Seeking *first* the Kingdom of God then means:

1. Seeking fellowship with *the King*. This points us back to *when you pray* Jesus taught in how to pray. Praying, meditating, and fellowshiping with and in the Spirit is the same pursuit of seeking the King and His Kingdom as His disciples (Peter, James, John, Andrew, etc.) and sitting at His feet, hearing His words, receiving His words, and asking Him questions, and then observing what He does, and then doing what He does.
2. Seeking fellowship with the King's family. This is the covenant community He calls the *ekklesia* or the Assembly of the Saints, the Church.
3. Seek to *know* and *understand* what the Kingdom of God is, what it looks like, how it *has* appeared, how *it is* appearing, and *how it will* appear. This is the pursuit of the eschatological already-but-not-yet truths of the kingdom, and the recognition of the reality of this advanced civilization.
4. Seek to submit to the will of the King. In learning and understanding *what* the Kingdom is and what the King has willed (His plans, His desires), submit in obedience to that will. *Only the one who des the will of my Father in heaven...will enter into the kingdom of heaven.* (Matt. 7:21)
5. Seek to allow His rule and reign to manifest in your life as part of His dominion. This will provoke a response in your heart to *willingly follow Him when He goes into battle* (Ps. 110:3).

6. Seek to understand being seated with Him in His Kingdom power and authority. We will return to this in a later session. Being seated *with Him* in heavenly places is to experience, in part, the reality of His rule and reign.
7. Seek to declare, teach, and do the works of the Kingdom of God. This is the Great Commission. Declaring and demonstrating the power of the Kingdom of God and it's Good News to set men free from the domain of darkness.