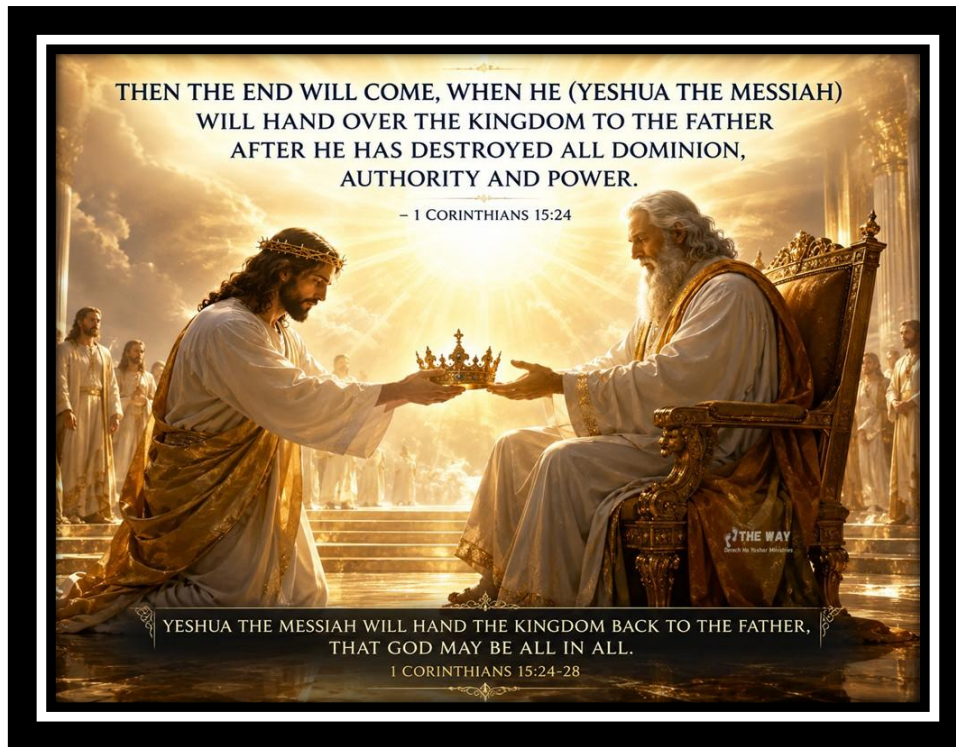


The Kingdom Belongs to יהוה



Yeshua the Messiah and the Reign of the Father

The hope of the prophets is not merely that a human king would arise, defeat evil, and rule the nations. The deeper hope of Scripture is that **יהוה Himself will reign over all the earth**, and that His Kingdom will stand forever. From Torah to the Prophets, from the Psalms to the writings of the emissaries, the final vision is clear: the kingdoms of this world will be overthrown, the nations will be judged, Tzion will be restored, and **the Kingdom will belong to יהוה**.

From a Hebrew Scriptural perspective that understands Yeshua as the Messiah of Yisra'el, but not as יהוה Himself, Yeshua's kingship must be understood as **received, appointed, delegated, and ultimately submitted back to the Father**. Yeshua reigns because יהוה has given him authority. He conquers because יהוה has exalted him. He judges because יהוה has appointed him. And when every enemy is subdued, Yeshua gives the Kingdom back to the Father, so that יהוה may be all in all.

This is the order revealed in Scripture.

The Kingdom Belongs to יהוה

Tehillim/Psalm 22:28 declares:

“For the kingdom belongs to יהוה, and He rules over the nations.”

This verse is foundational. **The Kingdom does not originate with the Messiah. It does not belong independently to the Messiah. It belongs to יהוה.** He alone is the ultimate King, the source of all authority, the One who rules over the nations.

This same truth appears again and again in the prophets. Dani’el saw that the kingdoms of men would rise and fall, but the Kingdom established by the Elohim of heaven would never be destroyed:

“And in the days of those kings the Eloah of heaven shall set up a kingdom which shall never be destroyed.”

— Dani’el 2:44

The everlasting Kingdom is not man-made. It is not the result of political strength, religious ambition, or human wisdom. It is established by the Elohim of heaven. יהוה overturns the kingdoms of men and raises His own reign.

Haggai speaks the same message:

“I shall overthrow the throne of kingdoms, and I shall destroy the strength of the kingdoms of the nations.”

— Haggai 2:22

The Father Himself shakes the nations. He removes false power. He brings down thrones. He exposes every kingdom that has been built on pride, violence, idolatry, and rebellion.

Zekaryah/Zechariah gives the final vision:

“And יהוה shall be King over all the earth. In that day there shall be one יהוה, and His Name one.”

— Zekaryah/Zechariah 14:9

This is the end goal of redemption: not confusion, not divided worship, not competing thrones, but one יהוה reigning over all the earth.

The Son of Man Receives Authority

Dani’el 7 gives us one of the clearest prophetic pictures of the Messiah’s role. Dani’el sees “one like a son of man” coming with the clouds of heaven. This figure comes before the Ancient of Days and receives dominion, esteem, and a kingdom:

“And **to him was given** rulership, preciousness, and a reign, that all peoples, nations, and languages should serve him.”

— Dani’el 7:13–14

The key phrase is: **“to him was given.”**

Yeshua does not possess this authority independently of the Father. **He receives it.** The Ancient of Days gives it to him. This means the Messiah's authority is real, glorious, and universal, but it is also **delegated authority**.

Yeshua is the chosen Son of Man, the appointed King, the representative of יהוה's rule on earth. He is the Davidic King through whom יהוה governs the nations. He is not a rival to the Father, and he does not replace the Father. **He reigns on behalf of the Father.**

This agrees with Yeshua's own words throughout the writings of the emissaries. He speaks what the Father gives him. He does the works of the Father. He is sent by the Father. He obeys the Father. He is exalted by the Father. His authority flows from יהוה.

Yeshua Reigns Until Every Enemy Is Subdued

Sha'ul explains this order with great clarity in Qorintiyim Aleph/1 Corinthians 15:24:

“Then comes the end, when he delivers up the reign to Elohim the Father, when he has brought to naught all rule and all authority and power.”

This verse is essential. **It shows that Messiah's reign has a purpose and a completion.** Yeshua reigns **until** every opposing power is defeated. His kingship is the Father's chosen means of subduing rebellion, destroying death, judging evil, and restoring creation under יהוה's rule.

Yeshua does not keep the Kingdom for himself as though it were separate from the Father. **He receives the Kingdom, rules faithfully, defeats the enemies of יהוה, and then hands the Kingdom back to the Father.**

This is not weakness. This is perfect obedience.

The greatness of Yeshua is seen in his complete submission to יהוה. He is the faithful Son, the obedient Messiah, the greater David, the suffering servant, and the exalted Son of Man. His glory is not that he takes the Father's place, but that he perfectly reveals the Father's will and brings all things back under the Father's reign.

Chazon/Revelation 11 and the Kingdom of the World

Chazon/Revelation 11:15 announces:

“The kingdom of the world has become the Kingdom of our Master and of His Messiah, and He shall reign forever and ever.”

This passage is often read quickly, but it is deeply important. The Kingdom is described as belonging to **our Master and His Messiah. There is a distinction between יהוה and His Anointed One. The Messiah is not presented as the same being as יהוה, but as the One appointed by יהוה to share in His rule.**

The final phrase, “He shall reign forever and ever,” points back to the ultimate reign of יהוה. This agrees with the prophets:

Tehillim/Psalm 22:28 says the Kingdom belongs to יהוה;

Dani'el 2:44 says the Elohim of heaven sets up the everlasting Kingdom;

Zekaryah/Zechariah 14:9 says יהוה will be King over all the earth.

Yeshua reigns as יהוה's Messiah. יהוה reigns as the eternal King.

The Day of יהוה and the Restoration of Tzion

Obadyah speaks of the Day of יהוה coming upon all nations:

“For the day of יהוה is near upon all the nations.”
— Obadyah 1:15

This day is not merely about judgment; it is also about restoration. Obadyah ends with the powerful declaration:

“And saviours shall come up on Mount Tzion to judge the mount of Esau, and the kingdom shall be יהוה's.”
— Obadyah 1:21

Again, the final word is not that the Kingdom belongs to man, to Yisra'el independently, or even to the Messiah independently. The final word is:

“The Kingdom shall be יהוה's.”

Messiah's reign serves this purpose. Yeshua gathers, restores, judges, rules, and delivers in order to align all things with the Father's Kingdom. The redemption of Yisra'el, the judgment of the nations, and the restoration of Tzion all lead to one goal: יהוה's reign openly established over all creation.

Yeshua's Kingship Does Not Compete with יהוה's Kingship

In this understanding, there is no conflict between honouring Yeshua as Messiah and worshiping יהוה as the one true Elohim. Yeshua is the King because יהוה made him King. Yeshua is Master/Lord because יהוה exalted him. Yeshua is the Judge because יהוה appointed him. Yeshua is the Son of Man because יהוה gave him dominion.

His authority is not stolen. **It is given.**

His throne is not independent. **It is granted.**

His reign is not self-serving. **It is obedient.**

His victory is not for his own kingdom apart from the Father. **It is for the Father's Kingdom.**

This is why Qorintiyim Aleph/1 Corinthians 15 is so important. It preserves the order of heaven: Messiah reigns until all enemies are placed under his feet, and then he hands the Kingdom back to Elohim the Father.

The Messiah's reign is glorious precisely because it is faithful to יהוה from beginning to end.

The Final Vision: יהוה Alone Exalted

The prophets do not leave us with a divided throne. They do not end with confusion about who the ultimate King is. **They point us to the day when יהוה alone is exalted, His Name is one, and His reign fills the earth.**

Dani'el saw the Kingdom that will never be destroyed.

Obadyah saw the Kingdom belonging to יהוה.

Haggai saw the overthrow of the kingdoms of the nations.

Zekaryah/Zechariah saw יהוה King over all the earth.

Yochanan in Chazon/Revelation saw the kingdom of the world becoming the Kingdom of our Master and of His Messiah.

Sha'ul saw Messiah handing the Kingdom back to the Father.

Together, these witnesses declare one united truth:

Yeshua reigns as the Messiah of יהוה, but יהוה reigns forever and ever.

Conclusion

Yeshua is the appointed Messiah, the Son of David, the Son of Man, the obedient servant, and the exalted King. He is the one through whom יהוה brings judgment, restoration, redemption, and victory. But the Kingdom belongs to the Father. Yeshua receives authority from יהוה, reigns on behalf of יהוה, defeats the enemies of יהוה, and then gives the Kingdom back to יהוה.

The final hope of Scripture is not merely that the Messiah reigns, but that **through the Messiah's faithful reign**, all creation is restored under the eternal rule of the Father.

On that day, every false throne will fall. Every rebellious kingdom will be shaken. Every enemy will be subdued. Tzion will be restored. The nations will bow. The earth will be filled with the knowledge of יהוה.

And יהוה shall be King over all the earth.

On that day, יהוה will be one, and His Name one.