

MIQDASH BETHEL COVENANT INSTITUTION

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A Study for Judaism • Christianity • Islam*

DOCUMENT 207

THE MESSIANIC RESTORATION

A Covenant Deep Dive into Yahweh's Promise to Restore All Things

What Has Yahweh Promised to Restore, Through Whom, and How Is Any Claim of Restoration to Be Tested? — Ge'ulah (Judaism) • Apokatastasis (Christianity) • The Mahdi and the Return of 'Isa (Islam) — A Three-Religion Covenant Response

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The Message is Sent to the World

REACHING JUDAISM, CHRISTIANITY, AND ISLAM

✡ JUDAISM	✝ CHRISTIANITY	☪ ISLAM
<i>Ge'ulah (redemption), גאולה, is the covenant word. Yahweh promises to regather the exiles, restore the throne of David, and renew the covenant through Mashiach ben David (the anointed son of David).</i>	Christianity names the hope <i>apokatastasis (restoration)</i> — the "restoration of all things" (Acts 3:21) — expected at the return of the Messiah. Its roots are in the Tanakh's promises of return, a new heart, and David's house rebuilt.	Islam awaits the <i>Mahdi (the rightly guided one)</i> and the return of 'Isa (Jesus), who together are expected to "fill the earth with justice as it was filled with tyranny." Both hopes come from the hadith, not the Qur'an's text.

DOCTRINAL AUTHORITY — STANDING RULE OF MIQDASH BETHEL COVENANT INSTITUTION

The sole binding authority of Miqdash Bethel Covenant Institution is the *Tanakh* — the written covenant of **Yahweh**. No Talmudic tractate, Church council decree, papal encyclical, hadith collection, or extra-biblical tradition carries doctrinal weight equal to or greater than the written Torah. Where any tradition conflicts with the written covenant, the written covenant governs without exception. The Talmud, New Testament, and Qur'an are cited as historical reference and comparative witness — never as superseding authority. Miqdash Bethel uses the Written Tanakh as its sole source for four reasons: it is the only text Judaism, Christianity, and Islam all recognize as originally given by **Yahweh**; it predates

and underlies the Talmud, New Testament, and Qur'an, so testing those traditions against it follows the evidentiary direction of **Deuteronomy 19:15** — the earlier witness governs the later commentary; every later tradition that departs from the Tanakh does so by addition or reinterpretation, never by overturning the text itself, so the text remains the fixed standard; and **Yahweh**'s own words declare the covenant unchanging (Malachi 3:6; Psalms 119:89), making the written covenant — not evolving institutional interpretation — the only stable ground for doctrine. All three great covenant traditions — Judaism, Christianity, and Islam — are addressed simultaneously and equally in every Miqdash Bethel document, because **Yahweh**'s covenant belongs to every nation that will receive it. The **Deuteronomy 19:15** two-or-three-witness evidentiary standard governs all textual claims in this document.

HOW TO READ THIS DOCUMENT

This document applies the sole authority of the written Tanakh to the covenant hope of restoration — the promise that **Yahweh** will regather the exiled, revive the fallen house of David, renew the human heart, and repair the created order — and asks how any claim of restoration is to be tested. **Yahweh** (יהוה) and **Elohim** (אלהים) appear in bold throughout. Tanakh books and Hebrew personal names are given in English. Hebrew transliterations appear in *bold italic* with English meaning in parentheses. Scripture references are bold. Verse numbers follow the English version; where the Hebrew numbering differs, it is given in brackets on first citation. Scripture is rendered in a literal working translation from the Hebrew. Each finding is graded under the two-or-three-witness standard as **Corroborated** (two or more independent Tanakh witnesses), **Single witness**, or **Not in the text**. Three audiences are addressed simultaneously: Judaism, Christianity, and Islam. Rabbinic commentary, the New Testament, and the Qur'an and hadith are cited as historical and comparative reference — not as binding authority. The Written Tanakh governs all conclusions.

TANAKH BOOKS CITED IN THIS DOCUMENT

DIVISION	BOOKS CITED	PURPOSE IN THIS STUDY
Torah	Leviticus, Deuteronomy	The kinsman-redeemer law; the return-and-restore clause; the circumcised heart; the tests of a prophet
Nevi'im (Prophets)	1 Samuel, Isaiah, Jeremiah, Ezekiel, Hosea, Amos, Zechariah, Malachi	The six prophetic witnesses; the anointed; Cyrus named; the forerunner
Ketuvim (Writings)	Ruth, Ezra, 2 Chronicles	The kinsman-redeemer in action; the Cyrus decree and the return from Babylon

COMPARATIVE TEXTS CITED — HISTORICAL AND COMPARATIVE REFERENCE ONLY

CATEGORY	TEXTS CITED	PURPOSE IN THIS STUDY
Rabbinic literature	Maimonides, Mishneh Torah, Laws of Kings 11–12; Jerusalem Talmud Ta'anit 4:5 (Akiva and Bar Kokhba)	The Jewish criteria for the Messiah; the acclamation of Bar Kokhba
New Testament	Matthew 17:11; 24:23–24; Acts 3:19–21; 15:16–17; Revelation 20	The Christian vocabulary of restoration; the warning against false messiahs; Amos 9 at the Jerusalem council
Septuagint	Malachi 3:23 [LXX], the verb <i>apokatastēsei</i> (<i>he will restore</i>)	The Greek root of <i>apokatastasis</i>
Qur'an and hadith	Q. 43:61 (read by many as 'Isa's return); Sunan Abi Dawud, Book of the Mahdi (4282–4290)	The Mahdi and the return of 'Isa in the Islamic witness
Historical sources	Cyrus Cylinder (British Museum); Roman and Jewish accounts of the Bar Kokhba revolt (132–135 CE); records of the Shabbatai Tzvi movement (1665–1666)	A fulfilled restoration and two failed messianic claims

I. FRAMING THE HOPE — ONE PROMISE, FOUR THREADS

I-A. The Questions as They Are Usually Asked

First: what exactly has **Yahweh** promised to restore?

Second: through whom will the restoration come, and what does the Tanakh mean by *mashiach* (*anointed one*)?

Third: how can the covenant community tell a true restoration from a false one?

I-B. Four Threads of a Single Hope

The prophets braid four threads into the restoration promise, threads that the three religions often separate and weigh unevenly:

First, the physical return from exile and the regathering of the scattered.

Second, the renewal of the human heart — an inward circumcision.

Third, the restoration of David’s kingship through an anointed ruler.

Fourth, the repair of the created order itself — the land, the harvest, and the nations’ relationship to **Yahweh**.

This document traces all four through the Torah’s root text, six prophetic witnesses, and the historical record. Every finding is graded (**Deuteronomy 19:15**).

II. THE WORD STUDY — THE COVENANT VOCABULARY OF RESTORATION

HEBREW TERM	STRONG’S	CORE MEANING	KEY TEXT
<i>shuv</i> (to return / restore), שׁוּב	H7725	To turn back; used both of Israel returning to Yahweh and of Yahweh restoring Israel	Deuteronomy 30:1–10
<i>shevut</i> (captivity / fortunes), שְׁבוּת	H7622	The condition that is turned back	Deuteronomy 30:3; Jeremiah 30:3
<i>ga’al</i> (to redeem), גָּאֵל	H1350	To buy back as next of kin; root of <i>go’el</i> (redeemer) and <i>ge’ulah</i> (redemption)	Leviticus 25:25, 47–49; Ruth 4
<i>mashiach</i> (anointed one), מָשִׁיחַ	H4899	One anointed with oil for office — king, priest, even Cyrus	1 Samuel 24:6; Isaiah 45:1
<i>brit chadashah</i> (new covenant), בְּרִית הַדָּשָׁה	H1285 + H2319	A renewed covenant with Israel and Judah, the Torah written on the heart	Jeremiah 31:31–33
<i>sukkah</i> (booth), סֻכָּה	H5521	A humble shelter — the fallen house of David	Amos 9:11
<i>tzemach</i> (branch / shoot), צֶמַח	H6780	The righteous branch raised up for David	Jeremiah 23:5
<i>cherem</i> (utter destruction), חֵרֶם	H2764	What the forerunner’s work averts	Malachi 4:6 [Heb. 3:24]

Two lexical observations govern what follows.

First, the root *shuv* (to return / restore) carries the whole hope, and it runs in both directions. It describes Israel turning back to **Yahweh** in repentance and **Yahweh** turning back to Israel in restoration. Covenant repair moves both ways at once.

Second, restoration in the Tanakh is never abstract. The *go'el* (*kinsman-redeemer*) is the near relative obligated by covenant law to buy back land, redeem a relative from debt-slavery, or avenge blood (**Leviticus 25:25, 47–49**). Ruth shows the pattern in miniature: Boaz, as *go'el*, restores Naomi's lost inheritance and raises up the family line that produces David (**Ruth 4:9–17**). Restoration is legal, familial, and covenantal — a near kinsman acting to reverse loss.

III. TORAH ROOTS — DEUTERONOMY 30:1–10

III-A. The Return-and-Restore Clause

Before a single prophet writes, the Torah itself contains the restoration promise, set as the final clause of the blessings and curses:

“When all these things come upon you, the blessing and the curse ... and you return to Yahweh your Elohim and obey His voice ... then Yahweh your Elohim will restore your fortunes and have compassion on you, and will gather you again from all the peoples where Yahweh your Elohim has scattered you” (Deuteronomy 30:1–3)

וְשָׁב יְהוָה אֱלֹהֶיךָ אֶת שְׁבוּתְךָ

The phrase *v'shav Yahweh Elohecha et-shevutcha* (*Yahweh your Elohim will restore your fortunes*) pairs the verb *shuv* (*to return*) with the noun *shevut* (*fortunes / captivity*) — the same root doing duty as both the turning and the thing turned. Forms of *shuv* occur seven times in **Deuteronomy 30:1–10**, making return-and-restoration the most repeated idea in the chapter.

III-B. The Circumcised Heart

“Yahweh your Elohim will circumcise your heart and the heart of your offspring, to love Yahweh your Elohim with all your heart and with all your soul, that you may live” (Deuteronomy 30:6)

The restoration promised is not only political. This is the Torah's own anticipation of what Jeremiah will call the new covenant — an inward change that comes with, and undergirds, the outward regathering. Restoration begins in the heart before it is visible on the land.

Finding — the Torah root: The Torah itself promises return, regathering, and an inward renewal of the heart after exile (**Deuteronomy 30:1–10**; compare **Leviticus 26:40–45**). **Corroborated.**

IV. SIX PROPHETIC WITNESSES TO THE RESTORATION

Per the **Deuteronomy 19:15** standard, no doctrine may rest on a single text. Six witnesses from the Prophets carry the restoration hope.

Witness One — Jeremiah 30–31: the new covenant and David's return. Jeremiah pairs national restoration with covenant renewal: *"I will restore the fortunes of My people Israel and Judah ... they shall serve Yabweh their Elohim and David their king, whom I will raise up for them"* (Jeremiah 30:3, 9). The climax:

"Behold, the days are coming, declares Yabweh, when I will make a new covenant with the house of Israel and the house of Judah ... I will put My Torah within them, and on their heart I will write it" (Jeremiah 31:31, 33)

The *brit chadashah* (*new covenant*) is not a replacement covenant. It is made with the same two houses, it writes the same Torah on the heart, and it fulfills the circumcised-heart promise of **Deuteronomy 30:6**.

Witness Two — Ezekiel 36–37: new heart, dry bones, one king. *"I will take you from the nations and gather you from all the countries and bring you into your own land ... I will give you a new heart and put a new spirit within you"* (Ezekiel 36:24, 26). The valley of *atzamot yeveshot* (*dry bones*) shows national restoration as resurrection: *"I will open your graves and raise you from your graves, O My people, and bring you into the land of Israel"* (Ezekiel 37:12). The chapter ends with the two kingdoms reunited under one shepherd-king: *"My servant David shall be king over them, and they shall all have one shepherd ... they shall dwell in the land forever"* (Ezekiel 37:22, 24–25).

Witness Three — Amos 9:11–15: the fallen booth of David.

"In that day I will raise up the fallen booth of David, and repair its breaches, and raise up its ruins, and rebuild it as in the days of old" (Amos 9:11)

The word *sukkah* (*booth*) — a humble shelter rather than a palace — shows how far David's house had fallen by Amos's day (about 760 BCE). Verses 13–15 extend the promise to abundant harvest and permanent resettlement of the land. James cites this passage at the Jerusalem council as grounds for including the nations (Acts 15:16–17, cited as comparative New Testament reference); the reading is contested, and it carries no doctrinal weight here beyond the Tanakh's own words.

Witness Four — Hosea 3:4–5: Israel returns, and David their king. *"The children of Israel shall dwell many days without king or prince ... Afterward the children of Israel shall*

return and seek Yahweh their Elohim and David their king, and they shall come in fear to Yahweh and to His goodness in the latter days" (Hosea 3:4–5). Spoken against the collapse of the northern kingdom in the eighth century BCE, the oracle ties the return of covenant faithfulness to the return of David's kingship. In the prophetic vocabulary the two cannot be separated.

Witness Five — Zechariah 8 and 14: Jerusalem restored, the nations go up. *"Old men and old women shall again sit in the streets of Jerusalem ... and the streets of the city shall be full of boys and girls playing"* (Zechariah 8:4–5). The restoration reaches outward: *"Ten men from the nations of every tongue shall take hold of the robe of a Jew, saying, Let us go with you, for we have heard that Elohim is with you"* (Zechariah 8:23). It culminates: *"Yahweh shall be king over all the earth"*, and the survivors of the nations *"shall go up year after year to worship the King, Yahweh of hosts, and to keep the Feast of Booths"* (Zechariah 14:9, 16).

Witness Six — Malachi 4:5–6: the forerunner.

"Behold, I will send you Elijah the prophet before the coming of the great and awesome day of Yahweh. And he will turn the hearts of fathers to their children and the hearts of children to their fathers, lest I come and strike the land with utter destruction" (Malachi 4:5–6 [Heb. 3:23–24])

These are the last verses of the Prophets in the Hebrew order. The restoration hope is the final word of Israel's prophetic canon, and the verb *"turn"* is again *shuv*.

Finding — the four threads: Return from exile (**Deuteronomy 30:3; Ezekiel 36:24**), a renewed heart (**Deuteronomy 30:6; Jeremiah 31:33; Ezekiel 36:26**), David's house restored (**Jeremiah 30:9; Ezekiel 37:24; Hosea 3:5; Amos 9:11**), and a repaired creation reaching the nations (**Amos 9:13–15; Zechariah 8:23; 14:9, 16**) each stand on more than one witness. **Corroborated.**

Finding — a forerunner before the day of Yahweh: Named only in **Malachi 4:5–6** (compare the messenger of **Malachi 3:1**, within the same book). **Single witness.**

V. THE ANOINTED AGENT — MASHIACH

The Hebrew *mashiach* (*anointed one*), מָשִׁיחַ, from *mashach* (*to anoint*), simply means one anointed for an office. The Tanakh applies it to kings (**1 Samuel 24:6** [Heb. 24:7]), to priests (**Leviticus 4:3**), and even to the Persian king Cyrus (**Isaiah 45:1**; see Section VI-A). The hope of a future anointed son of David who restores the kingdom is drawn from texts such as these:

"A shoot shall come out from the stump of Jesse ... and the Spirit of Yahweh shall rest upon him ... The wolf shall dwell with the lamb" (Isaiah 11:1–2, 6)

“I will raise up for David a righteous branch ... and this is the name by which he will be called: Yahweh is our righteousness” (Jeremiah 23:5–6)

The last phrase, *Yahweh Tzidkeinu* (*Yahweh is our righteousness*), יהוה צדקנו, is a name the branch bears, in the same way many Israelite names carry the Name within them. The identity, timing, and nature of this anointed restorer is exactly where the three traditions divide most sharply (Section VIII).

Finding — a future anointed son of David: Carried by Isaiah 11:1–10, Jeremiah 23:5–6; 30:9, Ezekiel 37:24–25, and Hosea 3:5. Corroborated.

VI. HISTORICAL WITNESSES — A FULFILLED RESTORATION AND ITS COUNTERFEITS

VI-A. The Cyrus Decree (538 BCE) — A Restoration Already Fulfilled

The Tanakh records one restoration that history has already confirmed. **2 Chronicles 36:22–23** and **Ezra 1:1–4** record that Cyrus, king of Persia, having taken Babylon in 539 BCE, issued a decree allowing the exiled Judeans to return and rebuild the house of **Yahweh** in Jerusalem — fulfilling the seventy years of **Jeremiah 29:10**. Isaiah names him in advance:

“Thus says Yahweh to His anointed, to Cyrus, whose right hand I have grasped ... I call you by your name” (Isaiah 45:1, 3)

The Cyrus Cylinder, a Babylonian clay cylinder now in the British Museum, records Cyrus’s general policy of returning displaced peoples and restoring their sanctuaries. It does not name Judah, but it corroborates the policy the Tanakh describes. The Cyrus restoration is the proof of concept for every later promise in this document: Yahweh’s restoration language has already come true once in verifiable history.

VI-B. Bar Kokhba (132–135 CE) — The Danger of Premature Acclamation

Simon bar Kosiba, called Bar Kokhba (son of the star), led a Judean revolt against Rome and was acclaimed *mashiach* by Rabbi Akiva, among the most revered sages of the age (Jerusalem Talmud Ta’anit 4:5, cited as historical reference). The revolt ended in catastrophe: great loss of life, Judean settlements razed, and Jerusalem refounded as Aelia Capitolina. Later rabbinic memory preserves him both as a hero and as a false messiah. The lesson is sober: acclaiming a restorer on the strength of military charisma, rather than the fulfilled word, brought ruin instead of restoration.

VI-C. Shabbatai Tzvi (1626–1676) — The Pattern Repeats

Shabbatai Tzvi, a Kabbalist from Smyrna, was proclaimed *mashiach* in 1665 by his prophet, Nathan of Gaza. The movement swept the Jewish world in the aftermath of the Khmelnytsky massacres (1648–1649), and whole communities prepared to follow him to a restored kingdom. In 1666 — the year his followers expected the restoration — the Ottoman authorities arrested him, and under threat of death he converted to Islam. Jewish historical scholarship counts it the most consequential false-messianic movement since Bar Kokhba: genuine longing for restoration, untested against the written standard, turned to disillusionment.

VI-D. 1948 and the Modern Return — Noted Without Verdict

The founding of the State of Israel in 1948 is read by different voices within all three traditions as a partial fulfillment, as a political event with no covenant weight, or as illegitimate. The Tanakh's own pattern joins the threads together: the return in **Deuteronomy 30** follows a return of the heart to **Yahweh (Deuteronomy 30:2)**, and Ezekiel's restoration brings land, heart, and David's king together (**Ezekiel 36:24–28; 37:24–25**). Miqdash Bethel therefore records the historical fact of 1948 without rendering a doctrinal verdict on its restoration status, leaving that judgment to the fulfilled word rather than to political events.

Finding — the Cyrus return as a fulfilled restoration: Carried by **2 Chronicles 36:22–23, Ezra 1:1–4, Isaiah 45:1**, and **Jeremiah 29:10**, with the Cyrus Cylinder as external corroboration of the policy. **Corroborated.**

VII. TESTING THE CLAIM — THE TANAKH'S OWN STANDARD

The Tanakh does not leave the covenant community defenseless against false claims of restoration. Two tests stand in the Torah:

“If a prophet ... gives you a sign or a wonder, and the sign or wonder comes to pass, and he says, Let us go after other elohim ... you shall not listen to the words of that prophet” (Deuteronomy 13:1–3)

“When a prophet speaks in the name of Yahweh, and the word does not happen or come to pass, that is a word Yahweh has not spoken” (Deuteronomy 18:22)

Measured by the fulfilled-word test, the claims made for Bar Kokhba and Shabbatai Tzvi both failed: the promised restoration did not come. The New Testament preserves the same caution (Matthew 24:23–24, cited as comparative reference): false messiahs will show great signs, and they are not to be

believed. Across the record the covenant standard is the same: verify by the fulfilled word, not by charisma, urgency, or crisis.

Finding — the test of any restorer: Carried by **Deuteronomy 13:1–5** and **18:20–22**, and illustrated by **Jeremiah 28:9**, where Jeremiah tells Hananiah that a prophet of peace is known when his word comes to pass. **Corroborated.**

VIII. THREE-RELIGION AUDIT — HOW EACH TRADITION NAMES THE HOPE

The table sets the three traditions against the Tanakh's own findings. Comparative texts are cited as historical reference only, in keeping with the standing rule of this document.

ELEMENT	✧ JUDAISM	† CHRISTIANITY	☪ ISLAM
Governing term	<i>Ge'ulah (redemption); Mashiach ben David (the anointed son of David)</i>	<i>Apokatastasis (restoration) — the "restoration of all things" (Acts 3:21)</i>	<i>al-Mahdi (the rightly guided one)</i> and the return of 'Isa
Textual basis	The prophetic corpus (Section IV); Maimonides, Laws of Kings 11–12	Acts 3:19–21; the word echoes the Greek of Malachi 3:23 [LXX] and Matthew 17:11	Not in the Qur'an's text; drawn from hadith (Sunan Abi Dawud); central to Twelver Shi'ism, debated among Sunni scholars
How it is verified	Maimonides: a king of David's line who restores Torah observance, fights Yahweh's wars, rebuilds the Temple, and gathers the exiles	The bodily return of the Messiah; often paired with a thousand-year reign (Revelation 20)	The Mahdi fills the earth with justice; 'Isa returns and defeats <i>al-Dajjal (the deceiver)</i>
Covenant convergence	All three place the hope in the same Tanakh soil: a returning exile, a righteous king, a repaired world. Judaism and Christianity also share Elijah as forerunner (Malachi 4:5).	The Christian hope of a returning Davidic king rests on Isaiah 11 , Jeremiah 23 , and Ezekiel 37 .	The expectation of a coming just order echoes Isaiah 11:4 and Zechariah 14:9 .

ELEMENT	✧ JUDAISM	† CHRISTIANITY	✧ ISLAM
Covenant departure	Elevating Maimonides' criteria to binding status adds a codified checklist to the prophets' words; the acclamation of Bar Kokhba shows the risk of a sage's verdict replacing the fulfilled word.	A " <i>restoration of all things</i> " read as replacing Israel's covenant, rather than restoring it (Jeremiah 31:31–36).	The expected figures rest on hadith rather than on the written covenant, and the Name Yahweh is absent.

The convergence is instructive: all three traditions hold that restoration is future, decisive, and verifiable by outward signs — a real king, a real land, real justice. The division is over the identity and timing of the restorer, a question the Tanakh leaves to its own fulfilled-word test (Section VII).

IX. CORRECTIONS TO EARLIER LIBRARY MATERIAL

The Library's rule is that its own earlier work is tested by the same standard as everyone else's. The August 2026 edition of this study needed the following refinements, now made in the text above.

Correction 1 — the label on Acts 15. The August edition described **Amos 9** at the Jerusalem council as "*Nevi'im (Prophets) cited as comparative New Testament reference.*" Acts is New Testament, not Nevi'im; the label is corrected (Section IV, Witness Three).

Correction 2 — verse numbers. The anointed-king text in 1 Samuel is **24:6** in English (24:7 in Hebrew); Malachi's forerunner passage is **4:5–6** in English (3:23–24 in Hebrew). Both are now cited by English number with the Hebrew in brackets.

Correction 3 — Nathan of Gaza. The August edition said Nathan of Gaza declared himself the returned Elijah. The sources describe him as Shabbatai Tzvi's prophet; the claim that he called himself Elijah could not be confirmed and is withdrawn (Section VI-C).

Correction 4 — the Cyrus Cylinder. The Cylinder confirms Cyrus's general policy of repatriation and temple restoration; it does not name Judah or Jerusalem. The wording now says so (Section VI-A).

Correction 5 — Maimonides as support. Under the standing rule, Maimonides' criteria now appear only in the Comparative Texts table and the audit. The 1948 section now rests on **Deuteronomy 30** and **Ezekiel 36–37** instead (Section VI-D).

Correction 6 — typographical. "*Ruto (Ruth)*" in Section I-B of the August edition is corrected to Ruth.

X. SEVEN COVENANT DECLARATIONS ON THE MESSIANIC RESTORATION

Per the **Deuteronomy 19:15** standard, no doctrine may stand on a single text. Each declaration below draws on more than one witness.

#	COVENANT DECLARATION	BASIS
I	Restoration begins inward before it is visible outward: Yahweh circumcises the heart and writes His Torah on it.	Deuteronomy 30:6; Jeremiah 31:33; Ezekiel 36:26–27
II	The restoration braids four threads — return from exile, a renewed heart, David’s throne restored, and a repaired creation — and no single thread stands for the whole.	Deuteronomy 30:1–10; Jeremiah 30–31; Ezekiel 36–37; Amos 9:11–15
III	The new covenant is made with Israel and Judah and writes the same Torah on the heart; it does not replace the covenant it renews.	Jeremiah 31:31–36; Deuteronomy 30:6
IV	The Tanakh has already fulfilled one restoration in verifiable history, the return under Cyrus, establishing the pattern by which later claims are judged.	Isaiah 45:1; Jeremiah 29:10; Ezra 1:1–4; 2 Chronicles 36:22–23
V	A restorer is known by the fulfilled word, not by signs, charisma, or crisis; claims that failed that test brought catastrophe.	Deuteronomy 13:1–5; 18:21–22; Jeremiah 28:9
VI	The three traditions share the shape of the hope and divide over the identity and timing of the restorer; that division is tested by the written word, not settled by institutional authority.	Deuteronomy 19:15; Isaiah 11:1–10; Jeremiah 23:5–6
VII	The restoration is certain because Yahweh has spoken it through His prophets; the covenant community’s task is watchfulness and faithfulness, not calculating the date.	Amos 9:11–15; Zechariah 14:9; Malachi 4:5–6

XI. THE COVENANT RESPONSE — WHAT THE TANAKH SAYS TO THE ONE WHO ASKS

Behind the question of the Messiah there is usually a person who has heard many voices announce the end, and who wants to know what the covenant actually promises and how to keep from being misled. The Tanakh’s answer is fivefold.

First: the promise is sure. **Yahweh** has promised to restore, and He has already done it once, under Cyrus (**Ezra 1:1–4**).

Second: begin where the restoration begins — the heart. *"Return to Me, and I will return to you"* (**Malachi 3:7**). The outward promise follows the inward return (**Deuteronomy 30:2–3**).

Third: hold all four threads together. A restoration that has land without a renewed heart, or a king without justice, is not yet the restoration the prophets described (**Ezekiel 36–37**).

Fourth: test every claim by the fulfilled word. Whoever announces the restorer — sage, preacher, or movement — is weighed by **Deuteronomy 13** and **18**. Signs are not proof; the word coming to pass is.

Fifth: watch and remain faithful. The hope is not a date to be calculated but a covenant to be kept until **Yahweh** keeps His word.

The fallen booth of David will be raised. Until then, the covenant people keep watch.

SCRIPTURE INDEX

REFERENCE	SUBJECT	SECTION
Leviticus 4:3	The anointed priest	V
Leviticus 25:25, 47–49	The kinsman-redeemer	II
Leviticus 26:40–45	Confession and remembrance of the covenant	III-B
Deuteronomy 13:1–5	The prophet who leads away	VII; X; XI
Deuteronomy 18:20–22	The fulfilled-word test	VII; X; XI
Deuteronomy 19:15	Two or three witnesses	Opening; I-B; IV; X
Deuteronomy 30:1–10	Return and restore; the circumcised heart	II; III; IV; VI-D; X; XI
Ruth 4:9–17	Boaz as kinsman-redeemer	II
1 Samuel 24:6 [Heb. 24:7]	The king as Yahweh 's anointed	II; V; IX
Isaiah 11:1–10	The shoot from the stump of Jesse	V; VIII; X
Isaiah 45:1, 3	Cyrus, His anointed	II; V; VI-A; X

REFERENCE	SUBJECT	SECTION
Jeremiah 23:5–6	The righteous branch; Yahweh our righteousness	II; V; VIII; X
Jeremiah 28:9	The prophet known when his word comes to pass	VII; X
Jeremiah 29:10	Seventy years	VI-A; X
Jeremiah 30–31	Fortunes restored; David their king; the new covenant	II; IV; V; X
Ezekiel 36:24–28	Gathered; a new heart and spirit	IV; VI-D; X; XI
Ezekiel 37:1–14, 22–25	Dry bones; one king over one people	IV; V; VI-D; VIII
Hosea 3:4–5	Israel returns and seeks David their king	IV; V
Amos 9:11–15	The fallen booth of David rebuilt	II; IV; X; Closing
Zechariah 8:4–5, 23; 14:9, 16	Jerusalem restored; the nations go up	IV; VIII; X
Malachi 3:7	Return to Me and I will return to you	XI
Malachi 4:5–6 [Heb. 3:23–24]	Elijah before the day of Yahweh	II; IV; VIII; IX; X
Ezra 1:1–4	The Cyrus decree	VI-A; X; XI
2 Chronicles 36:22–23	The Cyrus decree	VI-A; X

“In that day I will raise up the fallen booth of David, and repair its breaches, and raise up its ruins, and rebuild it as in the days of old.”

Amos 9:11 — The Written Covenant of Yahweh

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