

THE TWO HOUSES OF ISRAEL

**The Coming Restoration
of the Kingdom of God**

J.K. McKee



The Two Houses of Israel

The Coming Restoration of the Kingdom of God

© 2008 John Kimball McKee

All rights reserved.

No part of this book may be reproduced, stored in a retrieval system, or transmitted by any means, electronic, mechanical, photocopying, recording, or otherwise, without written permission from the author(s).

Published by TNN Press, a division of Outreach Israel Ministries

1492 Regal Court

Kissimmee, Florida 34744

(407) 933-2002

www.tnnonline.net/tnnpress

Unless otherwise noted, Scripture quotations are from the *New American Standard, Updated Edition* (NASU), © 1995, The Lockman Foundation.

Printed in the United States of America

Table of Contents

| | |
|---|-----|
| Introduction | V |
| 1 The Four Gateways of Messianic, Two House Theology | 1 |
| 2 What Is the Two-House Teaching? | 11 |
| 3 The Two-House Teaching in Proper Perspective | 27 |
| 4 What About “the Gentiles”? | 35 |
| 5 The “Ephraimite Error”: Critical Errors | 49 |
| 6 Christian Problems With the Two Houses of Israel | 69 |
| 7 Anti-Semitism in the Two-House Movement | 83 |
| 8 An Identity Crisis | 99 |
| 9 A Light to the Nations | 109 |
| 10 Revisiting the Two-House Teaching | 119 |
| 11 Why Messianic Judaism Does Not Want to Address the Two-House Teaching | 141 |
| 12 The Song of Moses and God’s Mission for His People | 153 |
| | |
| About the Author | 169 |
| Bibliography | 171 |
| Index | 177 |

Abbreviation Chart and Special Terms

The following is a chart of abbreviations for reference works and special terms that are used in publications by TNN Press. Please familiarize yourself with them as the text may reference a Bible version, i.e., RSV for the Revised Standard Version, or a source such as *TWOT* for the *Theological Wordbook of the Old Testament*, solely by its abbreviation. Detailed listings of these sources are provided in the Bibliography.

Special terms unique to this publication that may be used have been provided in this chart:

- ABD: *Anchor Bible Dictionary*
AMG: *Complete Word Study Dictionary: Old Testament, New Testament*
ANE: Ancient Near East/ern
Apostolic Scriptures/Writings: the New Testament
ATS: ArtScroll Tanach (1996)
b. Babylonian Talmud (*Talmud Bavli*)
B.C.E.: Before Common Era or B.C.
BDAG: *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Bauer, Danker, Arndt, Gingrich)
BDB: *Brown-Driver-Briggs Hebrew and English Lexicon*
BKCNT: *Bible Knowledge Commentary: New Testament*
C.E.: Common Era or A.D.
CGEDNT: *Concise Greek-English Dictionary of New Testament Words* (Barclay M. Newman)
CHALOT: *Concise Hebrew and Aramaic Lexicon of the Old Testament*
CJB: Complete Jewish Bible (1998)
EJ: *Encyclopaedia Judaica*
ESV: English Standard Version (2001)
GNT: Greek New Testament
Grk: Greek
HALOT: *Hebrew & Aramaic Lexicon of the Old Testament* (Koehler and Baumgartner)
Heb: Hebrew
IDB: *Interpreter's Dictionary of the Bible*
ISBE: *International Standard Bible Encyclopedia*
IVPBBC: *IVP Bible Background Commentary (Old & New Testament)*
Jastrow: *Dictionary of the Targumim, Talmud Bavli, Talmud Yerushalmi, and Midrashic Literature* (Marcus Jastrow)
KJV: King James Version
LITV: *Literal Translation of the Holy Bible* by Jay P. Green (1986)
LS: *A Greek-English Lexicon* (Lidell & Scott)
LXE: Brenton's English translation of the Septuagint
LXX: Septuagint
m. Mishnah
MT: Masoretic Text
NASB: New American Standard Bible (1977)
NASU: New American Standard Update (1995)
NEB: New English Bible (1970)
Nelson: *Nelson's Expository Dictionary of Old Testament Words*
NIDB: *New International Dictionary of the Bible*
NIV: New International Version (1984)
NJPS: Tanakh, A New Translation of the Holy Scriptures (1999)
NKJV: New King James Version (1982)
NRSV: New Revised Standard Version (1989)
NLT: New Living Translation (1996)
REB: Revised English Bible (1989)
RSV: Revised Standard Version (1952)
Tanach (Tanakh): the Old Testament
Thayer: *Thayer's Greek-English Lexicon of the New Testament*
TDNT: *Theological Dictionary of the New Testament*
TWOT: *Theological Wordbook of the Old Testament*
UBSHNT: United Bible Societies' 1991 Hebrew New Testament revised edition
v(s). verse(s)
Vine: *Vine's Complete Expository Dictionary of Old and New Testament Words*
Vul: Latin Vulgate
WBC: *Word Biblical Commentary*
YLT: Young's Literal Translation (1862/1898)

Introduction

The restoration of all Israel in the Last Days is a promise of the Holy Scriptures. From the original promises given to Abraham about his seed being a blessing to all, to the deliverance and Exodus from Egypt, to the dispersion to Assyria and Babylon, to the arrival of Yeshua the Messiah, and all the way to today with the establishment of the State of Israel—*Israel* has been at the center of God’s Word. All of us should believe that God has been faithful throughout the ages regarding His chosen people. The expectation of God’s Word is that Israel was called by Him to be “a kingdom of priests and a holy nation” (Exodus 19:6), which was to serve the world as a community that would make a difference and declare His goodness. As King Solomon so aptly put it,

“[C]oncerning the foreigner who is not from Your people Israel, when he comes from a far country for Your great name's sake and Your mighty hand and Your outstretched arm, when they come and pray toward this house, then hear from heaven, from Your dwelling place, and do according to all for which the foreigner calls to You, in order that all the peoples of the earth may know Your name, and fear You as *do* Your people Israel, and that they may know that this house which I have built is called by Your name” (2 Chronicles 6:32-33).

Today, unlike any other generation before, we are witnessing two great phenomena. More Jewish people have come to saving faith in Yeshua the Messiah (Jesus Christ) than they have since the First Century. Likewise, many non-Jewish Believers in Yeshua have begun in earnest to search out the Hebraic Roots of our faith and have desired to live a Torah obedient walk like their Lord and Savior. Are these two occurrences, working together, simply the urgent cries of people wanting spiritual fulfillment? They surely *are*. Yet as one contemplates the fact that the Lord will have a single, restored people before He returns—are there *more things* that need to be considered?

Since the mid-to-late 1990s, the Messianic community has swelled greatly because of a large number of non-Jewish Believers entering in. It is understandable that as this has taken place, a number of questions have been asked: Am I really Jewish? Why am I being led to do this? Is there a greater purpose for me being “Messianic”? How am I a part of “Israel”?

The answers to these questions significantly vary across the Messianic spectrum. The most provocative questions asked obviously concern non-Jewish Believers and how they are related to “Israel.” Many people, finding themselves in a Messianic Jewish movement that is not totally welcoming of them, have been led to reconsider what it means to be part of God’s chosen people. Are such individuals just seeking greater enrichment for their faith? Or is there more that has been overlooked?

The emerging Messianic movement has a distinctive sub-movement that has grown during the past ten years known as the Two-House movement. It rightly advocates a greater awareness of the promises and prophecies of Israel’s end-time restoration. Far be it from Israel’s restoration only involving today’s Jewish people, it also involves the scattered members of the Northern Kingdom of

The Two Houses of Israel

Israel/Ephraim, and all those of the nations who would join in. Israel's restoration is not a localized occurrence—but is something that will be worldwide. It will involve all human beings, men and women, who call on the God of Israel for salvation and deliverance.

Bringing an awareness to passages such as Isaiah 11:12-16; Jeremiah 10:6-10; Ezekiel 37:15-28; and Zechariah 10:6-10 has not been without its controversy. Today's Messianic Judaism has summarily dismissed much of the Two-House teaching as racist, supercessionalist, and based on very bad interpretations of Scripture. Too much of the Two-House movement itself has reinforced much of the Messianic Jewish hostility to it, by promoting some cardinal teachings alongside of the Two-House teaching relating to the Divine Name of God, forms of Torah *halachah* that are strongly opposed to mainline Jewish tradition, and views regarding the Divinity of Yeshua or composition of Scripture that have no basis in theological orthodoxy. Surely, if God does promise to restore His people, then the enemy has found his way into the Messianic community and has done a very good job at deterring that restoration!

For quite some time, people have asked me as editor of TNN Online (www.tnnonline.net) if I were ever going to write my own "Two-House book."ⁱ I have admittedly been hesitant to do this, as I have wanted to wait and monitor developments in both Messianic Judaism and the Two-House movement. With the 2010s just waiting on our doorstep, I think a somewhat reoriented approach to the Two-House teaching is necessary. We need to be able to trace the Two-House teaching from the promises given to Abraham, Isaac, and Jacob, to the division of Israel, to the time of the Apostles, all the way until today. We need an objective view that is firmly rooted in both Jewish tradition and evangelical orthodoxy. We need a fresh look at the Two-House teaching that can consider both the prophecies of Israel's restoration and what it means to be a part of Israel living in the world.

This new workbook, entitled *The Two Houses of Israel: The Coming Restoration of the Kingdom of God*, has compiled a variety of articles that I have written over the past eight years (albeit edited and updated), demonstrating a kind of "evolution" of thought regarding the Two-House movement. It considers many and varied aspects of the Two-House teaching, and developments we have seen in the Messianic community over the past ten years. There is a great deal of repetition and overlap between each chapter, hopefully demonstrating that the Two-House teaching—as *Biblically defined*—is something to be considered. I proclaim the promises of Israel's restoration—not that every single one of us is a member of either Judah or scattered Ephraim exclusively—but that all of us, *whomever we are*, are loved by God and are to be a part of the restoration process. Most importantly, we get to consider what it means for Israel to be a missional community, serving the Lord in the Earth today and declaring His salvation!

I pray that *The Two Houses of Israel* brings the answers and clarity that we all need regarding this message.

J.K. McKee
Editor, TNN Online

ⁱ I would direct the reader to my previous volume *When Will the Messiah Return?* (2002, 2007) which specifically addresses many of the prophecies regarding the Two Houses of Israel, and how they relate to views of God's elect in regard to pre-millennial eschatology.

The Four Gateways of Messianic, Two House Theology 2003

The Messianic community is at a crossroads and people are looking for answers. In our day, many Christians are being led out of their traditional churches because they know that there is more “out there.” The Holy Spirit is moving on these people to seek greater Biblical truth, maturity, and to cede more control of their lives over to God. As a result, many of these Christians enter into the Messianic movement because they desire to live a life more consistent with that of our Lord Yeshua the Messiah.

The things that are happening in our faith today are wonderful and indeed a sign that the return of the Messiah is somehow approaching. But even though many are turning to the Messianic movement, it would be an understatement to say that we are controversial. What we stand for goes against some of the things that many have been taught in Church settings for generations. How we live our day-to-day lives in compliance with the Bible is different than how many modern Christians go about doing so.

There are many issues that face us today as the Messianic community. There are many questions that are being posed that we cannot let go unanswered. There are challenges that we must face if we truly endeavor to be in the will of God and not be following our own humanistic, fleshly desires.

Are we truly Israel?

In Ephesians 2:11-13, the Apostle Paul writes the following to non-Jewish Believers:

“Therefore remember that formerly you, the Gentiles in the flesh, who are called ‘Uncircumcision’ by the so-called ‘Circumcision,’ *which is performed in the flesh by human hands—remember that you were at that time separate from Messiah, excluded from **the commonwealth of Israel**, and strangers to the covenants of promise, having no hope and without God in the world. But now in Messiah Yeshua you who formerly were far off have been brought near by the blood of Messiah.*”

Paul tells these Believers that they are now part of, what the Greek calls *tēs politeias tou Israēl* (τῆς πολιτείας τοῦ Ἰσραήλ). Literally, this means the polity of Israel, or the community, commonwealth people of Israel. Nowhere does he tell these people that they are part of a separate entity known as “the Church.” Rather, they are part of the assembly or congregation of Israel.

In our day, at the very least, many Christians are awakening to the reality that they are inextricably connected to “Israel,” whatever that is. While definitions of “Israel” vary, ranging from

The Two Houses of Israel

the historical Jewish people to the Land of Israel to the assembly of all Believers, interest in “Israel” is at an all-time high, and is only increasing with each passing day.

Messianics such as myself advocate that all Believers who have faith in the Messiah of Israel, Yeshua, are indeed a part of Israel. They are not part of a separate Church, and whether they be physical Israel or not, they are indeed called to be Israel as defined by the Scriptures. In this article, we examine some of the theological challenges that exist in the Messianic community that we all must face.

The Call of Israel: Never to Give Up

If all Believers are indeed a part of Israel, and are called to live as Israel, it is imperative that we know what the rallying cry of the people of Israel is. The name “Israel” first appears in the Bible in Genesis 32:28-29, and lays the important groundwork for what the call of Israel actually is:

“He said, ‘Your name shall no longer be Jacob, but Israel; **for you have striven with God and with men and have prevailed.**’ Then Jacob asked him and said, ‘Please tell me your name.’ But he said, ‘Why is it that you ask my name?’ And he blessed him there.”

The Hebrew verb *sarah* (סָרַח), translated as “striven” here, appears in the Qal stem (simple action, active voice) and specifically means “persist, exert oneself, persevere” (BDB).¹

We should all know the story quite well of how the Patriarch Jacob endured through the night wrestling with the angel, whom some commentators believe was a Christophany of Messiah Yeshua. We are told, “When he saw that he had not prevailed against him, he touched the socket of his thigh; so the socket of Jacob's thigh was dislocated while he wrestled with him. Then he said, ‘Let me go, for the dawn is breaking.’ But he said, ‘I will not let you go unless you bless me.’ So he said to him, ‘What is your name?’ And he said, ‘Jacob’” (Genesis 32:25-27).

By enduring or struggling through the night until daybreak, Jacob demonstrated an internal urge and desire to be blessed by God. He never gave up, even when the supernatural being seemingly grew weary and tiresome of their continual combat, which for Jacob as a mortal would have been futile. But even so he continued, and it is for this reason why he was renamed *Yisrael* (יִשְׂרָאֵל) or Israel. J.H. Hertz gives us a very important definition of Israel in his commentary *Pentateuch & Haftorahs*:

“The name is clearly a title of victory; probably ‘a champion of God’. The children of the Patriarch are *Israelites*, Champions of God, Contenders for the Divine, conquering by strength from Above.”²

This is extremely interesting and something that every Believer in Yeshua should take note of. If we are indeed a part of Israel, via our faith in Him, then we are called to be champions of God and contenders for the Divine. We are to represent the Lord here on Planet Earth and strive for the Forces of Light. We wage battle against Satan and his forces by the power of God inside us.

Paul writes in Philippians 3:14, “I press on toward the goal for the prize of the upward call of God in Messiah Yeshua.” The Greek verb rendered as “press on” is *diōkō* (διώκω), “to run swiftly in

¹ Francis Brown, S.R. Driver, and Charles A. Briggs, *Hebrew and English Lexicon of the Old Testament* (Oxford: Clarendon Press, 1979), 975.

² J.H. Hertz, ed., *Pentateuch & Haftorahs* (London: Soncino Press, 1960), 124.

The Four Gateways of Messianic, Two-House Theology

order to catch some person or thing, to run after.” It also means “to make to run or flee, put to flight, drive away” (Thayer).³

As Believers in Yeshua, and as a part of Israel, we are all called to endure. We are called to run toward the things of faith that God has set before us, and seek the rewards and prizes that await the completion of our marathon race. Most importantly, we are called to never give up, no matter the cost. This cost may be our friends, our family, our reputation, or perhaps even our lives. But even so, if we are committed to the Lord, we know that He runs our lives and that He is sovereign. If we are in the Messiah, regardless of what happens, we are in His care. We must function as those who contend for the faith and who will strive and fight *with* the Divine fulfilling His mission, rather than strive and fight *against* the Divine.

A Blessing to All Nations

Sadly, the history of Ancient Israel does not always reveal that God’s people have been prevailing and contending for Him. Israel’s history is anything but “hunky dorey.” As with all people groups, the temptations of sin have crept in and the enemy has been allowed access. There has been division and internal fighting which has led to the Torah-required judgment of God on His people and a series of dispersions into the nations.

But many times when Satan intends something for evil, God will turn it around for good. Consider the example of Joseph and how his brothers sold him into slavery. Joseph went down into Egypt and through a series of trials became second only to Pharaoh. Even though there have been divisions and dispersions for the people of Israel, what the enemy intends to use for evil, God will use for good.

The Lord promised the Patriarch Abraham, “indeed I will greatly bless you, and I will greatly multiply your seed as the stars of the heavens and as the sand which is on the seashore; and your seed shall possess the gate of their enemies. **In your seed all the nations of the earth shall be blessed, because you have obeyed My voice**” (Genesis 22:17-18).

The promise that God made to Abraham was that from his loins he would have great multitudes of physical descendants. This is quite clear from the Hebrew *zera* (זֶרַע), which means “sowing, seed, offspring” and “descendants, posterity; seed of the woman” (BDB).⁴ The same promise of physical multiplicity was given to Jacob in Genesis 35:11:

“God also said to him, ‘I am God Almighty; be fruitful and multiply; a nation and a company of nations shall come from you, and kings shall come forth from you.’”

We have evidence in the Tanach (Old Testament) that these promises were already being fulfilled after the time of the Exodus. Moses attested in Deuteronomy 1:10, “The LORD your God has multiplied you, and behold, you are this day like the stars of heaven in number.” Conservative Biblical scholars estimate that at the time of the Exodus the Ancient Israelites certainly numbered in the hundreds of thousands, shortly before Moses made this declaration. Moses’ next words are extremely perplexing:

³ Joseph H. Thayer, *Thayer’s Greek-English Lexicon of the New Testament* (Peabody, MA: Hendrickson, 2003), 153.

⁴ BDB, 282.

The Two Houses of Israel

“May the LORD, the God of your fathers, increase you a thousand-fold more than you are and bless you, just as He has promised you!” (Deuteronomy 1:11).

If we take Moses’ words at face value, then how many descendants of Israel are there on Planet Earth today? Is it fair to suggest that the number exceeds today’s Jewish population of 14-15 million?

Obviously, the primary part of the promise that the Lord made to Abraham about his seed blessing the world **is a reference to the Seed, who is the Messiah Yeshua**. *Everything must be focused around Messiah Yeshua*, who says “I am the root and the descendant [seed] of David, the bright morning star” (Revelation 22:16). But even so, Abraham’s offspring or seed, *plural*, would bless all nations—and those “descendants” would bless all nations by bringing forth the truths of the God of Israel from His Word and the message of the Messiah (cf. Galatians 3:8).

Paul writes in Galatians 3:28-29, “There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Messiah Yeshua. And if you belong to Messiah, then you are Abraham’s descendants, heirs according to promise.”

Many theologians throughout the centuries have interpreted this as meaning that those of faith in Yeshua are of the spiritual seed of Abraham, because Believers in Yeshua hopefully have his kind of faith. Having the faith of Abraham is obviously important, but “spiritual seed” is not exclusively what is meant by the text. There is more for the understanding of “descendants” than some are willing to give credence to. We are descendants of Abraham through our union with the Messiah; we are descendants of Abraham if we live like Abraham; we are descendants of Abraham if we partake of Abraham’s covenant promises. Likewise, many who know the Messiah are descendants of Abraham, and are recipients of the promises made to him because of progeny.⁵ Considering the fact that both Abraham, and later Jacob/Israel were to have multitudes of physical descendants, what is being implied here?

If there are some implications regarding physical seed, **they are not speaking of one having to be of Abraham’s physical loins to “be saved.”** On the contrary, they speak of how one lives his life and views the Bible—in order to be a blessing to all nations! One can be of the “seed” of Abraham via any number of ways. Ultimately, it concerns the mission that God has for Israel, and how all born again Believers today should get to fulfill that mission as a part of His chosen people.

The Two Houses of Israel

Many of you are quite familiar with the history of Ancient Israel. Israel was a united kingdom under the reigns of Kings Saul, David, and Solomon. But even though the kingdom was united, there were divisions, aside from the obvious tribal distinctions. For example, 1 Samuel 18:16 tells us “all Israel and Judah loved David, and he went out and came in before them.” A division between Israel and Judah existed before David ascended to the throne. It manifested itself much more clearly after Solomon died and Rehoboam came to power. Because of Solomon’s worship of gods other than the God of Israel, the kingdom was to be divided between Rehoboam and Jeroboam.

⁵ Cf. David H. Stern, *New Testament Commentary* (Clarksville, MD: Jewish New Testament Publications, 1995), 549.

The Four Gateways of Messianic, Two-House Theology

1 Kings 11:30-33 speaks of the Lord offering Jeroboam, a servant of King Solomon, ten of the twelve tribes of Israel:

“Then Ahijah took hold of the new cloak which was on him and tore it into twelve pieces. He said to Jeroboam, ‘Take for yourself ten pieces; for thus says the LORD, the God of Israel, ‘Behold, I will tear the kingdom out of the hand of Solomon and give you ten tribes (but he will have one tribe, for the sake of My servant David and for the sake of Jerusalem, the city which I have chosen from all the tribes of Israel), because they have forsaken Me, and have worshiped Ashtoreth the goddess of the Sidonians, Chemosh the god of Moab, and Milcom the god of the sons of Ammon; and they have not walked in My ways, doing what is right in My sight and *observing* My statutes and My ordinances, as his father David *did*.’”

Biblical history tells us the rest of the story. Because of this idolatry, the Kingdom of Israel split into the Northern Kingdom of Israel/Ephraim and the Southern Kingdom of Judah. While there was some intermittent intermingling and relations between the two groups, the division remained permanent. In fact, when the kingdoms were first split, the Lord had to tell the Southern Kingdom not to amass its forces so that it could re-conquer the Northern Kingdom, because the division was from Him:

“Speak to Rehoboam the son of Solomon, king of Judah, and to all Israel in Judah and Benjamin, saying, ‘Thus says the LORD, ‘You shall not go up or fight against your relatives; return every man to his house, for this thing is from Me.’” So they listened to the words of the LORD and returned from going against Jeroboam” (2 Chronicles 11:3-4).

We know what happened later. As the Northern Kingdom continued to disobey the Lord and it devolved further and further into idolatry, it was conquered by Assyria and assimilated into the nations. Aside from a few individuals, the Northern Kingdom of Israel/Ephraim was never *corporately* heard from again. I believe that as prophesied, scattered Ephraim became the “multitude,” the “fullness of nations” (Genesis 48:19) or *melo ha’goyim* (מְלֵא הַגּוֹיִם), referenced by Paul in Romans 11:25:

“For I do not want you, brethren, to be uninformed of this mystery—so that you will not be wise in your own estimation—that a partial hardening has happened to Israel until **the fullness of the Gentiles**⁶ has come in.”

The Southern Kingdom of Judah experienced its own dispersion as it also practiced idolatry against God. Judah was taken captive by the Babylonians, but was able to return to the Land of Israel. The Jewish people experienced another exile at the hands of the Romans in 70 C.E., but then began returning to the Promised Land through the advent of Zionism in the late 1800s and helped establish the State of Israel in 1948. For approximately 2,500 years, the Jewish people have been—*without any dispute*—identifiable as “Israel.”

⁶ Grk. *to plērōma tōn ethnōn* (τὸ πλήρωμα τῶν ἐθνῶν).

The Two Houses of Israel

Has all Israel been reunited?

However, even though Judah is Israel, without any dispute, there are many more descendants of Israel out there. A division between the Two Houses of Israel—the descendants of the Northern Kingdom and the Southern Kingdom—*still exists*.

There are many in Christianity, Judaism, and for that same matter Messianic Judaism, who believe that the Two Houses of Israel have been reunited. (Although there are many in Orthodox Judaism who believe that all Israel has yet to be reunited.) But I do not believe that they can make a solid Scriptural basis for this claim. Why? Consider the following prophecy concerning Judah and scattered Israel/Ephraim from Ezekiel 37:25-28:

“They will live on the land that I gave to Jacob My servant, in which your fathers lived; and they will live on it, they, and their sons and their sons' sons, forever; and David My servant will be their prince forever. I will make a covenant of peace with them; it will be an everlasting covenant with them. And I will place them and multiply them, and will set My sanctuary in their midst forever. My dwelling place also will be with them; and I will be their God, and they will be My people. And the nations will know that I am the LORD who sanctifies Israel, when My sanctuary is in their midst forever.”

Has this prophecy been fulfilled? Is God’s Sanctuary established in the Land of Israel for all the nations of the world to see? Also consider the fact that Ezekiel 37:24 directly states, “My servant David will be king over them, and they will all have one shepherd; and they will walk in My ordinances and keep My statutes and observe them.” **David is representative of the Messiah.** If indeed the Two Houses of Israel were fully reunited in the past, then Messiah Yeshua would be present in Jerusalem right now ruling and reigning over the world. But He has not yet returned, thus we are still waiting for the reunion of *all* Israel.⁷

But do not just take our word for it. Popular author Tim LaHaye tells us, in regard to Bible prophecy, “The Kingdom of David and Solomon split in 931 B.C., becoming Israel and Judah, all tribes are represented and the nation will be united.”⁸

Many of us believe that in our day the Two Houses of Israel are in the process of being reunited. They are being reunited as many Jewish people turn to faith in Messiah Yeshua, and many non-Jewish Believers, possibly of that scattered House of Israel/Ephraim, turn toward their Hebraic Roots and embrace a lifestyle of Torah obedience. This will one day result in the return of Yeshua the Messiah and the establishment of His Kingdom on Earth.

The Movement Today

As can and should be expected, the understanding we have just discussed is new and also presents some controversies. Known by a variety of names from Messianic Israel, Judah and

⁷ Take important note that the Two-House reunification involves the “companions” of Judah and Ephraim. This means that more people than *solely* physical Israelites are involved—those who have joined themselves to the God of Israel are involved and considered as though they are native Israelites. Far from being *exclusive*, the prophecies of Israel’s restoration are quite *inclusive*.

⁸ Tim LaHaye, ed., *Tim LaHaye Prophecy Study Bible* (Chattanooga: AMG Publishers, 2000), 873.