

THE KINGDOM OF HEAVEN & THE MILLENNIUM ARE THEY THE SAME EVENT? WHEN & WHERE DO THEY OCCUR? A BRIEF STUDY FROM A HEBREW ROOTS PERSPECTIVE

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THE MILLENNIUM IN THE CONTEXT OF YHWH'S SEVEN ANNUAL FEAST DAYS

The Set-apart Feast Days of YHWH are prophetic shadow-pictures or symbols of the steps man must take to be reconciled to his Heavenly Father. They are the complete plan of salvation or redemption rolled up into seven easy-to-understand steps. Though a child can understand these steps, the truths contained therein can at the same time be expanded and unfolded until one literally has rolled out before oneself the entire message of the Bible from Genesis to Revelation — a message which to the human comprehension is staggering, deep and rich beyond understanding.

These Feast Days are literally the skeletal structure upon which the truths of the entire Bible hang. The message of redemption, sanctification, salvation, the atonement, glorification, eschatology, the history of Israel, the entire Gospel message, the covenants, the marriage of the Lamb, the Bride of Messiah and Yeshua the Messiah are all prefigured within the glorious spiritual container of YHWH's Set-apart Feast Days contained in seven steps — seven being the biblical number of divine perfection and completion.

The Feast Days Represent the Seven Steps of YHWH's Plan of Redemption/Salvation For Mankind — A Quick Overview

- 1) **Passover (Pesach)** — The first Feast Day in YHWH's glorious lineup in the steps of redemption is Pesach which occurs in the early spring of the year at the time of the rebirth of the creation after a long and dead winter season. Likewise, it was the time of the birth of the nation of Israel. The Children of Israel had been enslaved in Egypt for many years, but they could not extricate themselves from the death grip of Pharaoh, a picture of Satan, without some help from above. YHWH heard their cries of anguish, told them to sacrifice a lamb and smear the blood on the doors of their homes. This they did by faith and YHWH extended his grace and mercy upon them, caused the angel of YHWH to pass over their homes and as they were delivered from the wages of their sins which is death at the same time the Egyptians received judgment unto death because they were not under the blood of the lamb. Israel was now free to leave Egypt.

Spiritually one must leave the world (spiritual Egypt), a place of spiritual oppression and slavery, darkness and false religion. It is the realm or kingdom of Satan, the prince of death. One cannot leave the kingdom of darkness on one's own strength. One cannot free oneself from slavery to the strong tyrants and masters of this world, the flesh or the devil. A greater power than these must deliver us from these slave masters who maintain humans in their death grip. Only by the blood of the Lamb of YHWH smeared on the doorposts and lintels (our actions and thoughts) of our houses (our lives) will the death angel pass over us, for Yeshua the Lamb of YHWH defeated the enemy at the cross and defeated the death sentence or death grip of sin by resurrecting from the grave on the third day after his death (Col. 2:12-15). The Israelites, by faith, trusted in the blood of the Lamb and by YHWH's grace their sins were not credited to their account, but were forgiven causing the death angel to pass over. At that time they physically began to leave Egypt.

- 2) **Days of Unleavened Bread (Hag Ha Matzot)** — The Israelites left Egypt on the first day of this seven-day long festival. Leaving Egypt was a relatively simple process, but now began the process of "getting Egypt out of them." Dying to self and overcoming all the sinful habits in our lives is a process. This is illustrated during this feast by YHWH's command to remove all the physical leavening from our homes. Leavening is a type of sin and pride since yeast causes bread to rise. The sin of pride and hypocrisy leads one to believe that one is in

a better spiritual state than one actually is. This is the state of spiritual delusion in which humans naturally find themselves. YHWH has given men six days (6000 years) to come to realize this. The seventh day of this week-long festival is a High Sabbath day which pictures YHWH's Messianic Age (Millennium) when humans will be living in harmony with YHWH and resting in the saving work of blood of the Lamb slain from the foundation of the world.

- 3) **The Feast of Weeks, Feast of First Fruits or Pentecost (Shavout)** — This is the third of the seven festivals of YHWH and occurs in the late spring of the year. Humans are not able to remove sin from their own lives by their own efforts anymore than one can pull oneself up by one's own bootstraps. Sin is too much a part of our mind, will and emotions. We need the working and enabling power of the Holy Spirit (Ruach Ha Kodesh) in our lives to bring sin to light and to help us to overcome it. This happens as we begin to feed upon the Word of YHWH/Yeshua the Messiah and little-by-little our lives come into conformity with that Word or with the life of Yeshua — the Word of YHWH made flesh (Jn. 1:14; Rom. 8:29). This is pictured by the Children of Israel receiving the words and instructions on how to live a holy and sanctified life (contained in, the Torah-law) of YHWH Elohim at Mt. Sinai during the Feast of Weeks. This was repeated during the Apostolic Era on the Day of Pentecost as Yeshua promised to send the Comforter to live inside of Believers aiding them at arriving at the truth of YHWH (Jn. 14-16). This promise was fulfilled on the Day of Pentecost (Ac. 2).
- 4) **The Feast of Trumpets (Yom Teruah or commonly called Rosh Hoshana)** — This is the fourth Holy Day festival of YHWH Elohim and hence the fourth step in his plan of salvation. Yom Teruah occurs in the late summer or early fall season of the year. The spring Feast Days all relate to the work Yeshua accomplished on the earth at his first coming while the fall Feast Days (of which Yom Teruah is the first) picture the work he will do on earth prior to and after his second coming. This day pictures the beginning of the Great Tribulation period just prior to the return of Yeshua the Messiah. This festival also pictures the time when Messiah is calling his bride, born-again Believers, to ready themselves spiritually for the return of Yeshua, the Bridegroom. The call will go out for her to come out of the world, to fill her lamp with the oil of the Ruach haKodesh and to put on robes of righteousness in preparation for the marriage supper of the Lamb. During the ten-day period between this Feast and the next Feast Day (Yom Kippur) is when the Great Tribulation occurs and when many will be saved out of this tribulation (the Great and Innumerable Multitude — Rev. 7:9). After the tribulation period — which terminates with the blowing of the seventh trumpet (in Hebraic thought called *the Last Trumpet*) the resurrection of the righteous dead and the catching away of the righteous living occurs (Rev. 11:14-18 and 12:10 with Mt. 24:29-31). This occurs before the Wrath of Elohim (the Bowl Judgments of Rev. 15-16).
- 5) **The Day of Atonement (Yom Kippur)** — This fifth of the seven festivals of YHWH occurs ten days after the Feast of Trumpet. This day pictures when the end of the age (man's 6000 years upon earth to live in sin and rebellion against YHWH) will come to a completion. This period of grace will terminate. All who are saved will have been saved and removed from this earth as YHWH pours out his final judgment (called the Wrath of God and which is different than the Great Tribulation which occurred just prior to this) upon the wicked and godless rebels left upon the earth. This period will culminate with the Battle of Armageddon at which time Yeshua the Messiah will return to earth as the Conquering King to defeat his enemies, marry his bride — the righteous saints — and rule the earth with a rod of Iron for 1000 years. At this time Satan will be bound and cast into the bottomless pit.
- 6) **The Feast of Tabernacles/Booths (Sukkot or Succot)** — This Festival represents the time period when the harvest of souls is completed (therefore, it is a harvest festival occurring at the beginning of the fall season when the agricultural harvest of the fruit of the earth is completed, as well) and a great feast occurs called the Marriage Supper of the Lamb. King Yeshua will have put down all of his enemies (the Beast, the False Prophet, the Antichrist, Satan and all else who opposed YHWH Elohim). This festival is a time of great rejoicing and merriment and is often referred to simply as "the Feast." YHWH commanded his people to celebrate it for seven days. It is a picture of the 1000 year reign of King Yeshua on earth (called the Messianic Age or Millennium) from his headquarters in Jerusalem. This will be literally a time of paradise on earth.
- 7) **The Eighth Day (Shemini Atzeret)** — This is the seventh and final Feast of YHWH and occurs the very next day after the last day of Sukkot. Eight is the biblical number of new beginnings and this day pictures what occurs after the Messianic Age and after man's 7000 years on this earth. It is at this time that eternity in YHWH

kingdom occurs. This is the time of the New Heaven and the New Earth; the time when New Jerusalem comes down from heaven. We find this time period described in Revelation 21 and 22. Scripture does not give many details about eternity, but just enough to whet our appetites and inspire our hopes to press onward to be overcomers with Yeshua so that we will be participants in his glorious and everlasting kingdom.

WHAT SCRIPTURE SAYS ABOUT THE MESSIANIC ERA OR MILLENNIUM

- The Millennium or Messianic Era is a literal 1000 year period: Rev 20:2-7
- Regathering of Israel into their land inheritance in fulfillment of YHWH's promises to Abraham is to occur: Jer. 32:36-38; Isa 14:1- 2; Isa. 60: 4; Isa. 60: 9.
- Ancient Israel entering the Promised Land is a type of Believers entering into the Millennium: Heb. 3-4.
- During the Millennium:
 - Elohim to live with his people: Ezek. 37:26-28.
 - David to rule as King over Israel: Ezek. 37:24-25.
 - The Feast Days will be kept by all people: Ezek. 46:3- 6; cf Col. 2,16-17.
 - There will be a Temple in Jerusalem: Isa. 60:19; Ezek. 38-40; Ps 48, 2- 3.
 - YHWH's government will be established on Mt. Zion in Jerusalem: Torah will go forth from Mt. Zion and the nations will go up to Mt. Zion to worship and keep the Feast Days: Mic. 4:1- 2.
 - A Highway of YHWH, a highway of holiness leading to Zion: Isa. 35:8-10.
 - The measurements of the city of Jerusalem in the Millennium 4500 cubits on all sides: Ezek. 48:16-19.
 - Living waters flowing from Jerusalem and the throne. Water was flowing from under the threshold of the temple toward the east: Ezek. 47:1; Zech 14:8.
 - On the bank of the river there were very many trees on each side: Ezek .47:6- 9.
 - People will live to a very old age: Isa. 65:20.
 - Crowds of people will flock to Jerusalem: Zech. 2:1-4; Isa. 49:14.
 - The temple will be rebuilt. Instructions to build a new temple: Ezek. 40:1-49; 41:1-26; 42:1-20; 43:1-27; Zech. 6:15; Zech. 14:20-21; Hag. 2:6- 9; Zech. 6:12-15.
 - The Messiah will be king over the whole world: Zech. 6:9-13; Isa. 11:1- 5; Rev. 20:6; Rev. 5:9-10.
 - The nations which do not want to serve the Lord will be destroyed: Isa. 60:12; Zech. 14:16-19; Isa 9:5-7.
- The Millennium is the fulfillment of all prophecies/promises for the people of Israel (including the “church”. Many see the Millennium as the place where the righteous Israelites (i.e. Jews) will reign with Messiah while the Believers are reigning spiritually in heaven. The Jews have a physical inheritance/kingdom while the Believers have a spiritual inheritance and kingdom. For those who believe this way the Millennium is a symbolic metaphor for heaven.
- For those who believe that the Millennium is merely a symbolic metaphor, the 70 or so Scriptures in the Tanakh dealing with the Messianic Age are assigned to the “church” — a form of spiritualization of the peshat or plain meaning of these prophecies and a form of replacement theology. Much of this confusion stems from not knowing who is Israel as opposed to the tribe of Judah.

JEWISH RABBINIC THOUGHT REGARDING THE MESSIANIC AGE/MILLENNIUM

The Jewish rabbis have been studying the prophecies in the Tanakh (OT) for thousands of years. Though they reject Messiah Yeshua, they nonetheless have great wisdom and insight based on their understanding of the Bible into subjects such as the Millennium or Messianic Era or Age, as they call it.

In Jewish thought the Age of Messiah (different than the Messianic Era or Age) is considered to be the last one-third (or two thousand years) of the six thousand year time period man will be on this earth (represented by the six days of the work week) prior to the coming of the Messiah at the end of six thousand years. Messiah who will usher in and rule over the final one thousand year (represented by the seventh day or Sabbath rest at the end of our present weekly cycle) Messianic Age (or Millennium, in Christian thought) which will be a time peace and paradise on earth.

Here are various thoughts from Jewish rabbinical sources about this one thousand year period to occur at the end of the age:

- The Encyclopedia of the Jewish Religion* (Massada Press, 1965) defines the millennium as, “The one-thousand year period of messianic rule, sometimes referred to as the ‘days of the Messiah’, which is to precede the Last Judgment and the world to come (ha-olam ha-ba)” (p. 263).
- “Originally the meaning of the word *olam* was temporal (*age*) rather than spatial (*world*), and the terms under discussion (*olam ha-zeh* and *olam ha-ba*) signified respectively the present age, with all its shortcomings and miseries, and the future or messianic age (often identified with the Kingdom of God). It was believed that some major catastrophic event (e.g. the Day of Judgment, the resurrection) would terminate the Olam Ha-Zeh and usher in the Olam Ha-ba.. The concept of Olam ha-ba is thus different from that of Heaven or Paradise, which is the abode of departed souls pending the advent of the “coming age” (*The Encyclopedia of the Jewish Religion*, p. 289).
- In Jewish thought the seven-day week is a prophetic picture of a seven thousand year plan of redemption culminating in the Messianic Age (or Era) during which the “Final Redemption” occurs. The first 6000 years, according to Jewish thought, is subdivided into three periods: the first two days or two thousand years are called the “Age of Desolation”, days 3-4 are called the “Age of Torah” and the last two days (days five and six) are called the “Age of Messiah” (See *Artscroll Beresheis 1(a)*, pp. 359) culminating in the Final Redemption when the Israelite exiles will return to the land of Israel and Messiah Ben David will assume rulership over the earth and the Messianic Age will be established upon this earth for 1000 years.
- In Jewish thought, the Final Redemption will occur on the first day of the seventh month on the seventh day of the week at the beginning of the seventh millennium (*Messiah Vol. 2*, by Avi Ben Mordechai, p. 88).
- The future King Messiah (Messiah Ben David) will not only redeem the Jews from exile, but will restore the observance of the Torah-commandments to its complete state, which will only be possible when the Israelites are living in the Land of Israel. At this same time, “there will be an ingathering of the dispersed remnant of Israel. This will make it possible for the Davidic dynasty to be reinstated and for the observance of the Torah and its mitsvot to be restored in its totality” (*I Await His Coming Every Day*, p. 35, [see also p. 38 quoting Rambam] by Rabbi Menachem Schneerson). According to the Rambam in his Thirteen Principles of the Jewish Faith the resurrection of the dead will occur just after the coming of the Messiah and that the resurrection of the dead is a key element of the Final Redemption (*ibid.*, p. 59).
- The Jewish rabbis recognize that the ingathering of the exiles, including the 10 tribes of the Northern Kingdom, will also return and that the whole house of Israel will serve YHWH (Ezek. 20:32-37, 40-42) (*Mashiach – the Principles of Mashiach and the Messianic Era In Jewish Law and Tradition*, pp. 20-22, by Jacob Immanuel Schochet quoting from *Sanhedrin 110b; Bamidbar Rabba 16:25; etc.*)
- Of the kingdom of heaven, *The Encyclopedia of the Jewish Religion* states: “An eschatological concept, referring to a future state of perfection of the world, free from the stain of sin and suffering, and in which all shall live according to the precepts of the Divine Will. The Israelite prophets not only regarded history as the scene of Divine action rather than as a fortuitous series of events, but also envisaged a glorious consummation. The present sinful and imperfect order would come to an end on the terrible Day of the Lord, but following this judgment God would create a ‘new heaven and a new earth’ and all creatures would be at peace with one another, with nature and with God, just as they were in the Garden of Eden. Originally the concept of the Kingdom of Heaven was not identical with the messianic idea. However the two eschatological concepts fused to some extent, until practically no distinction was made between the Kingdom of Heaven and the Days (or Realm) of the Messiah’ ...[T]he Kingdom of God as it was called occupied a central position in the teachings of

Jesus, whose idea of the Kingdom of Heaven seems to have been closely related seems to contemporaneous sectarian views...In talmudic literature the concept of the Kingdom of Heaven is at times vague and ambiguous. In many instances it is equated with the 'Days of Messiah', but at other times it means *Olam ha-Ba* as distinct from the messianic era. According to latter interpretation, the Kingdom of Heaven would succeed the messianic era; the reign of the Messiah, preceded by the messianic 'birth pangs' and the eschatological war, still belonged to this world. After the messianic era had come to an end, there would be a general resurrection of the dead, followed by the great judgment of all mankind and the establishment of the new creation cleansed of all unrighteousness, i.e., the Kingdom of Heaven" (p. 229).

—Quotes from *Mashiach*, pp. 23-33, by Jacob Emmanuel Schochet on the Messianic Era:

- The Messianic Era will mark the end of evil and sin: Ezek. 37:23; Zeph. 3:13; Zech. 13:2; Mal. 3:19; Isa. 60:21; Jer. 50:20
- The Messianic Era will be a time of universal awareness, perception and knowledge of YHWH: Isa. 11:9; 40:5; 52:8; Jer. 31:32-33
- Universal worship of Elohim. The Messiah will mend the whole world so that all shall serve YHWH in unity: Zeph. 3:9; Isa. 2:2-3; Mic. 4:1-2; Zech. 9:16; 14:9
- Universal peace and harmony: Isa. 2:4; Mal. 4:3; Hos. 2:18; Zech. 9:10; This new attitude will also be reflected in the animal world: Isa. 11:6-9; 65:25
- A time of the resurrection of the dead: Isa. 26:19; Ezek. 37:12-14; Dan. 12:2
- A time of blissful utopia; end of disease and death. All will be healed: Isa. 35:5-6; 25:8;
- It will be a time of ease. Our physical needs will be taken care of by others, as stated in Isa. 61:5.
- The earth will manifest extraordinary fertility, yielding an overabundance of every kind of produce and trees growing ripe fruits every day. Zion's wilderness will be made to be like Eden and her desert like the garden of Elohim (Isa. 51:3; Ezek. 36:29-30; Am. 9:13).

THE FINAL REDEMPTION IS TO OCCUR AT THE BEGINNING OF AND DURING THE MESSIANIC AGE OR MILLENNIUM

The concept of the Messianic Age in Hebraic thought encompasses the concept of the First and Final Redemptions which are two separate events. The First Redemption occurred when the Israelites left Egypt or spiritually when the Believer leaves spiritual Egypt at the time of their salvation. By contrast, the Final Redemption occurred when the Israelites entered the Promised Land which spiritually and prophetically corresponds to the Believer being resurrected at the end of the age and receiving their spiritual inheritance, i.e. glorified bodies and rulership with Messiah in the Messianic Age for 1000 years) (*Messiah Vol. 2*, pp. 186, 191-192).

The Final Redemption is a Jewish rabbinic concept that is sprinkled through out rabbinic writings. It is an event (or series of events) that occurs at the end of the age prior to the return of Messiah (Yeshua) ben (son of) David and at the beginning of the Messianic Age (Millennium). The Jewish sages teach, based on their understanding of the Hebrew Scriptures, that the following notable events are to occur in conjunction with the Final Redemption:

- There will be an ingathering of the dispersed remnant of Israelite exiles to the land of Israel including both the exiles of the ten tribes of the Northern Kingdom and those of the Southern Kingdom of Israel.
- Messiah Ben David will assume rulership over the earth and the Messianic Age will be established upon this earth for 1000 years.
- The Davidic dynasty (Tabernacle of David) will be reinstated with the observance of the Torah and its commandments (mitsvot) to be restored in its totality.
- The resurrection of the dead will occur just at the coming of the Messiah.

Restoration of the Tabernacle of David To Occur During The Millennium As Part of the Final Redemption

There is much debate as to what is the *tabernacle of David*. It is the opinion this author that this is referring to the *kingdom of David* which during his reign consisted of his ruling over all twelve tribes of Israel, something he will again do in the Millennium (Ezek. 37:24-25).

After the death of David's son, Solomon, the united kingdom of Israel was divided between the Northern and Southern Kingdoms or Houses of Israel. They have yet to be reunited to this day and there are numerous Scriptures in the Tanakh (OT) prophesying that a time is yet to come when they will be reunited. The context of those prophecies (e.g. Ezek. 37) is millennial and this is the opinion of the Jewish rabbis for thousands of years as we shall see below. Listed below are the several scriptures pertaining to the raising up of the Tabernacle of David:

Isa 16:5, "And in mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle (*ohel*, tent, dwelling, covering, nomad's tent symbolic of wilderness life) of David, judging, and seeking judgment, and hastening righteousness."

Am 9:11, "In that day will I raise up the tabernacle (*sukkah*, Strong's # 5521, tabernacle, booth, pavilion, etc.) of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old."

Ac 15:16, "After this I will return, and will build again the tabernacle (*skene*, Strong's # 4633, tent, tabernacle (*made of green boughs*, of David, which is fallen down; and I will build again the ruins thereof, and I will set it up."

Ac 1:6, "When they therefore were come together, they asked of him, saying, Master, wilt thou at this time restore again the kingdom to Israel?"

RABBINICAL QUOTES PERTAINING TO THE RESTORATION OF THE EXILED TEN TRIBES OF ISRAEL TO THEIR INHERITANCE IN ISRAEL:

•Talmud, Yevamot 17a (c. 500 C.E.)

...(the ten tribes) (were declared) to be perfect gentiles (heathen); as it is said in the Scriptures, "They have dealt treacherously against HaShem, for they have begotten strange children." (Hoshea 5:7, referring to Judah and Ephraim) **Rabbinic footnote # 19- "To the Ten Tribes."

•The Malbim (Meir Leib ben Yechiel Michael, 1809-1879, on Ezekiel 37)

"Our Sacred Sages had a tradition that in the beginning (of the end times) would arise a Messiah from the house of Joseph who will reign over the Ten Tribes. He will wage wars and all of Israel will be gathered together under his banner. [This will continue] until later on, a descendant of David will appear and he will reign over them...."

•The Zohar in Parashat Balak (pg. 203b):

The Mashiach (King Messiah) will have to die i.e. go to a higher spiritual level, and return again with the new level he has attained.

•**Abarbanel** states in his book "Yeshuot Mashicho" (Part 2, topic 2, chapter 1) that the Mashiach (King Messiah) will have to die in order to purify the generation...and he will wait in a spiritual state in heaven until it he rises from the dead, as it says in the Talmud Sanhedrin (98b). All the above were sources from several hundred years ago supporting the idea that Mashiach will come back from the dead.

•**R. Eliyahu of Vilna** (18th Century Rabbi on Messiah ben Joseph, from Kol HaTor) The task of ransoming captives (c.f. Luke 4:18) belongs to Messiah Son of Joseph who performs it by ingathering the exiles...they will come with rejoicing and happiness.

•**Artscroll Tanach Series Bereishis** (an Orthodox Jewish commentary on Genesis) quotes, regarding Gen. 48:19, Orthodox Jewish sage of the Middle Age, Ibn Ezra wrote: " Many nations will descend from him [Ephraim]. That is,

the word, *fullness, melo*, connotes *abundance*, the phrase meaning: and his seed will become the abundance of the nations (*Neter; Karnei Or*)” (p. 2121). According to Radak (Rabbi Dovid Kimchi of the Middle Ages), “This refers to the Exile when the lands of others will be filled with his scattered descendants. See also Hoshea 7:8: Ephraim shall be mingled among the nations: (*ibid.*).

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•**Artscroll Bereishis**, Vol. 1(b) states in its commentary on Gen. 48:19 regarding Ephraim: “R. Munk explains: ‘while it is true that the dispersion [of the descendants of Ephraim and Manasseh] was caused by the unfaithfulness and sinfulness of Ephraim’s descendants (Hos. 7:8ff), Jacob’s blessing was not in vain for “they will return to God” and will have their share in the world to come (Sanhedrin 110b).’ And R. Eliezer adds: ‘Even the darkness in which the Ten Tribes were lost will one day become as radiant as the day’ (according to the version of *Avos d’Rabbi Nosson* 36). And in the perspective of history, did not these exiled children of the Patriarchs enlighten the nations among whom they were scattered? They did so by teaching their conquerors the fundamental ideas of the knowledge and love of God, ideals they had never forsaken. Hence they too have a messianic vocation and their Messiah the Maschiach ben Yosef, Messiah son of Joseph (*Succah* 52a), also called Messiah son of Ephraim (*Targum Yonasan* on Exodus 40:11), will play an essential role in humanity’s redemption, for he will be the precursor of the Maschiach ben David, Messiah Son of David. It is therefore not surprising to find that the prophet Jeremiah (3:12) speaks affectionately of Ephraim. In this light, Jacob’s words, *his offspring will fill the nations nation,*’ assume the significance of blessing” (pp. 2121-2122).

•**Stone Edition Chumash and Rabbi Samson Raphael Hirsch**: In regards to Deut. 32:26 which says, “I said, I would scatter them into the corners...” *Artscroll Stone Edition Tanach Chumash* comments, “This refers to the exile of the Ten Tribes, who were scattered to an unknown place where they have never been heard from again. On the phrase of the same verse, “I would make the remembrance of them to cease from among men...” the same *Chumash* states, “This is a reference to the exile of Judah and Benjamin, the Davidic kingdom from which today’s known Jews are descended.” It goes on to say that though nations would seek to destroy Israel entirely YHWH would never allow Israel to become extinct or disappear. Israel’s perpetual existence is constant reminder of YHWH’s plan and eventually Israel will thrive and fulfill YHWH’s intention for it” (pp. 1105-1106). Hirsch in his commentary on the Pentateuch on the same verse translates the phrase, “I would scatter them into the corners...” as, “I would relegate them into a corner.” and then says that the Hebrew here refers to the “extreme end of a surface, the side or corner...” He, too, relates this fate to the Ten Tribes who would be scattered “to some distant corner of the world, where, left entirely to themselves, they could mature towards serious reflection and ultimate return to Me...” (p. 650).

•**Josephus**: “The ten tribes are beyond the Euphrates till now, and are an immense multitudes not to be estimated in numbers.”

•**R. Eliyahu of Vilna** (18th Century Rabbi on Messiah ben Joseph, from Kol HaTor) The task of ransoming captives (c.f. Luke 4:18) belongs to Messiah Son of Joseph who performs it by ingathering the exiles...they will come with rejoicing and happiness.

ETERNITY (OLAM HABA) THE COMING WORLD, THE AGE TO COME, TO OCCUR AFTER THE MESSIANIC AGE OR MILLENNIUM

Here are some of the distinctive characteristics of the this period of time that, for lack of a better term, we shall call *eternity*. This is a distinct and separate age from that of the one thousand year long Millennium. In YHWH's seven annual Feast Days Sukkot or the Feast of Tabernacles is a prophetic shadow-picture of the Millennium while The Eighth Day or Shemini Atzeret represents the age occurring after the close of the Millennium which we refer to as *eternity*. Scripture gives us some characteristics of this age:

- A new creation at the end of the Millennium: Rev 21:3- 4;
- No sun and moon. YHWH will be the everlasting light. No more tears or mourning: Isa 60:19-20;
- A heavenly Jerusalem descending to earth: Rev. 21
- New Jerusalem is approximately 1,200 hundred miles square: Rev 21:16
- A river of the water of life, clear as crystal, coming from the throne of Elohim and of the Lamb: Rev 22:1
- On either side of the river was the tree of life: Rev 22:2
- There is no physical temple. YHWH Elohim is the temple: Rev 21:22
- The streets are paved with translucent gold: Rev. 21:21
- The city walls contain twelve gates named after the twelve tribes of Israel. There is no Gentile gate: Rev. 21:12

THE BOOK REVELATION EVENTS ARE CHRONOLOGICAL, NOT CONTEMPORANEOUS

Some biblical expositors interpret the events in the book of Revelation to be contemporaneous or that various seemingly divers events that appear to be written chronologically to be in fact different recitations of the same event, but told from a different perspective with different details. For example, some of these Bible teachers believe that the Seven Seals (Rev. 6-8:5), Seven Trumps (8:5-19) and Seven Last Plagues (Rev. 15-16) are all the same event. Additionally, some teach that the one thousand year millennium is identical to Revelation's description of the New Heaven, the New Earth and New Jerusalem (Rev. 21-22).

This is not my understanding of the events of the book of Revelation. I interpret Revelation in chronological order with regard to the Millennium for two main reasons. First, when one understands the prophetic meaning of the spring and fall Feast Days of YHWH as revealed to the Israelites in the Torah one cannot help but see the chronological nature of these divinely inspired festivals. The fall festivals are prophetic shadow pictures of end time events leading up to and including the Second Coming of the Messiah as well as the events following his arrival and the establishment of his messianic kingdom on planet earth. Most Christian Bible teachers do not understand the Feast Days of YHWH from a walking-it-out perspective and therefore cannot have a full understanding of the book of Revelation from an Hebrew roots perspective. It is my contention that understanding the chronological nature of the Feast Days will automatically lead one to a chronological view of the main events of book of Revelation.

Second, I interpret the main events of the book of Revelation chronologically because of the internal linguistic evidence showing this to be the case. Quite clearly, the language of the book itself shows that certain events are:

- past tense meaning they preceded something occurring afterwards: “one woe is past” (Rev. 9:12) or “the second woe is past (11:14)
- future tense in that they follow other events, or are yet to come. We see this by the usage of such phrases as: “come...hereafter” (e.g., Rev. 9:12);
“I will shew thee things which must be hereafter” (Rev. 4:1)

- “the time is come” (Rev. 14:15)
- “the other is not yet come” (Rev. 17:10);
- “shall...come” (Rev. 18:8)
- “after this” (Rev. 4:1; 7:9)
- “after these things” (Rev. 7:1; 18:1; 19:1)
- “after that” (Rev. 15:5; 20:3)
- “cometh quickly” (Rev. 11:14)
- “which are yet to sound” (Rev. 8:13)

Yeshua lends force to the chronological argument in his statement that the resurrection occurs “after the tribulation” (Mt. 24:29; Mk. 13:24)

This should help to prove that many, if not most, of the main events in Revelation are chronological in order though the book does contain flashbacks, historical and future overviews and parenthetical vignettes.

WHAT IS THE KINGDOM OF ELOHIM? YESHUA’S TEACHINGS ABOUT THE KINGDOM OF ELOHIM IN LIGHT OF HEBRAIC THOUGHT OF THE FIRST CENTURY

Hebrew roots of the Christian faith scholar Brad Young in his book, *Jesus the Jewish Theologian*, describes the first century view of the concept of the *kingdom of Elohim* as follows: “The twin parables of the Mustard Seed and the Leaven [Mt. 13:31-33; Lk. 13:18-21; Mk. 4:30-32] illustrate the basis for [Yeshua’s] teaching concerning the kingdom of heaven. They illustrate the progressive growth of the kingdom...From the start, the supernatural aspect of this parable should not be overlooked. That a tiny seed can progressively grow into a tree was viewed as nothing less than miraculous. The same must have been true for the action of the leaven in the dough. Growth — this amazing, steady, continuous process — would have been viewed as a true wonder in the eyes of the people. The major theme of these illustrations is this miraculous growth. The idea of a sudden, total reversal of the present situation is not congruous with these parables of progressive growth” (*ibid.* pp. 77-78). That is to say, the kingdom of Elohim would not suddenly appear upon the scene with sudden transformation of the surrounding world, but that it would start small and slowly, gradually, yet powerfully, increase until it was of great consequence.

Young goes on to say, “In the land of Israel, the tiny mustard seed is about the size of a grain of salt. It grows into a respectably sized shrub. Certainly birds are able to find rest upon its branches. Moreover, the mustard seed is noted for its ability to take root in rocky, difficult-to-cultivate soil. The seed will grow in between the stones of a building or on a rocky mountainside. The natural growth process of the plant and its roots will literally move huge stones as it grows” (*ibid.* p. 78). This is an apt description of the kingdom of Elohim growing on earth today.

“Modern interpreters have sometimes missed the message of the kingdom of heaven. It is not about the future age. The kingdom is not heaven in the sense that someone dies to enter in. It is neither the church nor a denomination. It is not given over to human leaders for their custodial care. [Yeshua] did not view the kingdom as a political ideology or program. The kingdom is a process which cannot be imposed upon others through political activism. The kingdom comes by God alone. It is a divine force in the world that brings healing to suffering humanity. Hence, [Yeshua] did not define the kingdom in terms of the future. He viewed the reign of God from his experience in the present...In the mind of [Yeshua] and his early followers, the kingdom of heaven is repeatable because he taught his disciples to continue his work of mending the world. For [Yeshua] and his early followers, the kingdom of heaven was a strong force in their personal lives which is experienced in the present age.

“According to the Gospels, [Yeshua] teaches that the kingdom is (1) God’s reign among people who have chosen to obey God’s commands (e.g., Matt. 6:33); (2) God’s power as manifest in his redemptive purpose of healing and salvation (e.g., Luke 11:20); and (3) the people who have become disciples of [Yeshua] in the movement to bring God’s redemption into the world (e.g., Mt. 5:3ff). Each individual chooses God’s rule and accepts his authority. God moves dramatically in supernatural redemptive acts. His kingdom is seen at the miraculous deliverance of the people of Israel from Egypt. For [Yeshua], moreover, the reign of God is manifested in his miracle-working power as well as in the activities of his followers when they continue his work and put his teachings into practice.

“The kingdom is a present reality for those people who choose to obey the teachings of [Yeshua], to accept God’s redemptive power in their lives, and to exemplify the qualities of discipleship and servanthood in a hurting and needy world. The kingdom is here. It is like a mustard seed that grows into a tree. It is like leaven that permeates the entire loaf” (*ibid.* pp. 80-81).

According to Marvin Wilson, another Hebrew roots of the Christian faith scholar, “In [Yeshua’s] teaching, preaching, and healing ministry, especially among the outcasts of society, [Yeshua] demonstrated that God’s salvation had come. He proclaimed that the kingdom of God had, in some real sense, arrived in his person (cf. Luke 17:21). As the reign of God broke into human lives, the power of the kingdom was unleashed (Luke 11:20). In Hebrew thought the kingdom is wherever God sovereignly takes charge and rules in human affairs. For example, in the Old Testament God’s ‘reign’ is associated with the crossing of the Red Sea (Exod. 15:18). In the case of [Yeshua], as the power of God penetrated lives through him by snapping the fetters that bound and the chains that oppressed, God’s salvation had come” (*Our Father Abraham*, p. 181).

THE PREACHING OF THE KINGDOM OF HEAVEN/ELOHIM WAS FUNDAMENTAL TO THE MINISTRY OF YESHUA

During Yeshua’s earthly ministry as recorded in the biblical Gospels what were the subjects about which he devoted the majority of his timing teaching?

The facts speak for themselves: In an analysis made a few years ago of the Gospels of Matthew and John the author categorized and referenced all the words and actions of Yeshua. The subject Yeshua devoted the most time to was himself and his mission (316 references), followed by revealing his Heavenly Father to his followers (184), followed by his commentary and denunciation of the hypocritical religionists of his day (177 references) with the fourth subject to which he devoted the most amount of time being the *kingdom of Elohim* (144 references). After that, in numerical order was his death, burial and resurrection, followed by YHWH’s judgment, obedience and faithfulness to YHWH’s commandments, spiritual rewards, healing, worldliness, persecution and trials, faith and belief, followed by faithlessness and unbelief. As we can see, the preaching and revelation of the kingdom of Elohim received a high priority in Yeshua’s ministry. This reality is consistent with how the Gospel writers distill down the main message of Yeshua’s ministry: Repent, for the kingdom of Elohim is at hand” (Mt. 3:2; 4:17, 23; 10:7).

Wilson notes this fact in his book, “[Yeshua] came to this earth on a rescue mission, but not to help people escape this world. Instead, he came to free them from the clutches of sin, self, sickness, and oppression that they might be prepared for the *olam ha-ba*, the “age to come” (*Our Father Abraham — the Jewish Roots of the Christian Faith*, by Marvin Wilson, p. 182).

Here are additional references to the fact that not only did Yeshua preach the message of the kingdom of Elohim, but that he commanded his disciples to do so and that they in fact followed his instructions:

Yeshua Preached the King of Elohim and Commanded His Disciples to Preach It

Mt. 4:17, “From that time Yeshua began to preach, and to say, Repent: for the kingdom of heaven is at hand.”

Mt. 4:23, “And Yeshua went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.”

Mt. 6:10, “Thy kingdom come. Thy will be done in earth, as it is in heaven.”

Mt. 6:13, “And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.”

Mt. 9:35, “And Yeshua went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.”

Mt. 24:14, “And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.”

Mt. 25:34, “Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.”

Yeshua’s Disciples Preached the Kingdom of Elohim

Ac. 8:12, “But when they believed Philip preaching the things concerning the kingdom of Elohim, and the name of Yeshua the Messiah, they were baptized, both men and women.”

Ac. 14:22, “Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of Elohim.”

Ac. 19:8, “And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of Elohim.

Ac. 20:25, “And now, behold, I know that ye all, among whom I have gone preaching the kingdom of Elohim, shall see my face no more.”

Ac. 28:23, “And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of Elohim, persuading them concerning Yeshua, both out of the law of Moses, and out of the prophets, from morning till evening.”

Ac. 28:31, “Preaching the kingdom of Elohim, and teaching those things which concern the Master Yeshua the Messiah, with all confidence, no man forbidding him.”

Yeshua and the Apostolic Writer Taught That the Kingdom IS PRESENT

There is a tendency among Believers to view the kingdom of Elohim as something off in the future — “in the by-and-by.” Some view it simply as “heaven” and beyond that they can tell you little if anything that Scripture says about the subject. This is amazing to me since Yeshua devoted so much of his time and ministry to this subject. So why are not Christian Bible teachers devoting more time to the study of this subject especially since one of the main purposes of Yeshua and the Apostles’ ministry on earth was to reveal and expand the kingdom of his Father as the Scriptures below reveal?:

Mt. 4:17, “From that time Yeshua began to preach, and to say, Repent: for the kingdom of heaven is at hand.”

Mt. 16:19, “And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.”

Lk.10:9, “And heal the sick that are therein, and say unto them, The kingdom of Elohim is come nigh unto you.”

Lk. 10:11, “Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of Elohim is come nigh unto you.”

Lk. 11:20, “But if I with the finger of Elohim cast out devils, no doubt the kingdom of Elohim is come upon you.”

Lk. 17:21, “Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of Elohim is within [in the midst] you.”

Col. 1:13, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son."

1 Th. 2:12, "That ye would walk worthy of Elohim, who hath called you unto his kingdom and glory."

The Kingdom Is YET TO COME

Mt. 25:34, "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Ac. 14:22, "Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of Elohim."

Lk. 22:18, "For I say unto you, I will not drink of the fruit of the vine, until the kingdom of Elohim shall come."

1 Cor. 6:9, "Know ye not that the unrighteous shall not inherit the kingdom of Elohim? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind."

Gal. 5:21, "Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of Elohim."

2 Tim. 4:1, "I charge thee therefore before God, and the Master Yeshua the Messiah, who shall judge the quick and the dead at his appearing and his kingdom."

Jms. 2:5, "Hearken, my beloved brethren, Hath not Elohim chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?"

Understand Yeshua's Parables Was Central to Understanding the Mystery of the King of Elohim

Again, the prominence of Yeshua's focus on the subject of the kingdom of Elohim during his ministry is evidenced by the fact of the number of the parables he devotes to teaching about this subject. Here are some examples:

Mt. 13:24, "Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field"

Mt. 13:31, "Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field"

Mt. 13:33, "Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened."

Mt. 13:44, "Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field."

Mt. 13:45, "Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls"

Mt. 13:47, "Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind."

Mt. 18:23, "Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants."

Mt. 20:1, "For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard."

Mt. 22:2, "The kingdom of heaven is like unto a certain king, which made a marriage for his son,

Mt. 25:1, Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.”

Mt. 25:14, “For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.”

The Phrase *Kingdom of Elohim* Occurs 69 Times In the Apostolic Writings

Mt. 6:33, “But seek ye first the kingdom of Elohim, and his righteousness; and all these things shall be added unto you.”

Mt. 12:28, “But if I cast out devils by the Spirit of Elohim, then the kingdom of Elohim is come unto you.”

Mt. 19:24, “And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of Elohim.”

Mt. 21:31, “Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of Elohim before you.”

Mt. 21:43, “Therefore say I unto you, The kingdom of Elohim shall be taken from you, and given to a nation bringing forth the fruits thereof.”

Mk. 1:14, “Now after that John was put in prison, Yeshua came into Galilee, preaching the gospel of the kingdom of Elohim.”

Mk. 1:15, And saying, The time is fulfilled, and the kingdom of Elohim is at hand: repent ye, and believe the gospel.

Mk. 4:11, “And he said unto them, Unto you it is given to know the mystery of the kingdom of Elohim: but unto them that are without, all these things are done in parables...” The Jews (and Christians) are in confusion to this day on what the Kingdom of Elohim is. Those who have the Gospel of Yeshua and keep his commandments should understand this mystery. *Mystery* is the Greek word *musterion* (*Strong's* #3466) meaning *hidden thing, secret, a religious secret confided only to the initiated and not to ordinary mortals, the hidden purposes or secret counsels of Elohim.*

Mk. 4:26, “And he said, So is the kingdom of Elohim, as if a man should cast seed into the ground.”

Mk. 4:30, “And he said, Whereunto shall we liken the kingdom of Elohim? or with what comparison shall we compare it?”

Mk. 9:1, “And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of Elohim come with power.”

Mk. 9:47, “And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of Elohim with one eye, than having two eyes to be cast into hell fire.”

Mk. 10:14, “But when Yeshua saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of Elohim.”

Mk. 10:15, “Verily I say unto you, Whosoever shall not receive the kingdom of Elohim as a little child, he shall not enter therein.”

Mk. 10:23, “And Yeshua looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of Elohim!”

Mk. 10:24, “And the disciples were astonished at his words. But Yeshua answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of Elohim!”

Mk. 10:25, “It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of Elohim.”

- Mk. 12:34, "And when Yeshua saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of Elohim. And no man after that durst ask him any question."
- Mk. 14:25, "Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of Elohim."
- Mk. 15:43, "Joseph of Arimathaea, an honourable counsellor, which also waited for the kingdom of Elohim, came, and went in boldly unto Pilate, and craved the body of Yeshua."
- Lk. 4:43**, "And he said unto them, I must preach the kingdom of Elohim to other cities also: for therefore am I sent." This was Yeshua's mission on earth.
- Lk. 6:20, "And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of Elohim."
- Lk. 7:28, "For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of Elohim is greater than he."
- Lk. 8:1, "And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of Elohim: and the twelve were with him."
- Lk 8:10**, "And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand." Even today few understand the true meaning of the Parables and the mysterious concept of the Kingdom of Elohim. We are unlocking these mysteries now as we understand the Parables in light of the Jewish wedding, the marriage of Yeshua to his remnant Torah-keeping saints in light of the Feast Days and the Two-House message.
- Lk. 9:2**, "And he sent them to preach the kingdom of Elohim, and to heal the sick." This message revolved around the Two-House truth.
- Lk. 9:11, "And the people, when they knew it, followed him: and he received them, and spake unto them of the kingdom of Elohim, and healed them that had need of healing.
- Lk. 9:27, "But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of Elohim."
- Lk. 9:60, "Yeshua said unto him, Let the dead bury their dead: but go thou and preach the kingdom of Elohim."
- Lk. 9:62, "And Yeshua said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of Elohim."
- Lk. 10:9, "And heal the sick that are therein, and say unto them, The kingdom of Elohim is come nigh unto you."
- Lk. 10:11, "Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of Elohim is come nigh unto you."
- Lk. 11:20, "But if I with the finger of Elohim cast out devils, no doubt the kingdom of Elohim is come upon you."
- Lk. 12:31, "But rather seek ye the kingdom of Elohim; and all these things shall be added unto you."
- Lk. 13:18, "Then said he, Unto what is the kingdom of Elohim like? and whereunto shall I resemble it?"
- Lk. 13:20, "And again he said, Whereunto shall I liken the kingdom of Elohim?"
- Lk. 13:28, "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of Elohim, and you yourselves thrust out."
- Lk. 13:29, "And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of Elohim."
- Lk. 14:15**, "And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of Elohim." Literally (Yeshua in his post-resurrection body ate food)

and figuratively (Yeshua, immediately after his return to the Mt. of Olives will immediately go to his temple [literal or spiritual] and begin teaching Torah).

Lk. 16:16, "The law and the prophets were until John: since that time the kingdom of Elohim is preached, and every man presseth into it."

Lk. 17:20-1, "And when he was demanded of the Pharisees, when the kingdom of Elohim should come, he answered them and said, The kingdom of God cometh not with observation. Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you."

Lk. 18:16, But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

Lk. 18:17, "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein."

Lk. 18:24, "And when Yeshua saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of Elohim!"

Lk. 18:25, "For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of Elohim."

Lk 18:29, "And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of Elohim's sake."

•**Lk. 19:11**, "And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear." Aren't there those in religious circles who teach this now (e.g., the pre-Tribulation rapture, etc.)?

Lk. 21:31, "So likewise ye, when ye see these things come to pass, know ye that the kingdom of Elohim is nigh at hand."

Lk. 22:16 "For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of Elohim." In our resurrected bodies we will be eating and drinking. After all, the Millennium will be the marriage supper/feast of the Lamb.

Lk. 22:18 "For I say unto you, I will not drink of the fruit of the vine, until the kingdom of Elohim shall come."

Lk. 23:51, "(The same had not consented to the counsel and deed of them;) he was of Arimathaea, a city of the Jews: who also himself waited for the kingdom of Elohim."

Jn. 3:3,5, "Yeshua answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of Elohim... Yeshua answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of Elohim."

Ac 1:3, "To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of Elohim."

Ac 8:12, "But when they believed Philip preaching the things concerning the kingdom of Elohim, and the name of Yeshua the Messiah, they were baptized, both men and women."

Ac 14:22, "Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of Elohim."

Ac 19:8, "And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of Elohim."

Ac 20:25, "And now, behold, I know that ye all, among whom I have gone preaching the kingdom of Elohim, shall see my face no more."

Ac 28:23, "And when they had appointed him a day, there came many to him into his lodging; to whom he

expounded and testified the kingdom of Elohim, persuading them concerning Yeshua, both out of the law of Moses, and out of the prophets, from morning till evening.”

Ac 28:31, “Preaching the kingdom of Elohim, and teaching those things which concern the Master Yeshua the Messiah, with all confidence, no man forbidding him.”

Rom. 14:17, “For the kingdom of Elohim is not meat and drink; but righteousness, and peace, and joy in the Set-apart Spirit.”

1 Cor. 4:20, “For the kingdom of Elohim is not in word, but in power.”

1 Cor. 6:9, “Know ye not that the unrighteous shall not inherit the kingdom of Elohim? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind.”

1 Cor. 6:10, “Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of Elohim.”

•**1 Cor. 15:50**, “Now this I say, brethren, that flesh and blood cannot inherit the kingdom of Elohim; neither doth corruption inherit incorruption.”

Gal. 5:21, “Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of Elohim.”

Col. 4:11, “And Yeshua, which is called Justus, who are of the circumcision. These only are my fellowworkers unto the kingdom of Elohim, which have been a comfort unto me.”

2 Thes. 1:5, “Which is a manifest token of the righteous judgment of Elohim, that ye may be counted worthy of the kingdom of Elohim, for which ye also suffer:”

The Phrase *Kingdom of Heaven* Occurs 32 Times In the Apostolic Writings

Mt. 3:2, “And saying, Repent ye: for the kingdom of heaven is at hand.”

Mt. 4:17, “From that time Yeshua began to preach, and to say, Repent: for the kingdom of heaven is at hand.”

Mt. 5:3, “Blessed are the poor in spirit: for theirs is the kingdom of heaven.”

Mt. 5:10, “Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.”

Mt. 5:19, “Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.”

Mt. 5:20, “For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.”

Mt. 7:21, Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

Mt. 8:11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

Mt. 10:7 And as ye go, preach, saying, The kingdom of heaven is at hand.

Mt. 11:11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.

Mt. 11:12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

Mt. 13:11, “He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.”

- Mt. 13:24, "Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field."
- Mt. 13:31, "Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field"
- Mt. 13:33, "Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened."
- Mt. 13:44, "Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field."
- Mt. 13:45, "Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls"
- Mt. 13:47, "Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind."
- Mt. 13:52, "Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old."
- Mt. 16:19, "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."
- Mt. 18:1, "At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?"
- Mt. 18:3**, "And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Only the children of the Children of Israel were permitted to enter the Promised Land – a type of the Kingdom of Elohim."
- Mt. 18:4**, "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven."
- Mt. 18:23 "Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants."
- Mt. 19:12, "For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it."
- Mt. 19:14**, "But Yeshua said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven."
- Mt. 19:23, Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.
- Mt. 20:1, "For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard."
- Mt. 22:2, "The kingdom of heaven is like unto a certain king, which made a marriage for his son."
- Mt. 23:13, "But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in."
- Mt. 25:1, "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom."
- Mt. 25:14, "For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods."

WHAT IS THE GOOD NEWS OF (GOSPEL) OF THE KINGDOM OF HEAVEN?

The word *gospel* is one of the most common words in all Christendom. But what does it mean? The word itself

is easily enough defined, but what about the concept behind the word? That may take us into a whole other dimension of understanding.

First, let's define the word. The word *gospel* or synonyms are used 132 times in the Apostolic Writings (NT). *Gospel* (*Strong's* #2097 and 2098) literally means *good news* or *glad tidings*. These two Greek words (*euaggellion* and *euaggelizo*) are translated into English in the Authorized Version (*KJV*) via the following words: as a noun, *gospel* and as a verb, *preach*, *bring good tidings*, *show glad tidings*, *declare*, and *declare glad tidings*.

The word itself is quickly defined, but what is the *good news*? Let us begin to answer this by seeing how the authors of the Messianic Scriptures use this term. Here are some common ways this word is used: *gospel of the kingdom* or *of God* (used five times) (e.g., Mt. 4:23; 9:35; 24:14; Mk. 1:14); *gospel of Yeshua the Messiah* or *Yeshua* (used 15 times) (e.g. Mk. 1:1; Rom. 1:16; 15:19; 1 Cor. 9:12; Gal. 1:7; Phil. 1:27; 1 Thes. 3:2); *gospel of the grace of Elohim (God)* (Ac. 20:24); *gospel of Elohim* (used five times) (e.g. Rom. 1:1; 15:16; 2 Cor. 11:7; 1 Thes. 2:2,8,9); and *gospel of peace* (Rom. 10:15; Eph. 6:15). The vast majority of times the term *gospel* is used in the Apostolic Writings the word stands alone without adjective modifiers as simply *the gospel*.

But again, what is the *good news*? One cannot read the Messianic Scriptures without seeing that Yeshua the Messiah is at the center of the good news. The message of "Jesus" has been at the center of the Christian message for two thousand years. This will hardly come as a new revelation to the reader. The famous passage of John 3:16 sums up this blessed message perhaps better than any other: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." We know that at the center of the Apostle's message was the good news of the Messiah (Acts 5:42; 1 Cor. 1:23; 2:2; 2 Cor. 2:12) and his death, burial and resurrection; the redemption, reconciliation and salvation of sinful man through his shed blood at the cross of Golgatha. But is there more to this *good news* message?

The Apostle Paul, a Jewish rabbinical scholar without peer in the first century, discusses the deeper implications of the meaning of the term *gospel* in Romans 10:14-15:

"How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

This is a quote from Isa. 52:7. So what is this *good news* or *gospel*? Let us make a quick overview of the context of 52:7 by starting in Isa. 52:2,

52:2, "O captive daughter of Zion"

52:3, "Ye have sold yourselves [to your harlot lovers] for nought; and ye shall be redeemed without money."

52:5, "my people is taken away for nought?"

52:7, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

52:8, "when YHWH shall bring again Zion." i.e. redeem Israel from captivity where they were taken because they sold themselves into adulterous relationships with their foreign lovers.

52:9, "he hath redeemed Jerusalem."

52:13, ff Enter Yeshua the Messiah, the Suffering Servant, who will redeem his people.

53:4-6, He bore upon himself the sin (death) penalty for adulterous Israel and Judah and then he "prolonged his days" (v. 10) by being resurrected so that he could remarry Israel, as we shall see later.

53:6, "All we like sheep have gone astray; we have turned every one to his own way; and YHWH hath laid on him [Yeshua the Messiah] the iniquity [i.e., Israel's sinning against YHWH through violation of the Torah covenant or marriage agreement with YHWH that she made at Mt. Sinai] of us all."

54:1 "for more are the children of the desolate than the children of the married wife, saith YHWH." Israel was desolate because of her captivity, but in captivity she became as the stars of heaven, as the dust of the ground, as the sand of the sea, a multitude of fish.

- 54:3 “thy seed shall inherit the Gentiles...” Israel shall be as a net who brings with her the riches of the sea (Gentile people of the nations).
- 54:4 “for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.”
- 54:5 “ For thy Maker is thine husband; YHWH of hosts is his name; and thy Redeemer the Set-apart One of Israel; The Elohim of the whole earth shall he be called.
- 54:6, “For YHWH hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy Elohim.”
- 54:7, “For a small moment have I forsaken thee; but with great mercies will I gather thee [out of captivity back to Zion].”
- 54:8, “ In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the YHWH thy Redeemer.”
- 54:10, “but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith YHWH that hath mercy on thee.” This is a reference to the renewed marriage covenant YHWH would make with Israel in the future — literally, a renewal of their wedding vows (Jer. 31:31-33).
- 54:11-12, This is a reference to New Jerusalem of which ALL ISRAEL will be apart and which contains only 12 gates named for the twelve tribes of Israel. There will be no Gentile gate (Rev. 21:12).
- 54:17, No weapon formed against Israel shall prevent their redemption, restoration and attainment of righteousness through YHWH.
- 55:1, “Ho, every one that thirsteth, come ye to the waters,” Israel, returning out of the wilderness of her captivity, will be thirsty. Indeed she will drink water from the wells of her salvation in Yeshua, her Redeemer and Bridegroom (Isa. 12:3; see 11:10-12:6 for a prophecy about how a root from Jesse [Yeshua] will stand for an ensign of the people and the Gentiles will seek after it and the remnant of YHWH’s people that have been scattered in Assyria, Egypt, etc, the outcasts of Israel and the dispersed of Judah, will return from the four corners of the earth and will reunite into a united kingdom under King David once again [Ezek. 37:15-28]).
- 55: 3 “Neither let the son of the stranger, that hath joined himself to YHWH, speak, saying, YHWH hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree.” By all appearances it would seem that the dispersed of Israel were cut off with no inheritance or progeny or had become a dry tree like a eunuch, but in reality the opposite was true. Indeed, they would be found to be a stick or tree that was alive and well and had actually become a vast multitude that would be added to the tree of Judah (Ezek. 37:19) or grafted back into the olive tree of Israel (Rom. 11:13-24).
- 56:1, ff Sabbath-keeping is at the center of Israel’s redemption
- 56:6, Here are the sons of the stranger that join themselves to YHWH to serve him and to love his name, who keep his Sabbath from polluting it, and take hold of his Torah-covenant.
- 56:8, YHWH will gather the outcasts of Israel...
- 56:10-12, Israel’s (Christian’s) watchmen (prophets) and shepherds (pastors) are blind, ignorant, dumb, barkless and greedy dogs.
- 58:1, “Cry aloud and spare not, lift up thy voice like a shofar [the sound of the shofar is bringing many outcast Israelites back to their Hebraic heritage] and show my people their transgression [violation of their Torah-covenant/marriage agreement Israel made with YHWH at Mt. Sinai] and the house of Jacob their sins.”
- 58:13, The Sabbath is a focal point again. After all, it was the sign of the Mosaic/Sinaitic Covenant Israel made with YHWH (Ex. 31:13).
- 61:1, “The Spirit of YHWH Elohim is upon me; because YHWH hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.”

- 61:2, "To proclaim the acceptable year of YHWH, [FIRST COMING OF MESSIAH] and the day of vengeance of our Elohim; to comfort all that mourn [SECOND COMING OF MESSIAH the Redeemer of the outcasts and dispersed of Israel]."
- 61: 3, "To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of YHWH, that he might be glorified."
- 61:5, "Strangers...sons of the alien..." are a reference to the dispersed ten tribes of the Northern Kingdom of Israel
- 61:9, "Their seed shall be known among the Gentiles, and their offspring among the people..."
- 61:10, "I will greatly rejoice in YHWH, my soul shall be joyful in my Elohim; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels."
- 61:11, "For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so YHWH Elohim will cause righteousness and praise to spring forth before all the nations."

What then is the *good news or gospel*? It is the good news of the unquenchable love that YHWH-Yeshua has for his people Israel who have been dispersed and exiled among the Gentiles; who have been cut off from their Maker, their Husband; who have become aliens from the covenants of promise and from the commonwealth of Israel, without Elohim and without hope, but who have been brought near and redeemed by the blood of Messiah Yeshua, the Suffering Servant, who paid the price for the sin of their spiritual adultery, for breaking their marriage agreements with YHWH; they are no longer to be strangers and aliens, but like the prodigal son, will come back into their Father's household (Eph. 2:11-19); they were wild olive branches that were broken off of the olive tree of Israel because of unbelief (Rom. 11:13-24), but upon drinking from the Cup of Redemption, the third cup of the Jewish Passover Seder, which corresponds to the Cup of Acceptance which a Jewish maiden drinks at her betrothal ceremony to show her Israelite suitor that she accepts his marriage proposal signifying the beginning of their betrothal. This corresponds to Yeshua, on the night of his Passover with his disciples, drinking of the fruit of the vine, passing it around and having them drink from the same cup which was their accepting, as representatives of the spiritual bride of Israel, his marriage proposal to Israel. And this corresponds to a new Believer in Yeshua confessing with their mouth Yeshua as Master and believing in their heart that Elohim has raised him from the dead. At this point one believes unto righteousness and accepts the redemption of Messiah Yeshua and is saved (Rom. 10:9-10) which corresponds to being grafted into the olive tree (or tree of life, which is a picture of Yeshua who is the Tree of Life of which he said, "I am the vine and you are the branches...Jn. 15:1-6) (Rom. 11:13-24).

BACKGROUND OF ISRAEL'S MARRIAGE TO YHWH

- The whole house of Israel was married to Elohim:

-Ezek. 16:6-8, "And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live. I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments: thy breasts are fashioned, and thine hair is grown, whereas thou wast naked and bare. Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt [talit] over thee, and covered thy nakedness: yea, I swore unto thee, and entered into a covenant [ketubah] with thee, saith the YHWH Elohim, and thou becamest mine."

- YHWH divorced the House of Israel.

-Isa. 50:1, "Thus saith YHWH, Where is the bill of your mother's divorcement [a get], whom I have put away? or which of my creditors is it to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away."

YHWH is not asking whether there is a get or not, but rather asking to be shown the get that he had previously written. How do we know this is the correct interpretation? If he had not put her away

- (divorced her) why would he have to make a renewed covenant (or renew his marriage vows) with her (Jer. 31:31-33)?
- Jer. 3:8, “And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also.”
 - Hos. 1:9, “Then said God, Call his name Loammi: for ye are not my people, and I will not be your God.”
 - Hos. 2:2, “Plead with your mother, plead: for she is not my wife, neither am I her husband: let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts;”

The Divorced Wife Grieves For Her Divorced Husband

- Hos. 2:7-8, “And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find them: then shall she say, I will go and return to my first husband; for then was it better with me than now. For she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, which they prepared for Baal.”

A Marriage Agreement (Betrothal - Erusin) Is Anticipated

- Hos. 2:16-19, “And it shall be at that day, saith YHWH, that thou shalt call me Ishi; and shalt call me no more Baali. For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name. And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely. And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies.”
- Isa. 62:3-5, “Thou shalt also be a crown of glory in the hand of YHWH, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for YHWH delighteth in thee, and thy land shall be married. For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy Elohim rejoice over thee.”
- Jer. 31:31-34, “Behold, the days come, saith YHWH, 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 YHWH: But this shall be the covenant that I will make with the house of Israel; After those days, saith YHWH, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know YHWH: for they shall all know me, from the least of them unto the greatest of them, saith YHWH: for I will forgive their iniquity, and I will remember their sin no more.”

A Problem: Divorce and Remarriage?

The Torah-law forbids that a man remarry his divorced and remarried wife (Deut. 24:4). The House of Israel was divorced and remarried. Legally, YHWH cannot remarry her according to his own Torah-law. The solution: YHWH has to die. Enter Messiah Yeshua, the Suffering Servant (Isa. 52:13ff) who would die for his people and redeem them from captivity. This is the message of Rom. 7:1-14,

- 1 “Know ye not, brethren, (for I speak to them that know *the* [supplied],) how that **the/this** [#3588, a demonstrative pronoun: *this, that, the, etc;* namely, a reference to a specific Torah-law pertaining to divorce and remarriage] law hath dominion over a man as long as he liveth?”
- 2 “For the woman which hath an husband is bound by *the* [supplied] law to her husband so long as he liveth; but if the husband be dead, she is loosed from the/this law of her husband.”
- 3 “So then if, while her husband liveth, she be married to another man, she shall be called an adulteress:

- but if her husband be dead, she is free from **that [here the translators used the demonstrative pronoun] law**; so that she is no adulteress, though she be married to another man.”
- 4 “Wherefore, my brethren, ye also are become dead to **the/this law** by the body of Messiah; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.”
- 5 “For when we were in the flesh, the motions of sins, which were by **the /this law**, did work in our members to bring forth fruit unto death.”
- 6 “But now we are delivered from **the /this law**, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.”
- 7 “What shall we say then? Is **the/this law** sin? God forbid. Nay, I had not known sin, but by **the [supplied] law**: for I had not known lust, except **the/this law** had said, Thou shalt not covet.”
- 8 “But sin, taking occasion by **the/this commandment**, wrought in me all manner of concupiscence. For without/apart **the [supplied] law** sin was dead.”
- 9 “For I was alive without/apart **the [supplied] law** once: but when the commandment came, sin revived, and I died.”
- 10 “And **the/this commandment**, which was ordained to life, I found to be unto death.”
- 11 “For sin, taking occasion by **the/this commandment**, deceived me, and by it slew me.”
- 12 “Wherefore **the [supplied] law** is holy, and **the /this commandment** holy, and just, and good.”
- 13 “Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by **the/this commandment** might become exceeding sinful.”

This Is a Difficult Concept: A Quick Summary

Because of Israel’s unfaithfulness YHWH divorced her (Isa. 50:1; Jer. 3:8) and rejected her (Hos. 1:9; 2:2). In her pursuit of her spiritual, heathen lovers she was not satisfied, but longed for YHWH, her former (spiritual) husband (Hos. 2:7-8). But because YHWH had already divorced her due to her violation of her marital/covenantal agreement (ketubah) which she made with him at Mt. Sinai when she said, “I do” to him three times (Ex. 19:8; 24:3, 7) he could not remarry her without violating his own Torah-law (Deut. 24:4) since she had become another man’s wife. YHWH’s intentions were clear: he would remarry her (Hos. 2:16-19; Isa. 62:3-5; Jer. 31:31-34). But how could he do so since (a) she was worthy of death for her adultery under Torah-law and (b) he could not remarry his divorced and remarried wife?

Enter the Rabbi Sha’ul (Paul), who as a Jewish legal expert, could, from the pages of Scripture, unravel this perplexing legal dilemma and give us a Scripturally and legally sound answer. Romans 7:1-6 is a discussion of this very issue. If a woman’s husband dies she is free to remarry. She is no longer legally bound to her husband since the Torah-laws pertaining to marriage have no jurisdiction over a dead man.

Some Christian biblical expositors claim this passage teaches that “New” Covenant Believers through Yeshua are now dead to the Torah-law of Moses meaning that one is now only obligated to keep the moral aspect of the law (no idolatry, no murder, no adultery, etc.), but that one is freed from the more ritualistic, ceremonial, and lifestyle aspects of the Torah (Shabbat, Feast Days, kosher laws, etc.) except tithing, curiously so (sarcastically speaking).

But is Paul teaching this in this portion of his letter to the Roman Believers? No he is not. Those who teach this are overlooking a major detail in the Greek grammar of Rom. 7:1-6). In every place where the phrase “the law” (in the *KJV*) occurs in these six verses (where the definite article *the* is found in the Greek) the word *the* is *Strong’s* #3588. According to *Thayer’s Greek-English Lexicon* this word “corresponds to our definite article *the* which is properly a demonstrative pronoun.” and can therefore mean *this, that, which, who*, as well as *the*. Indeed, the *KJV* translates this Greek word as *the* in our passage under consideration in all places except in verse three where this word is translated (in the *KJV*) as the demonstrative pronoun *that* as in “that law”. The question is this: Is Paul referring to the sum total the Torah-law, or to one specific law within the Torah that pertains to marriage? In verse

two we find the phrase, “the [or *this*] law of her husband”. Here Paul is talking about a specific law pertaining to marriage found in the Torah, and not to all 613 laws contained in the Torah. Based on this and the translators use of the demonstrative pronoun *that* in verse three (as opposed to the definite article *the*), the internal evidence of this passage would point to the phrase *this/that law* being preferred over the phrase *the law*. This being the case, to which specific law out of the 613 found in the Torah would Paul be referring? In verse two we read, “...if the husband dies she is loosed from [this/that] law of her husband.” It is the law that states that if a woman has sex with another man beside her husband (and she is not legally divorced) she is an adulteress (Ex. 20:14).

The Torah also forbids a woman from remarrying her first husband who had divorced her due to her adulterous relationship with and subsequent marriage to another man (Deut. 24:4). But how could she remarry her first husband (if her second husband was still alive) without violating the Torah-law prohibiting this? Impossible in the natural, but with YHWH all things are possible. What if her first husband were to die in her place (and pay the legal death penalty under the Torah for her adultery) and then resurrect as a new or different man? Is this possible? Evidently, Rabbi Sha’ul (Paul) thought so. In Rom. 10 he expresses his heart’s desire for the salvation of Israel and states that this occurs through one’s calling upon the name of Messiah Yeshua who did just that: he died on the cross and paid the sin penalty and resurrected as a new man.

The preaching of this message, which Sha’ul calls the Gospel or Good News, is the message of YHWH-Yeshua remarrying his divorced bride, for in Rom. 10:14-15 Sha’ul quotes Isaiah 52:7 which in its greater context (Isa. 52:2 - 62:12) is talking about the (final) redemption (a rabbinical concept involving the return and restoration of the exiled House of Israel and the establishment of the Messianic Age [or Millennium]) of Israel back to YHWH (i.e., the pre-incarnate Yeshua [Acts 7:38 and 1 Cor. 10:4]) through the death, burial and resurrection of Messiah Yeshua (see Isaiah 53).

Messiah Yeshua is presently betrothed to his Bride (the Body of Messianic, Torah-keeping Saints who make up Israel (see Rev. 12:17; 14:12; 19:7-9) whom he has redeemed and sanctified by his blood from her state of spiritual harlotry. This Bride awaits his return from his Father’s house where he will claim her as his own and take her as his full-fledged wife. She awaits the wedding feast that will last for 1000 years.

Israel, made of Israelites and non-Israelites (genetically), but all one new man in Messiah Yeshua (Eph. 2:11-19) and all who are spiritual descendants, by faith, of Abraham (Rom. 4:16; 9:8,11; Gal. 3:14) will rule with Yeshua, as his spiritual wife as kings and priests in his Millennial kingdom (Rev. 1:6; 5:10;20:6). ***This is the true Good News (Gospel) of the kingdom of Elohim!***

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