

# The Kingdom Restored

As we read in [A Kingdom United, a Kingdom Divided](#), YHVH severed the House of Israel from the United Kingdom of Israel and Judah after the death of Solomon and eventually removed them from the land of Israel at the time of the Assyrian invasion. Did he remove them from the land so that they would never return? In this article, we will see that YHVH promised through the prophets that he would eventually restore the House of Israel to the land and reunite them with their brothers from the House of Judah.

## Promise to Return to the Land

Let us begin with this promise made through the prophet Jeremiah, “For, lo, the days come, saith YHVH, that I will bring again the captivity of my people Israel and Judah, saith YHVH: and I will cause them to return to the land that I gave to their fathers, and they shall possess it” (Jeremiah 30:3). The words “bring again” in the KJV convey the idea that YHVH is promising to make Israel and Judah captives once again; however, the meaning of the old English here is “bring back.” The Hebrew word *bwv* (*shuwv*, Strong’s #7725) means, “to return” or “to turn back.” The New KJV correctly renders it, “‘For behold, the days are coming,’ says YHVH, ‘that I will bring back from captivity my people Israel and Judah,’ says YHVH, ‘And I will cause them to return to the land that I gave to their fathers, and they shall possess it.’”

The return of the House of Judah (or at least some of them) to the land of Israel in the 20<sup>th</sup> century does not completely fulfill this promise, although it is a significant first step to the restoration promised here. In fact, it is our guarantee of good things to come. It exemplifies the Biblical principle, “the first shall be last and the last shall be first.” The House of Judah was the last to be removed from the land of Israel, and they were the first ones to return. Conversely, the House of Israel was the first to be removed from the land, and they shall be the last to return.

Consider this lengthy passage from Jeremiah 31. “YHVH hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee. Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry. Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat them as common things. For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto YHVH our Elohim. For thus saith YHVH; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O YHVH, save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a Father to Israel, and Ephraim is my firstborn” (Jeremiah 31:3-9). Clearly, this passage indicates that the House of Israel, i.e. “Ephraim” [see [The Prophecy of Hosea](#) and [Fulness of the Gentiles](#)], shall return to the land and shall eventually plant vineyards upon the mountains of Samaria (her original homeland), currently referred to by most people in this world as the “West Bank.”

Isaiah 11:10-12 adds further details. “And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles [Hebrew *Mywg*, *goyim*, meaning “nations”] seek: and his rest shall be glorious. And it shall come to pass in that day, that Adonai shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations [*Mywg*, *goyim*], and shall

assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.” What an amazing prophecy! Here, the “remnant of his people” – the “outcasts of Israel” and the “dispersed of Judah” – are referred to as *goyim* (Gentiles, nations) and are to return from “the four corners of the earth.”

## Gathered from Among the Nations

What else will happen at this time? “The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim” (Isaiah 11:13). Three issues are mentioned in this verse:

- (1) Ephraim will cease envying their Jewish brothers,
- (2) the Jews will cease vexing,<sup>[1]</sup> showing hostility towards or causing problems for their brothers in Ephraim, and
- (3) the ones who cause trouble for the Jews will be cut off or eliminated from the land of Israel. This is the true “road map for peace.” There will be no peace in the Middle East until YHVH brings Ephraim back home and reunites them in love with their Jewish brothers.

But this gathering of Israel from all the nations into which YHVH scattered them, back into the land of Israel will not be just any socio-political or geopolitical event. It will fulfill numerous prophecies uttered from the mouth of YHVH from thousands of years ago. In Genesis 49:10, it is written that “the sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.” Almost all Biblical commentators, Christian and Jewish alike, correctly understand Shiloh as a reference to the Messiah. Therefore, YHVH will send his strong arm to gather the people of Israel in the Messiah. Although the world may not properly understand it at the time, the gathering of the tribes will be a Messianic gathering of epic proportion.

This great regathering will pale into insignificance the first exodus when all the tribes came out of Egypt, by the hand of Moses, to enter into the promised land. “Therefore, behold, the days come, saith YHVH, that it shall no more be said, YHVH liveth, that brought up the children of Israel out of the land of Egypt; But, YHVH liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers” (Jeremiah 16:14-15). This statement is repeated with slight variance in Jeremiah 23:7-8. “Therefore, behold, the days come, saith YHVH, that they shall no more say, YHVH liveth, which brought up the children of Israel out of the land of Egypt; But, YHVH liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.” Although this regathering pertains to all Israel, the predominant flood of people will come from the “seed of the House of Israel.”

After criticizing the shepherds who have appointed themselves over the House of Israel, YHVH says, “And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith YHVH” (Jeremiah 23:3-4). Notice what else will happen at this time. “Behold, the days come, saith YHVH, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, YHVH our Righteousness” (Jeremiah 23:5-6).

Yes, there is a time coming when *all* Israel will again walk together in peace in the land of Israel. “In those days the House of Judah shall walk with the House of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers” (Jeremiah 3:18). Ezekiel prophesies the reunification of the kingdom also. “And say unto them, Thus saith Adonai YHVH; Behold, I will take the children of Israel from among the heathen [nations], whither they be gone, and will gather them on every side, and bring them into their own land: And I will make them one

nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all” (Ezekiel 37:21-22).

It is at this time, that YHVH will pour out his holy spirit upon both houses of Israel. He will remove from them their stony heart and give them a fleshy heart, a heart that will earnestly seek his face and turn to his Torah. It is at this time that YHVH will make, not a brand “new” covenant, but a *renewed* covenant with the House of Judah and the House of Israel. As it is written in Ezekiel 36:24-28, “For I will take you from among the heathen [nations], and gather you out of all countries [lands], and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your Elohim.”

## **Thy Kingdom Come**

Now, let us read the well known promise of this renewed covenant in context (also quoted by the apostle Paul in Hebrews 8:8-12), “Behold, the days come, saith YHVH, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith YHVH: But this shall be the covenant that I will make with the house of Israel; After those days, saith YHVH, I will put my law [Torah] in their inward parts, and write it in their hearts; and will be their Elohim, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, ‘Know YHVH’: for they shall all know me, from the least of them unto the greatest of them, saith YHVH: for I will forgive their iniquity, and I will remember their sin no more” (Jeremiah 31:31-34).

Yes, the kingdom shall come to Israel. In fact, this is what the early disciples of Yeshua wanted to know. In Acts 1:6, Luke recorded that they asked Yeshua, “Master, wilt thou at this time restore again the kingdom to Israel?” They did not question whether or not the kingdom would return to Israel. They just wanted to know when it would happen.

But how did they know that it would happen? Let the words of the prophets give answer. As Micah wrote, “And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem” (Micah 4:8). And as Obadiah wrote, “And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be YHVH’s” (Obadiah 21). Contrary to the tenets of replacement theology, these scriptures do not speak of what many call the “church.” They are clear enough, if we would simply read them and believe what they say.

Finally, brethren and students of Yeshua, let us pray with better understanding the words of our Saviour as written in Matthew 6:9-10, “Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven.”

## **The Kingdom of YHVH Elohim**

Throughout most of our Bible translations, we come across the phrase “kingdom of God” numerous times. Just what is the kingdom anyway? The early disciples of Yeshua knew exactly what it was. Do you know?

Luke wrote that for forty days before his ascension into the heavens, Yeshua spoke to his disciples “of the things pertaining to the kingdom of Elohim” (Acts 1:3). Clearly, this was the major theme talked

about during these days. In fact, he also recorded in Acts 1:6 that the last question they asked him before he rose into a cloud was, “Master, wilt thou at this time restore again the kingdom to Israel?”

If we turn to the pages of the Tanakh, we have a very clear description of the kingdom. David spoke of it before turning it over to Solomon. He assembled all Israel before him and told them, “And of all my sons, (for YHVH hath given me many sons,) he hath chosen Solomon my son to sit upon the throne of the kingdom of YHVH over Israel” (1 Chronicles 28:5).

Yes, David understood that his kingdom, the United Kingdom of Israel and Judah, really belonged to YHVH, for he said, “thine is the kingdom, O YHVH , and thou art exalted as head above all” (1 Chronicles 29:11). Moreover, it is written that Solomon “sat on the throne of YHVH as king instead of David his father” (1 Chronicles 29:23).

The kingdom is not some sort of ethereal or nebulous kingdom in people’s hearts. It is a very real, literal kingdom, and it will soon be re-established on this earth over all Israel in the land of Israel.

For a more complete study on this topic, see [The Kingdom is YHVH's](#).

[1] Interestingly, the Hebrew word translated “vex” (rru, *tsarar*, Strong’s #6887) is translated “adversaries” in the same verse.