

THE REBIRTH OF ISRAEL



During the last time God reveals in his Word that born-again Christians (John 3:5) of the entire World are Ephraim (and companions) and have a mission.

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“Who has heard of such a thing? Who has seen such things? Can a land be born in one day? Or can a nation be brought forth in a Moment?”

Jesaja 66,8

The Rebirth of Israel

Acts 3:21: Yeshuah, the messiah, heaven must keep, until the time for the restoration of all things, about which God promised through the mouth of His holy prophets from ancient time.

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1. Explanation of terms

After the fight at the Jabbok, Jacob, the son of Isaac, was called Israel by God (Gen. 32:28,29 KJV).

The names of the progenitor stand for: all Israel, all the house of Jacob and all people of Israel.

Another name for 'all Israel' is 'The Tabernacle of David'(Amons 9:11). David reigned over all Israel.

After Jeroboam's rejection of the House of David, the ten tribes of the Northern Kingdom were called Israel, and the Southern Kingdom, consisting of Judah and Benjamin, was referred to as the House of Judah or Judea

(1 Kings 12:12-24). The Jews kept their identity (names) even after the diaspora under the Romans (AD 70).

After the birthright fell to Joseph and subsequently Ephraim, (1Chron. 5:1:2; Jeremiah 31:9; Gen. 48:19:20), the Northern Kingdom was referred to as either Israel, House of Joseph or Ephraim.

Because a great part of the pagans (Gen 48,19 quantitative understanding) is Ephraim, it often falls under the umbrella term "Gentiles" (see Hos. 1:9: "Not my people.").

The term "congregation" in the Old Covenant stands for the assembly of all Israel or parts of it, at different places. In the New Covenant, "congregation" is an assembly of all the saints of Judea and the whole world or parts thereof. In the end, a separation of the congregation out of the Gentiles from the congregation out of all the Jews is not found in the bible.

Romans 11 (KJV) describes only the shift amongst God's people over the centuries ('branches were broken off' and 'grafted in'). The root and trunk of the olive tree remain. – Yeshua speaks twice of 'Church' (Mat. 16:18; Mat. 18:17), otherwise, he speaks of the 'kingdom of God'. He clearly states in Luke 16:16, 'The Law and the Prophets were proclaimed until John. Since that time, the good news of the kingdom of God is being preached, and everyone is forcing their way into it.'

During the last days before the return of their Lord, the Church of Yeshua need to learn to look away from

themselves to Him and to the Kingdom of God, which he is building, spiritually and geographically as well as in a practical dimension (Matthew 6:33).

“The companions” see: Ezek.37,16; 3. Mose 19,34; John 17,20; Acts 2,39;

The definition of ‘Christian’ is ‘disciple of Yeshua’ (Acts 11:26). ‘Whoever has the Son has life’ (1 John 5:12 NIV), not the one who belongs to a religion, but whoever has the Son and is ‘born again of water and of the Spirit’, is the one who has life (John 3:5; John 14:6, 26; Jer. 31:33; Zech. 4:6).

The belief in Yeshua ends the state of ‘spiritual death’ (Gen. 2:17) as it says in Rom. 9:33.

Therefore, this is not about replacement theology or a conspiracy theory, nor a spiritual two-state solution or Israel euphoria. It is not about rapture teachings and about religion, which will cease to exist in the end (Rev. 18; Ezek. 20:18; Isa. 2:17).

This ought to be a wake-up call!

Yeshua says, ‘My sheep hear my voice, and I know them, and they follow me: [that is His, not their own way (Isa. 53:6)], And I give unto them eternal life’ (John 10:27-28 KJV; see also Ezek. 34:11-31).

The people of God, the Church, Israel, the bride of God, will in the end only be made up of saints, of those born again in the Spirit (Isa. 60:21; Gal. 6:15-16; John 3:3) as it says in the scripture. The question is: Who else will be there?

Besides the spiritual component, there is also one of lineage. But one thing is made clear: ‘In other words, it is not the children by physical descent who are God’s

children, but it is the children of the promise who are regarded as Abraham's offspring' (Rom. 9:8).

2. How does Yeshua mark his own?

Matt. 15:22-28: Yeshua was only sent to the lost sheep of the House of Israel (see also Amos 3:2). Only the gentiles who humbly submit themselves to this matter of fact and give everything to gain access as the example of the Canaanite woman and others mentioned in the scriptures show (see also Ruth 1:16-17).

And yet Yeshua says: 'I have other sheep that are not of this sheepfold. I must bring them also. They too will listen to my voice, and there shall be one flock and one shepherd' (John 10:16 NIV; see also Mic. 2:12-13).

The sheepfold spoken of by Yeshua is the Southern Kingdom of Judah, where he fulfilled his mission; then under the rule of Rome (John 4:22 (KJV): 'For salvation is of the Jews'; see also Mic. 5:1). The other sheep, a - not from this fold (Judah), although b - of the House of Israel, according to his mission, are of course the sheep of the House of Ephraim, who were scattered throughout the world after having been conquered by Assyria (722 BC).

"It is too small a thing for you to be my servant to restore the tribes of Jacob and bring back those of Israel I have kept. I will also make you a light for the Gentiles, that my salvation may reach to the ends of the earth.'" (Isa. 49:6 NIV).

Yeshua gathers them and builds his congregation, his kingdom: Jer. 31:20 (KJV): 'Is Ephraim my dear son? [...] I will surely have mercy upon him, saith the LORD.'

Matt. 16:18 (KJV): 'I will build my church.' John 15:16 (NIV): 'You did not choose me, but I chose you.'

Jer. 16: 14-15,21 (NIV): 'However, the days are coming,' declares the Lord, 'when it will no longer be said, "As surely as the Lord lives, who brought the Israelites up out of Egypt," 15 but it will be said, "As surely as the Lord lives, who brought the Israelites up out of the land of the north (Assyria; see also Isa. 27:12-13) and out of all the countries where he had banished them." For I will restore them to the land I gave to their ancestors [...].' 'Therefore I will teach them – this time I will teach them my power and might. Then they will know that my name is the Lord.'

So, all Israel will be gathered (Isa 11:12; Ezek. 39:21-29). The believers from the Old Testament belong to them in Yeshua. When God shared with Eve: Your offspring will 'crush' the head of the serpent (Gen. 3:15 NIV), he opened the possibility to believe in a saviour (Yeshua) for all humanity (according to the knowledge of the time).

Yeshua says, for example, of Abraham: (John 8:56 CJB) 'He saw my day and was overjoyed.'

Also Mose knows him. (5. Mos 18,15-19).

Numerous persons are mentioned in the Old Testament who belong to His flock because of their faith.

In the letter to the Ephesians, Paul summarizes in Eph. 2:13- 22 (CJB), 'But now, you (Gentile Christians – believers out of Ephraim) who were once far off have been brought near through the shedding of the Messiah's blood. For he himself is our shalom (peace) - he has made us both (believers from Judah and Ephraim) one and has broken down the m'chitzah(wall of hostility)

which divided us by destroying in his own body the enmity occasioned by the Torah, with its commands set forth in the form of ordinances. He did this in order to create in union with himself from the two groups a single new humanity and thus make shalom (peace), and in order to reconcile to God both in a single body by being executed on a stake as a criminal and thus in himself killing that enmity. Also, when he came, he announced as Good News shalom to you far off and shalom to those nearby (see also Isa. 33:13; 57:17-19); news that through him we both have access in one Spirit to the Father. So then, you are no longer foreigners and strangers. On the contrary, you are fellow-citizens with God's people and members of God's family. You have been built on the foundation of the emissaries and the prophets, with the cornerstone being Yeshua the Messiah himself. In union with him the whole building is held together, and it is growing into a holy temple in union with the Lord. Yes, in union with him, you yourselves are being built together into a spiritual dwelling-place for God!

3. Amos and James; Hosea with Paul and Peter

Matt. 13:52 (NIV) is very helpful to gain insight into these great works of God: Yeshua says: "Therefore every teacher of the law who has become a disciple in the kingdom of heaven is like the owner of a house who brings out of his storeroom new treasures as well as old." Prophecies from the Old Covenant are confirmed and further specified in the New Covenant. This will increase in intensity before the return of Yeshua.

God says through Amos (9:8-12 NIV), ‘Surely the eyes of the Sovereign Lord are on the sinful kingdom. I will destroy it from the face of the earth. Yet I will not totally destroy the descendants of Jacob,’ declares the Lord. ‘For I will give the command, and I will shake the people of Israel among all the nations as grain is shaken in a sieve, and not a pebble will reach the ground. All the sinners among my people will die by the sword, all those who say, “Disaster will not overtake or meet us.” ‘In that day ‘I will restore David’s fallen shelter – I will repair its broken walls and restore its ruins – and will rebuild it as it used to be, so that they may possess the remnant of Edom and all the nations that bear my name,’ declares the Lord, who will do these things.’

The apostle James quotes this passage (Acts 15:13-17) in connection with the travel report of the apostles Paul and Barnabas and the first Gentile conversions by Peter and recognizes that ‘to this agree the words of the prophets’. This means: Through evangelism among the Gentiles, the Tabernacle of David is rebuilt.

The prophet Hosea by order of the Lord was to take a whore to wife and beget whore children, whom he was to call “God scatters” (Yizre‘el), ‘Unpitied’(Lo-Ruchamah) and ‘Not my people’ (Lo-‘Ammi) (Hos. 1). This is a metaphor for the disownment of the Northern Kingdom of Israel. But it still says in Hos. 1:10 (NIV), ‘Yet the Israelites will be like the sand on the seashore, which cannot be measured or counted. In the place where it was said to them, “You are not my people,” they will be called “children of the living God”.’ This is also how Paul describes the believers in Rome (Rom. 9:25-26) as

well as Peter, who again points to the same passage in 1 Pet. 2:10.

As the people from Ephraim, who were scattered by Assyria, convert, they return to their God. The believers from the Gentiles must first recognize from Scripture that they belong to Ephraim - Israel (Rev. 12:17). Gal. 3:29 (NIV) says, 'If you belong to Christ, then you are Abraham's seed, and heirs according to the promise.' And in Gal. 6:15-16 it says, What counts is the new creation; who has it, is added to Gods Israel. (The spiritual and natural views of these statements will come together in the last days).

4. Ephraim is added to Judah

Yeshua says in Zech. 2, 10-13 (KJV): 'Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the LORD. And many nations shall be joined to the LORD in that day, and shall be my people (Rom 15,8-12): and I will dwell in the midst of thee, and thou shalt know that the LORD of hosts hath sent me unto thee. And the LORD shall inherit Judah his portion in the holy land, and shall choose Jerusalem again.'

Ezekiel gives us another important insight: In the first part of the mighty vision as described in Ezek. 37, God brings the bones of the dead, which are scattered across the entire valley floor , together, lays flesh and sinew upon them, covers them with skin and breathes life into them.

This myriad of people refers to the entire House of Israel (Verse 11). This is a very broad description. In his word, however, God does distinguish between the course of action for Ephraim and Judah. If we allow ourselves to partake in this, we will be able to better understand his actions and his mission for believers. There are, of course, many points of overlap as well as God's individual and group-specific plans of action.

Verses 13 and 14 (NIV) address Ephraim: 'Then you, my people, will know that I am the Lord, when I open your graves and bring you up from them. I will put my Spirit in you and you will live, and I will settle you in your own land. (faith comes first, then home coming. Three examples are underlined.) Then you will know that I the Lord have spoken, and I have done it, declares the Lord.' God pulls Ephraim out of all countries, the earthly graves after making him alive spiritually through Ephraim's belief in Yeshua. Then, during the last days, He brings Ephraim and Judah together in the land of Israel.

Ezek. 37:19-22,26 (NIV): 'Say to them, 'This is what the Sovereign Lord says: I am going to take the stick of Joseph – which is in Ephraim's hand – and of the Israelite tribes associated with him, and join it to Judah's stick. I will make them into a single stick of wood, and they will become one in my hand. Hold before their eyes the sticks you have written on and say to them, 'This is what the Sovereign Lord says: I will take the Israelites out of the nations where they have gone. I will gather them from all around and bring them back into their own land. I will make them one nation in the land, on the mountains of Israel.

There will be one king over all of them and they will never again be two nations or be divided into two kingdoms.’ ‘I will make a covenant of peace with them; it will be an everlasting covenant. I will establish them and increase their numbers, and I will put my sanctuary among them for ever’ (the new covenant is made with Israel and Judah – Jer. 31:31; Luke 22:20).

The believers of Ephraim will be extracted from the nations (Gen. 48:19 quality understanding: the seed of Ephraim will become the fullness, the chosen ones of the nations; also Psalm 47,9) and added to Judah.

(Contemporary Israel in 2020 consists largely of Jews. God used the shocks of two world wars to create it. To add Ephraim, further shakeups will be necessary.)

See also Zech. 10:3-12 (NIV): ‘My anger burns against the shepherds, and I will punish the leaders; for the Lord Almighty will care for his flock, the people of Judah, and make them like a proud horse in battle. From Judah will come the cornerstone (Yeshua), from him the tent peg, from him the battle-bow, from him every ruler. Together they will be like warriors in battle trampling their enemy into the mud of the streets. They will fight because the Lord is with them, and they will put the enemy horsemen to shame (victory over superior powers in 1948 and 1967).

‘I will strengthen Judah and save the tribes of Joseph. I will restore them because I have compassion on them. They will be as though I had not rejected them (2 Kings 17:23), for I am the Lord their God and I will answer them. The Ephraimites will become like warriors, and their hearts will be glad as with wine. Their children will

see it and be joyful; their hearts will rejoice in the Lord. I will signal for them and gather them in. Surely I will redeem them; they will be as numerous as before. Though I scatter them among the peoples, yet in distant lands they will remember me. They and their children will survive, and they will return. (First redemption, then Ephraim will return home.)

I will bring them back from Egypt and gather them from Assyria. I will bring them to Gilead and Lebanon, and there will not be room enough for them (see also Isa. 49:18-21) [...] I will strengthen them in the Lord and in his name they will live securely, declares the Lord.'

Rom. 11:25-26 links Ephraim's homecoming to the salvation of all Israel: 'I do not want you to be ignorant of this mystery, brothers and sisters, so that you may not be conceited: Israel has experienced a hardening in part (this part describes Juda at the time of the first coming of Yeshua and still does so nowadays) until the fullness of the Gentiles has come in (into Juda, the fruit, the believers from gentile Ephraim comes in), and in this way all Israel will be saved.' See also Isa. 59:20 (NIV): 'The Redeemer will come to Zion, to those in Jacob who repent of their sins, declares the Lord.'

5. The Redeemer comes as a King

'The days are coming,' declares the Lord, 'when I will fulfil the good promise I made to the people of Israel and Judah. In those days and at that time I will make a righteous Branch sprout from David's line; he will do what is just and right in the land.'

In those days Judah will be saved and Jerusalem will live in safety. This is the name by which it will be called: The Lord Our Righteous Saviour.’ For this is what the Lord says, ‘David will never fail to have a man to sit on the throne of Israel’ (Jer. 33:14-17 NIV).

God says in Ps. 2:6 ff (NIV), ‘I have installed my king on Zion, my holy mountain also Ezek. 20,40.

I will proclaim the Lord’s decree: He said to me, ‘You are my son; today I have become your father. Ask me, and I will make the nations your inheritance, the ends of the earth your possession. You will break them with a rod of iron; you will dash them to pieces like pottery.’ Therefore, you kings, be wise; be warned, you rulers of the earth. Serve the Lord with fear and celebrate his rule with trembling. Kiss his son, or he will be angry and your way will lead to your destruction, for his wrath can flare up in a moment. Blessed are all who take refuge in him.’

‘This is what the Lord says – Israel’s King and Redeemer, the Lord Almighty: I am the first and I am the last; apart from me there is no God’ (Isa. 44:6 NIV).

The King’s personal care for the least of his people is also made clear in Rev. 22:13-14 (KJV): ‘I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city’ (see also Rev. 21:12).

The messengers of joy, ‘who say to Zion, “Your God reigns!”’ (Isa 52:7 KJV). And the watchmen ‘shout for

joy' (Isa. 52:8 KJV), when the Lord returns to Zion (see also Zeph. 3:14-17). The archangel says to Mary: 'He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end' (Luke 1:32-33 KJV). Simeon, an old man, prophecies over the child Yeshua in Luke 2:26+34 (NIV), 'This child is destined to cause the falling and rising of many in Israel.' First, the king had to humble himself (Zech. 9:9 NIV): 'Rejoice greatly, Daughter Zion! Shout, Daughter Jerusalem! See, your king comes to you, righteous and victorious, lowly and riding on a donkey, on a colt, the foal of a donkey.' This was fulfilled (see Matt. 21:5) with the words in Matt. 21:9 (NIV): "Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest heaven!" At his first coming, he became the sacrificial lamb (Isa. 53; John 1:29) to take away our sin. But even as he was in court, he was unconsciously legitimized by the high priest as the representative of the people (John 11:50-52). The return of the scattered and divided people through Yeshua into unity with Him is prophesied here (see also Ezek. 34:12). Pilate, in his role as the representative of the world power of that time, documented Yeshua as the King of the Jews (John 19:19-22). 'The Lion of the tribe of Judah [...] has triumphed' (Rev. 5:5 NIV).

As the work of redemption for Ephraim and Judah and followers has been accomplished, Psalm 102:18 (ESV) applies: 'A people yet to be created may praise the Lord'. To the Messiah-King was be given eternal power over all

peoples (Dan. 7:14; Isa. 60:12). His saints will forever rule with him (Dan. 7:18; Isa. 60:21).

The King of Kings and Lord of Lords (Rev. 19:16) will supersede the 4th empire (Dan. 2+7), the revived Roman Empire (West and East) with their feet of clay and ore (moderate Islam and sham Christianity) under the Antichrist (Rev.19:11-21; Isa. 63:1-6). The weeds are first fathered and then burned (Matt. 13:40).

The cause of the judgments over the nations is: 'For I called, but you did not answer; I spoke, but you did not listen. You did evil in my sight' (Isa. 65:12 NIV). And in John 3:19 (NIV) it says, 'This is the verdict: light has come into the world, but people loved darkness instead of light because their deeds were evil.'

During the judgements of the nations, "the time of trouble for Jacob" (Jer. 30:7), and on the Day of the Lord, it is of utmost importance for Ephraim ('strength of mine head' (KJV), Ps. 108:8) or the Church ('the pillar and foundation of the truth', 1 Tim. 3:15) to profess their King (as the Lord still gives for 'as long as it is day' (John 9:4; see also Matt. 10:22). Lukewarm believers from the time of apostasy (2 Thess. 2:3) will get their chance: 'They triumphed over him by the blood of the Lamb and by the word of their testimony; they did not love their lives so much as to shrink from death' (Rev. 12:11 NIV).

The close connection with the Lamb of God does not end during the days of wrath. (Rev.17,14 Rev. 14,4) Judgement will happen simultaneously with a great harvest: 'Afterwards the Israelites will return and seek the Lord their God and David their king. They will come

trembling to the Lord and to his blessings in the last days' (Hos. 3:5 NIV; see also (Zech. 12:10; Mal. 3:1-4; Jer. 50:4-5; Matt.13:30; 2 Thess. 1:7-10).

'The Lord will extend your mighty sceptre from Zion, saying, 'Rule in the midst of your enemies!' Your troops will be willing on your day of battle. Arrayed in holy splendour, your young men will come to you like dew from the morning's womb' (Ps. 110:2-3 NIV). 'Holy splendour' – 'when completeness comes' (1 Cor. 13:10); the 'young men' – we will all receive a transfigured body (1 Cor. 15:51-53); 'like dew from the morning's womb' – we will meet the King in the air and be with him forever more (1 Thess. 4:13-18).

He will visibly 'come on the clouds of heaven, with power and great glory' (Matt. 24:30 NIV) 'sitting at the right hand of the Mighty One' (Mark 14:62 NIV; God is present) and all his holy angels and chosen ones with Him. (Matt. 25:31; Matt. 24:31; Zech. 14:5; 1 Thess. 3:13). From this throne He will judge the Gentiles. (Acts 17,31;John 5:27) In Matt. 25:31-46 the King identifies Himself with the people of Israel in the spirit and the flesh (it says in Matt 25:40 (NIV), 'Whatever you did for one of the least of these brothers and sisters of mine, you did for me.'). The living and the dead will be judged (1 Pet. 4:5). For His holy people, who will judge the world and the angels (1 Cor. 6:2-3), thrones will be erected (Rev. 20:4; Matt. 19:28). See also Ps. 122:5: 'There stand the thrones for judgment, the thrones of the house of David.'

After Yeshua had clarified the situation (also the devil, the one who ruled in the air, in the first, the visible, sky

(Eph. 2:2) is bound (Rev 20:2)), he creates a new heaven and a new earth. Whatever entitlements Satan might have had, all his works will be removed. The sea is not more (Rev. 21:1; Zeph. 1:2; 2 Pet.3:5-12) and towers will fall (Isa. 30:25). The saints of Judah and Ephraim who were tested by fire will inherit the kingdom with their King Yeshua. Joy, righteousness and peace will be established (Rev. 21:1-8; Rev. 7:13- 17; Isa 65:17-25; 2 Pet. 3:13; Isa. 60; Jer. 31:12-14). God's reign as king will have begun and the marriage of the Lamb has come. (Rev. 19:6-7)

6. The Wedding

Jer. 33:10-11(NIV): 'Yet in the towns of Judah and the streets of Jerusalem [...], there will be heard once more the sounds of joy and gladness, the voices of bride and bridegroom.'

Mat. 22:2-14 states that the 'chosen' ones come to the wedding.

Isa. 62:1-5 (NIV) describes how believers should approach the wedding in Jerusalem: 'For Zion's sake I will not keep silent, for Jerusalem's sake I will not remain quiet, till her vindication shines out like the dawn, her salvation like a blazing torch. The nations will see your vindication, and all kings your glory; you will be called by a new name that the mouth of the Lord will bestow. You will be a crown of splendour in the Lord's hand, a royal diadem in the hand of your God. No longer will they call you Deserted, or name your land Desolate. But you will be called Hephzibah, and your land Beulah; for the Lord will take delight in you, and your land will

be married. As a young man marries a young woman, so will your Builder (i. e. Yeshua) marry you; as a bridegroom rejoices over his bride, so will your God rejoice over you.'

Rev 21:2 (NIV): 'I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband.'

Believers in Yeshua, the born-again from Ephraim and Judah and companions, are spiritually already in heavenly realms (Eph. 2:6).

In Yeshua they have 'citizenship in heaven' (Phil. 3:20-21 NIV) and 'an eternal house' (2 Cor. 5:1-2 NIV) there.

Heb. 12:22-23: 'But you have come to Mount Zion, to the city of the living God, the heavenly Jerusalem. You have come to thousands upon thousands of angels in joyful assembly, [...] to the spirits of the righteous made perfect.'

In heaven, so to speak, everything has already been prepared in the spirit (as it was with the tabernacle, see Ex. 25:9 and for the now also John 14:2:3) to conquer everything on earth (Rom. 8:19-23) and in the first heaven (the visible sky, atmosphere) and to make it new on the great day. 1 Cor. 15:49 (NIV)says, 'And just as we have borne the image of the earthly man, so shall we bear the image of the heavenly man.' God will shelter us with his presence (Rev. 7:15; Isa. 33:20-22 heaven on earth). Many have been praying for a long time: 'Thy kingdom come. Thy will be done in earth, as it is in heaven' (Matt. 6:10 KJV).

See also Rev. 21:9-14 (NIV): ‘Come, I will show you the bride, the wife of the Lamb. And he carried me away in the Spirit to a mountain great and high, and showed me the Holy City, Jerusalem, coming down out of heaven from God. (see also Isa. 54:5-12) It shone with the glory of God, and its brilliance was like that of a very precious jewel, like a jasper, clear as crystal. It had a great, high wall with twelve gates, and with twelve angels at the gates. On the gates were written the names of the twelve tribes of Israel. [...] The wall of the city had twelve foundations, and on them were the names of the twelve apostles of the Lamb.’

Jews can belong to the bride if they convert (Isa 59,20) and accept the bridegroom, the cornerstone, (Ps 118,22; Isa 28,16) and the apostles, the twelve bedrocks. Believers from Ephraim and the Gentiles will come into the city if they accept the twelve gates of the twelve tribes of Israel.

Each group has its challenge, but God shows us the way: ‘He will raise a banner for the nations and gather the exiles of Israel; he will assemble the scattered people of Judah from the four quarters of the earth. Ephraim’s jealousy will vanish, and Judah’s enemies will be destroyed; Ephraim will not be jealous of Judah, nor Judah hostile towards Ephraim’ (Isa. 11:12-13 NIV).

In times of need, Ephraim and Judah will seek the Lord in earnest (Hos. 5:14-6,3) and the God of Israel will also hear Yeshua’s prayer for unity (John 17:20-24).

A wonderful expression of this unity and the bride are the 144,000 from all the tribes of Israel (Rev. 7:4). ‘They remained virgins. They follow the Lamb wherever he goes. They were purchased [...] as firstfruits to God and the Lamb. [...] They are blameless’ (Rev. 14:4-5 NIV). The love of God will finish its work during the last days.

7. The mission

‘Greater love has no-one than this: to lay down one’s life for one’s friends’ (John 15:13 NIV). The manner in which Yeshua showed us God’s love on the cross was very impressive; He says: ‘My command is this: love each other as I have loved you’ (John 15:12 NIV). John says in 1 John 3:16 (NIV), ‘This is how we know what love is: Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers and sisters’ (see also John 15:14).

Dear Christian from the Gentiles, Ephraim, Joseph – do you love your brother Judah? Are you prepared – if Yeshua puts it in your heart – to invest your life, your time and your money for the reign of God in Israel?

Isa. 62:10,11: ‘Pass through, pass through the gates! Prepare the way for the people. Build up, build up the highway! Remove the stones. Raise a banner for the nations. The Lord has made proclamation to the ends of the earth: Say to Daughter Zion, “See, your Saviour comes!”’

See, his reward is with him, and his recompense accompanies him.’

See also Yeshua's legacy before his ascension in Acts 1:8 (NIV): ‘But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.’ After the Gospel spread from Jerusalem to triumph throughout the world, (see Rom. 11), it is now returning to Jerusalem. ‘First to the Jew’ (Rom. 1:16 NIV).

Yeshua implores Jerusalem in Luke 13:35 (NIV): ‘Look, your house is left to you desolate. I tell you, you will not see me again until you say, “Blessed is he who comes in the name of the Lord.”’

Most Jews don't know this saying of the Lord, but Ephraim knows it and is challenged to make it known in Judah. The return of the Lord depends on it. But be alert, Ephraim, do not wage war according to the flesh (Judah has enough of that), strive wholeheartedly that the love of the Messiah is the only driving force in your life (2 Cor. 5:14)!

Then you will also be able to overcome hostilities with joy (Acts 5:40-42)! Remember, ‘the joy of the Lord is your strength’ (Neh. 8:10)! The cross must not ‘be emptied of its power’. (1 Cor. 1:17-18).

As Yeshua knows about the difficulties, he also says, besides his call for constant prayer: ‘Ask the Lord of the harvest, therefore, to send out workers into his harvest field.’ (Matt. 9:38).

As well as ‘Truly I tell you, you will not finish going through the towns of Israel (evangelising) before the Son of Man comes’(Matt. 10:23). And be ‘like servants waiting for their master to return to (Matt 25:10) a wedding banquet. [...]. Truly I tell you, he will dress himself to serve, will make them recline at the table and will come and wait on them’ (Luke 12:36-37).

For those who identify with the woman (Israel – Rev.12:1), there are more privileges: When the beast is allowed to ‘overcome’ the saints in the last 3.5 years (Rev. 13:7 KJV), it is good to know that the woman, far away from the presence of the serpent, is taken care of in a place prepared for her in the wilderness (Rev 12:14).

The Lord will rescue many from the wrath (1 Thess. 1.10; Jer. 30:7; 2 Thess. 1:4-10) and when it is over, the saints will leave their shelters (Zeph. 2:3; Isa. 26:20). Another promise to Ephraim if he is invested in Judah, can be found in Zech. 9:11-12 (NIV): ‘As for you, because of the blood of my covenant with you, I will free your prisoners from the waterless pit (the wicked World). Return to your fortress (Jerusalem), you prisoners of hope (trapped in the world, but not from the world, see John 17:14); even now I announce that I will restore twice as much to you.’

‘There will be a day when watchmen cry out on the hills of Ephraim, “Come, let us go up to Zion, to the Lord our God”’ (from Jer. 31, which goes well with our topic).

See Isa. 52:11-12 (NIV) to the ‘how’ of the procession: ‘Depart, depart, go out from there (from the ends of the earth)! Touch no unclean thing! Come out from it and be

pure, you who carry the articles of the Lord's house. But you will not leave in haste or go in flight; for the Lord will go before you, the God of Israel will be your rear guard' (see also Luke 14:33; 2 Cor. 6:14-18; later Zech 2:10-13).

An indicator of how strong a foothold Yeshua's love has already gained in your life, Ephraim:

Can you honestly look your brother in the flesh, Judah, in the eye and say to him: 'I am your brother Joseph.' Just as Joseph back then in Egypt revealed himself to his brothers (Gen. 45:1-3)? Or are you ready, as a witness of Yeshua, to volunteer or to serve in the armed forces in a modern Israel (as some already do)?

If, despite the purest of heart, there still is a lack of understanding present or a sense of resistance arises, remember what our brother Peter says in 1 Pet. 3:14-16, 'But even if you should suffer for what is right, you are blessed. Do not fear their threats; do not be frightened. But in your hearts revere Jeshua as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect, keeping a clear conscience, so that those who speak maliciously against your good behaviour in Christ may be ashamed of their slander.'

This of course also applies to the believers in the Messiah from Judah. They are the ones with the authority, given to them by the Lord, to tell their brother Ephraim who he is and that he belongs to Israel; and encourage and reprimand him to get into his position in this last time.

When you, Judah, will be able to recognise the fruits of this encouragement, 'then you will say in your heart,

“Who bore me these? I was bereaved and barren; I was exiled and rejected. Who brought these up? I was left all alone, but these – where have they come from?” This is what the Sovereign Lord says: “See, I will beckon to the nations, I will lift up my banner to the peoples; they will bring your sons in their arms and carry your daughters on their hips” (Isa. 49:21-22).

So, react now, Judah, ‘say of your brothers, “My People”, and of your sisters, “My loved one”’ (Hos. 2:1). Open your borders to your brother Ephraim!

‘For it is God who works in you to will and to act in order to fulfil his good purpose’ (Phil. 2:13 NIV). He will send many empowered labourers to the harvest. He himself will intervene mightily because Scripture states, ‘Of the greatness of his government and peace there will be no end. He will reign on David’s throne and over his kingdom, establishing and upholding it with justice and righteousness from that time on and for ever. The zeal of the Lord Almighty will accomplish this’ (Isa. 9:7 NIV).

He also says, ‘See, I will send the prophet Elijah to you before that great and dreadful day of the Lord comes. He will turn the hearts of the parents to their children, and the hearts of the children to their parents; or else I will come and strike the land with total destruction’ (Mal. 4:5-6 NIV).

Let’s pray, to get the faith of Abraham. Without this faith, we have no victory (Heb. 11;8-19; Rom 4;16, Luk 18,29)

‘If we love one another, God lives in us and his love is made complete in us.’ (1 John 4:12 NIV)

‘Arise (Ephraim and Judah), shine, for your light has come, and the glory of the Lord rises upon you.’ (Isa. 60:1)

Another special concern for those who have already been shaken awake by the Spirit of God: During supper, also respect and honor the worldwide body of the Lord, which is still broken in Ephraim and Judah, and pray for his unity and rebirth! (1. Kor. 11,23-32; Joh. 17,20-24)

Maranatha

"The Rebirth of Israel" is available for download under <http://www.the-house-of-david.org>

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