



# The ROOT and VINE Newsletter

## Resources for Hebraic Understanding of Scriptures

Elul 5780 (August-September 2020)

We believe in Yeshua as Mashiach (Messiah) and Son of the Living God and are passionate about sharing our faith and sharing our understanding of the Hebraic roots of our faith. We are grafted into the tree of Abraham, wild olive branches that wish to provide the resources to others that have helped us on this journey. We observe the Seventh day Shabbat and the Feasts of the Lord.

### The Kingdom of God

In July 2017 (Tammuz 5777) we ran an article about the Good News and the Kingdom of God and how most Gospel messages run short of telling how Yeshua proclaimed the Good News of the Kingdom, a coming Messianic Kingdom (That article can be found in the Newsletters page of our website). Isaiah and Daniel told of this coming kingdom. The article mentioned did not give a description of this kingdom or what it will look like other than listing those prophecies. In this article, we endeavor to at least spark your interest as to what this Kingdom actually looks like. This is a long article so please bear with us on this.



So, what *is* the Kingdom of God like? Why is it important? We will handle the second question first.

Yeshua stated His purpose early in His earthly ministry; it was to proclaim the good news of the Kingdom of God. Matthew 4:23

Jesus was going all over Galilee, teaching in their synagogues, preaching the **good news of the kingdom**, and healing every disease and sickness among the people.

In fact, Matthew, Mark, and Luke all state this was the central theme of Yeshua's ministry. Mark 1:15 states:

The time is fulfilled, and the kingdom of God has come near. Repent and believe in the good news!

Since it is the primary theme of Yeshua's ministry, mentioned 61 times in Matthew, Mark, and Luke, it should be of primary importance to understand this message and know what the "kingdom" looks like for believers (this assumes that "Kingdom of God" and "Kingdom of Heaven" are synonyms). We need to know what this is as best we can. The "Gospel", after all, isn't just John 3:16, it is also the message of the Kingdom. If you don't know this, then you don't know one of the most important messages of the entire Bible, that of the Kingdom of God itself.

Both prophecies listed in the former article, Isaiah 9:6-7 and Daniel 7:14, state the Kingdom is coming and that it will be an everlasting kingdom, initiated by Messiah, and that all will serve Him. His throne is described in these and other passages as never ending.

Daniel 7:14 tells us what this Kingdom is:

Dominion, glory and sovereignty were given to Him that all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion that will never pass away, and His kingdom is one that will not be destroyed

Psalm 22 gives a little more indication of this coming Kingdom:

<sup>28</sup>All the ends of the earth will remember and turn to *ADONAI*. All the families of the nations will bow down before You. <sup>29</sup>For the kingdom belongs to *ADONAI*, and He rules over the nations. <sup>30</sup>All the rich of the earth will feast and worship. Everyone who goes down to the dust will kneel before Him— even the one who could not keep his own soul alive. <sup>31</sup>His posterity will serve him, telling the next generation about my

Lord. <sup>32</sup>They will come and declare His righteousness to a people yet to be born— because He has done it!

As stated earlier, Yeshua said this message was “good news”. What is it? Simply that the long awaited Messiah described in these passages had come to establish His earthly kingdom, a kingdom that would never end, a kingdom in which all would eventually come to serve Him. But, in Mark 14:25, Yeshua states at the Pesach meal after drinking the “cup of joy” that He “will not drink again of the fruit of the vine until that day when I drink it anew in the kingdom of God”; had it come or was it yet to come? Both (which we will get to) - Yeshua stated clearly that the Kingdom had come near.

Mark 1:14 Now after John was put in jail, Yeshua came into the Galilee, proclaiming the Good News of God. <sup>15</sup>“Now is the fullness of time,” He said, “and the kingdom of God is near! Turn away from your sins, and believe in the Good News!”

Matthew 12:28 <sup>28</sup>But if I drive out demons by the *Ruach Elohim*, then the kingdom of God has come upon you.

Clearly Yeshua was stating that some aspect of the Kingdom had already appeared. In accordance with prophecy, the one over this kingdom had appeared, in order to bring all to Himself.

*The “Good News” is that Adonai would fulfill the promise to Abraham, Moses, and David and send His Anointed One to rule on the throne of David, that Abraham would have descendents as numerous as the stars, that Adonai would bring salvation and reconciliation to the ends of the earth, that His dominion will never be destroyed, and that this ruler would be the one to bring salvation, redemption from our sins, and citizenship in this everlasting Kingdom. It is also that the adversary of YHWH would be finally and completely overthrown and cast out of reach of the Kingdom along with the kingdoms of this world that would not take part with our King. This is far greater news than salvation from sin, though that alone is immeasurably great; it is a message that our God wants contact with us and that we will forever be a part of His Kingdom. Yeshua was declaring that this was His kingdom when He declared in Matthew 28 that:*

“All authority in heaven and on earth has been given to Me. <sup>19</sup>Go therefore and make disciples of all nations, immersing them in the name of the Father and the Son and the *Ruach ha-Kodesh (Holy Spirit)*, <sup>20</sup>teaching them to observe all I have commanded you. And remember! I am with you always, even to the end of the age.”

Yeshua was directly referencing both Isaiah 9 and Daniel 7:41 (quoted earlier) and stating clearly that this was His kingdom, then telling His disciples to go and collect citizens for this Kingdom. Additionally:

Isaiah 9:6-7

<sup>6</sup>For to us a child is born,  
a son will be given to us,  
and the government will be upon His shoulder.  
His Name will be called  
Wonderful, Counselor,  
Mighty God  
My Father of Eternity,  
Prince of Peace.

<sup>7</sup>Of the increase of His government  
and *shalom* there will be no end—  
on the throne of David and over His kingdom—  
to establish it and uphold it  
through justice and righteousness  
from now until forevermore.  
The zeal of *ADONAI-Tzva’ot*  
will accomplish this.

His kingdom is everlasting and global. Yeshua was declaring Himself to be the “Son” that was given, the “Mighty God, the “Everlasting Father”, and the “Prince of Peace”. That is pretty good news don’t you think? We are still in the period (article length does not allow the expansion into this topic) of collecting citizens while the King waits for the “fullness of the Gentiles” to come in.

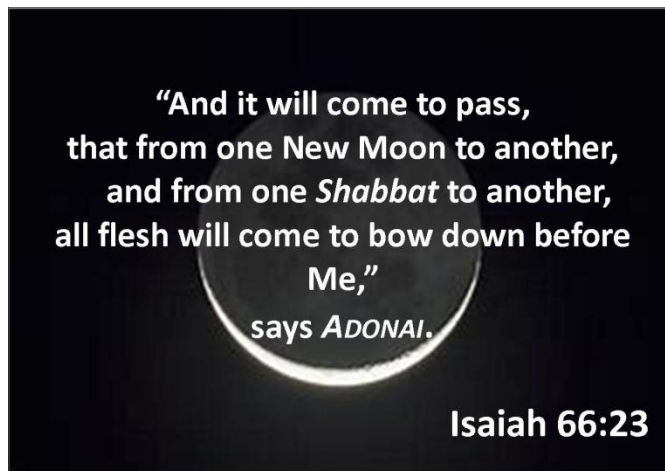
So, when it comes, what will this Kingdom look like? Zechariah 14:16 tells us that

<sup>16</sup>Then all the survivors from all the nations that attacked Jerusalem will go up from year to year to worship the King, *ADONAI-Tzva’ot*, and to celebrate *Sukkot*.

Isaiah 66:23 tells us:

“And it will come to pass, that from one New Moon to another, and from one *Shabbat* to another, all flesh will come to bow down before Me,” says *ADONAI*.

So the Kingdom will celebrate Shabbat, New Moon, and the Feasts (at least Tabernacles). In Leviticus 23, we are told that the feast of First Fruits is to be held “forever” (verse 14) so that applies. Similarly the Feast of Shavuot is stated as “forever” (verse 21). It sounds like there is a root of the Kingdom in Old Testament Observance. What else? Do a search of the Tanach and record all things that are stated as being “forever”, the coming kingdom will have a distinctly Israelite look to it I think.



The most important part of a kingdom is the leadership! We told in scripture that only those that want to be part of the kingdom and accept the king will be allowed to take part. We are told everything we need to know concerning the ruler of this Kingdom. Daniel 7:16, 18, 22 and 27 record the promise that God would give believers a part of the coming Kingdom. The words *inheritance*, *inherit*, and *heir* in English translations of the New Testament are taken from Greek words meaning “a lot, or a portion,” and “to possess” ( *Vine’s Expository Dictionary of Old and New Testament Words* , pp. 300, 325). They are used by Paul in 1 Corinthians 6:9-10, Galatians 5:19-21 and Ephesians 5:5 in the context of warning that habitual sins will prevent a believer from inheriting the Kingdom of God.

Yeshua continually used imagery dealing with not only “choosing” in parables related to the Kingdom, but also that of “time”. In other words, to be a citizen of the

Kingdom involves not just a single momentary choice but a choice to serve not just the King but others in the Kingdom. This “time” is dealt with in two ways of serving others: sharing the message of the kingdom and literally service to the brothers and sisters. At the beginning of chapter 15 of Paul’s letter to the Roman Believers, he compels the reader to please one another (not ourselves), building up others for their good. He uses a Greek word, *areskó*, that means to win favor or willingly serve. The first step of this is spreading the news to others so they can join its citizenry; a group that will become ever larger by the changing of the Spirit of the potential citizen. Paul uses this language, in 1 Corinthians 15:50-52, a reference to Christ’s return, revealing that flesh-and-blood believers must be changed to spirit to inherit the Kingdom. The Kingdom is not made up of those that would not serve willingly. All must serve as bond servants (I believe that this is the root of sanctification), willingly giving of themselves and being utterly devoted to the King in order to be given inheritance in the Kingdom.

Mark 4 <sup>26</sup> And He was saying, “The kingdom of God is like when a man spreads seed on the soil <sup>27</sup> and falls asleep at night and gets up by day, and the seed sprouts and grows. He himself doesn’t know how. <sup>28</sup> Automatically, the earth brings forth a crop—first the blade, then the head, then the full grain in the head. <sup>29</sup> But when the grain is ready, at once he sends in the sickle, for the harvest has come.”

This gives a picture that many will come from seed that we had no idea if it would produce or not, seeing it sprout and grow rapidly. We may even be seeing this today. The text goes on:

<sup>30</sup> *Yeshua* also said, “How should we picture the kingdom of God? Or by what story shall we present it? <sup>31</sup> It is like a mustard seed when it’s planted in the ground. Though the smallest of all seeds in the earth, <sup>32</sup> yet when planted it grows up and becomes the largest of all the herbs. It puts forth big branches, so the birds of the air can nest in its shade.”

This Kingdom will grow to consume the entire earth, or what is left of it, at His coming to take possession of it. The kingdom will also not be populated by accidental visitors, only those that seek the kingdom as Matthew

6:33 and other passages reveal. It will be for those who see Yeshua and His kingdom as all important as the parable of the Pearl of great value in Matthew 13:45-46 state.

<sup>45</sup> “Again, the kingdom of heaven is like a merchant searching for fine pearls. <sup>46</sup> Upon finding a pearl of great value, he went out and sold all that he had and bought it.

The Kingdom and our relationship to its King, Yeshua, needs to be the most important thing to us.

Yeshua connected salvation with gaining access to the future Kingdom (which had come near). John 3 chronicles the discussion between Yeshua and Nicodemus where in verse 5 Yeshua states:

<sup>5</sup> *Yeshua* answered, “Amen, amen I tell you, unless one is born of water and spirit, he cannot enter the kingdom of God. <sup>6</sup> What is born of the flesh is flesh, and what is born of the Spirit is spirit. <sup>7</sup> Do not be surprised that I said to you, ‘You all must be born from above.’

This shows again the need to be reborn of Spirit.

One of the most intriguing passages to me concerning the “Kingdom” is Matthew 13:52:

Then He said to them, “Therefore every *Torah* scholar disciplined for the kingdom of heaven is like the master of a household who brings out of his treasure both new things and old.”

Yeshua had just finished a series of parables on the Kingdom and had asked if the disciples had understood, to which they replied, “Yes”. This passage reveals that the *Torah* scholars that are disciplined FOR the Kingdom will understand both old scriptures or “Tanach” as we call them today and the new scriptures that were being formed as He spoke. We need to understand both “new” and “old”; Scripture never has an “expired” date. Too many people think that the Kingdom only is metaphorical. They reason that since Yeshua stated clearly to Pilate that His “kingdom was not of this earth” that it never was or will be. The problem we run up against with this idea is that the bulk of prophecies in the Tanach deal with the people on this world physically doing something such as observing Shabbat and Tabernacles and taking possession of the “land”.

Genesis 17:8: "I will give to you and to your descendants after you, the land of your sojournings, all the land of Canaan, for an everlasting possession; and I will be their God."

This passage speaks physically of the descendants (we know both physical and spiritual) occupying a physical land.

Romans 11:25-29 <sup>25</sup> For I do not want you, brothers and sisters, to be ignorant of this mystery—lest you be wise in your own eyes—that a partial hardening has come upon Israel until the fullness of the Gentiles has come in; <sup>26</sup> and in this way all Israel will be saved, as it is written,

“The Deliverer shall come out of Zion. He shall turn away ungodliness from Jacob. <sup>27</sup> And this is My covenant with them, when I take away their sins.”

<sup>28</sup> Concerning the Good News, they are hostile for your sake; but concerning chosenness, they are loved on account of the fathers— <sup>29</sup> for the gifts and the calling of God are irrevocable.

The problem lies in that the Kingdom is both here and not fully here yet as we await the “fullness of the Gentiles”. It certainly has to do with the body of believers; in Luke 17 Yeshua states “the kingdom of God is in the midst of you” – present tense and personal dealing with the heart of the believer.

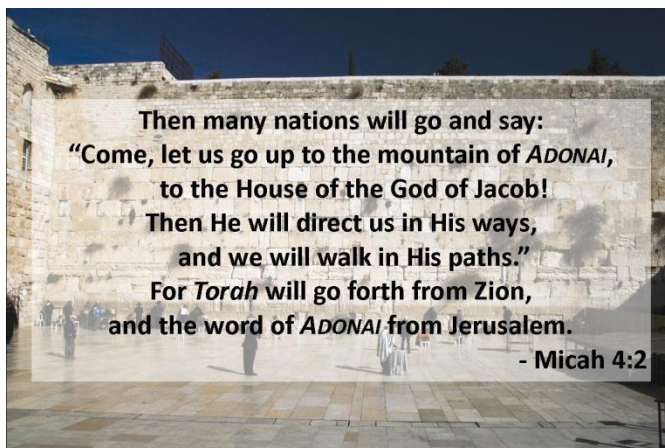
There are other indications given that the fulfillment was yet to come:

- In Luke 19 Jesus tells a parable because they supposed the kingdom of God was to appear immediately.
- In the Lord’s Prayer he teaches his disciples to pray that God’s kingdom would come.
- Paul speaks of people not inheriting the kingdom (1 Cor. 6:9) and Jesus handing the kingdom over to the Father at the end (1 Cor. 15:24).
- In Revelation it speaks of the kingdom coming.

Therefore, it is best to let these two realities stand side by side rather than abandoning one of them. The kingdom has come, but is also still coming.

Why? Simply put, because the Kingdom is not yet populated with all those that are supposed to be in it. Remember earlier when Mark 4 stated that Kingdom spreads its branches and becomes the largest of plants. So will the Kingdom become the largest on the earth, one day. It will be an Abrahamic Kingdom, a Davidic Kingdom, an Israelite Kingdom. Get ready for Tzitzit, Shabbat, Tabernacles, Matzah, and Torah:

Micah 4:2 Then many nations will go and say:  
 "Come, let us go up to the mountain of *ADONAI*,  
 to the House of the God of Jacob!  
 Then He will direct us in His ways,  
 and we will walk in His paths."  
 For *Torah* will go forth from Zion,  
 and the word of *ADONAI* from Jerusalem.



Based on scripture and on the previous discussion, there are many details that we can conclude with concerning what the Kingdom of God is like:

1. Mysterious - or hidden and yet revealed
2. Contested – the wheat and the tares shows that the wheat live with the tares until the end and the Matthew 20:28 shows it will come through bloodshed
3. Gradual – parable of the mustard seed
4. Priceless – pearl of great value
5. Decisive – Parable of the net, Matt 13:47-50
6. Physical and yet Spiritual
7. Israelite in its makeup and appearance
8. Already and Not Yet Fulfilled

For much of the modern age, believers have understood that we, His Body, are to spread the message of the Gospel to enlarge the Kingdom that is and is not yet. Until it comes (the King returns), the

redemption of sinners by the King and Spotless Lamb will take precedence. Most of the Body today focuses on the people that will make up the kingdom, which while not a bad thing, is somewhat shortsighted as it is much more. We are to pray that His Kingdom comes as we hear in the "Lord's prayer", just recognize that it is a filling of the earth with His rulership and that it is an Israelite Kingdom with all that this entails. To be sure most of the earth will reject the King and His Kingdom, but we are still, as believers, required to spread the "news of the Kingdom".

### Appointed Times

This past weekend was Yom Teruah, the Feast of Trumpets. Numbers 29:1 - "On the first day of the seventh month hold a sacred assembly and do no regular work. It is a day for you to sound the trumpets."

We are commanded to rest and assemble together. Verse 37 states "These are the *moadim* (appointed times) of YHWH (The Lord, Adonai), which you are to proclaim to be holy convocations". Scripture also states that these are statutes *olam* (forever past, forever future). Nowhere in scripture does it say that God changed His mind or said He misspoke here.

The central observance of Yom Teruah is the sounding of the shofar, the ram's horn. The shofar is sounded on both days of Yom Teruah (unless the first day of the holiday falls on Shabbat (as it does this year), in which case we only sound the shofar on the second day). The sounding of the shofar represents, among other things, the trumpet blast of a people's coronation of their king. The cry of the shofar is also a call to repentance; for Rosh Hashanah is also the anniversary of man's first sin (according to Jewish tradition only) and his repentance thereof, and serves as the first of the "Ten Days of Repentance" which will culminate in Yom Kippur, the Day of Atonement.

The return of Messiah as told in Matthew 24:30 is to be announced with a shofar blast: "...and they will see the Son of Man coming on the clouds of the sky with power and great glory, and He will send forth His angels with a great trumpet." This is a faith builder reminding us of Messiah's triumph in the end days. From this it has been tradition to say that even Satan trembles at the



shofar blast, recognizing that his time will come to an end at Messiah’s return.

Even the dead will hear the shofar when Messiah returns: 1 Thes. 4:16 “For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the shofar blast of God, and the dead in Messiah will rise first.”

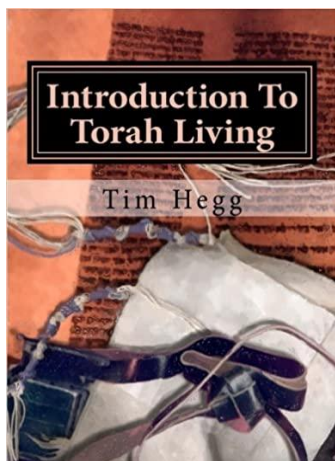
When we hear the shofar we should remember all these scriptures...it should be like a memory jog. In fact another name for this feast is “Yom Ha Zikkaron”, day of remembering. We are called to attention, holy fear, rejoicing, battle, and reverence for God’s holiness and sovereignty. The shofar calls us to consider our personal relationship with the Lord and to be prepared for the day of atonement to come...Yom Kippur just nine days later. The idea of preparation is so strong that the shofar is traditionally sounded forty days before Yom Kippur, on the first of Elul, the preceding month. This gives us plenty of time to consider our spiritual state, and to repent and ask for forgiveness.



### Book of the Month

*Introduction to Torah Living* by Tim Hegg.

This book is designed to help followers of Yeshua who are just becoming interested in the value of a Torah lifestyle to understand some of the traditions that have often



helped communities, families, and individuals to maintain a consistent Torah perspective on life. The 14 audio lectures that go with this study can also be purchased at: <http://store.torahresource.com>. Check out this and other resources in the **Books** section of [therootandvine.com](http://therootandvine.com).

### Psalm 89

I was reading in preparation for Yom Teruah (Feast of Trumpets or Rosh Hashanah as it is popularly called today) this week and came across this passage from Psalm 89:16 (15 in most Bibles):

*Blessed are the people who know the joyful shout, they walk in the light of your presence.*

The word for joyful shout here is “Teruah”, the word used for the *shofar blast* or *a great shout*. When is this blast so joyful, on Yom Teruah. There are other verses in scripture also where a great trumpet blast is recorded as producing great joy for many, the great day the Lord. There are over 100 verses that discuss a trumpet blast, but we will discuss only a few, so be diligent and look them up for yourself.

1 Thess 4:16 For the Lord himself will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God. And the dead in Christ will rise first. (mentioned in the earlier article)

Joel 2:1 Blow a trumpet in Zion; sound an alarm on my holy mountain! Let all the inhabitants of the land tremble, for the day of the Lord is coming; it is near,

Revelation 11:15 Then the seventh angel blew his trumpet, and there were loud voices in heaven, saying, “The kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign forever and ever.”

Matt 24:31 And he will send out his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of heaven to the other.

Isaiah 27:13 And in that day a great trumpet will be blown, and those who were lost in the land of Assyria and those who were driven out to the land of Egypt will come and worship the Lord on the holy mountain at Jerusalem.

Exodus 19:13 No hand shall touch him, but he shall be stoned or shot; whether beast or man, he shall not live.' When the trumpet sounds a long blast, they shall come up to the mountain."

Now, I know that the context of this last verse is very different. But in the proceeding verses, is not the same thing happening; the shofar is blown and the whole world comes up to the Holy Mountain of Zion. So what is in Zion when that great shofar is blown?.

Zech 14:9 And the Lord will be king over all the earth. On that day the Lord will be one and his name one.

This is what the Feast of Trumpets is rehearsing. When the Shofar was blown in Exodus 19, the Israelites came and worshipped the King on His holy mountain; it will happen again in Jerusalem when King Messiah returns.

### Torah Living - Disciple

I was intrigued by a discussion I was part of last week entitled "What does it mean to be a disciple?" I had never looked up the word "disciple" from a Hebrew perspective before so endeavored to do so. In Hebrew, the word is roughly pronounced "kallimmudim" which is a mouth full. Isaiah 50:4, 8:6 and others use this word kalimmudim as disciple or disciples. "im" on the end makes it plural usually. The root word for this is the word "Instruct" and in Hebrew is "Lamad" or לָמַד

Hosea 10:11 uses this root word to form a word which means to train for battle – recruits for war – which is quite intriguing and lends itself to discipleship as well that we are going into battle this worldly system. Deuteronomy 4:1,5,10,14 and others translate the root word for "disciple" simply as "teach", but it is in the context of God teaching the Israelites and Moses the commandments, His Torah. It was more than simple instruction but needed and commanded instruction. The Hebrew word expands its meaning in understanding its spelling sometimes and this word is no different. It gives us a way of walking to live out a lifestyle centered on God. Lamed is spelled Lamed, Mem, Dalet

Lamed – This towers over the other letters and is often used to represent the King and the King of Kings. It also means to prick, sting, incite, goad as a shepherd might prod cattle

Mem - can mean waters, people, nations, languages, and tongues but also is could mean the waters of the Torah (the revealed truth of God) as Proverbs 18:4 and Psalm 119:97-104 insinuate but the closed form of Mem can also mean represent Messiah itself.

Dalet - represents lowliness and the consciousness of possessing nothing of one's own

Put those together with a few suggested connecting words and you have, "King of Kings will Instruct or prod us with the spring of His law (His Word) - His revealed and concealed Truth so we learn lowliness and the consciousness of possessing nothing of one's own" This is truly a way of walking out Torah.

### Root and Vine Update

We have added new links this past month under the "Music", "Archaeology", "Tours", and "Videos". Also, we will be adding new blog posts this coming month. Please check out the posts on Root and Vine's Facebook page as well.



We will be adding to and changing existing "Kids" pages over the next six weeks so stay connected to check these out. Check them out for some interesting information that is appropriate for kids.

If you have suggestions, please feel free to email us at [rootvine@outlook.com](mailto:rootvine@outlook.com)

Shalom!