

## Diaspora

For Israel there was only one place where they could bring their offerings and sacrifices in order to be a nation of people who worshiped the one true God and to be forgiven of their sins. Even when they were disciplined and taken captive to Babylon, it was only for 70 years, and all who would obey their God and return to the holy land could then be restored as a nation and once more build the Temple to bring their sacrifices and offerings.

*These are the statutes and rules that you shall be careful to do in the land that the LORD, the God of your fathers, has given you to possess, all the days that you live on the earth. (Dt 12:1)*

This is the clear law, the instruction to Israel, that Yahweh would be their Elohim as they worship Him and obey His instruction, the Torah. This was to be their instruction as long as they lived on the earth. Only in the land of Israel could they carry out these instructions.

Dt 12:1 is clear: They can make no mistake about this. They were to be careful to observe them *in the land* which Yahweh, the Elohim of their fathers, was giving them to possess all the days that they lived on this planet. They were to live in no other place, except during the time of their discipline when they were taken to Babylon, and this was the tribe of Judah, where Benjamin had migrated to mix in with the Jews. The other ten tribes had to be dispersed among the nations without any time limit on their dispossession of the land. The ten tribes mixed and mingled with the nations at large, and were no longer distinguished as a separate people.

Although France is known to be the place most of Reuben occupied, the ten tribes were dispossessed of their promised land, and it was impossible for them to apply Deuteronomy 12 to themselves, just as it was impossible for the two tribes sent to Babylon for 70 years to apply it there in that foreign land. But if they returned, the mandate would be restored to them for them to do. Otherwise Mt 21:43-44 would

happen to them, as our Master spoke of what would happen in 70 AD. They, who would not obey their God, no longer had any right to possess the land which was promised to their forefathers.

Dt 12:1 — The God of their fathers was about to be given once more to them on their return to the land after the 430 years time limit in Egypt (Gen 15:18-21). Dt 12:2-4 — There was only one place where they could go to offer their sacrifices and offerings, lest their sins pile up as high as heaven (Dt 12:5-7, then verses 8-32).

Dt 12:11-14 — The only way that any Israelite could worship, make offerings and sacrifices in order to be the holy nation, was to have one holy place to bring them to. This kept Dt 12:8 from happening (Jdg 17:5; 21:25). This is what happens when and where there is no authority — when God is not there — as our Master knew and passed on to His disciples and was written clearly for our instruction (Jn 12:25-26; 1 Jn 4:1-6). God would not be in any other place to bring their offerings to in old Israel, but in the New Covenant Israel He would be in every place He would cause His name to dwell among the nations (Mal 1:5,11 as Dt 12:13-14).

The land was the essential place where the place of worship was, the only place to dwell permanently — in the land, as a permanent possession. It was futile to try to obey outside the land where the place of worship was. Even the Ten Commandments would be impossible to keep, since the Sabbath could only be kept in all their dwellings in the land. Even the command to honor and obey parents was given in reference to the land (Dt 5:16; Lev 23:3,14,21,31; Num 35:29).

The ones who stayed behind in Babylon maintained their captivity to their own pleasure (sin). When Abraham left Ur, he obeyed, as the rich young ruler would not do. The Jews in Esther were not obedient to the 70 years discipline period, refusing to return to the land of promise to restore all that was fallen in Judea. At least God would have a remnant, a people who would worship Him in the place He had chosen out of all the

tribes (Dt 12:5). The Jews who stayed behind in Babylon were no longer Abraham's seed (Jn 8:39, as Gal 3:29), just as all who will not obey the gospel.

Esther is the story of a people who were born in Babylon after the 70-year period and took on the ways of the world and its pleasures. They would not return, as they *all* were promised by their God, whom the book of Esther never mentions. So at least they did not celebrate *in His name* all the useless killing. But they should have had the same zeal in the Promised Land and exterminated all the enemies that kept them from having the promised enemy-free land. So Babylon became their enemy-free land, just as Christianity today has murdered all under its sway down through history. Babylon became the land of the Jews who disobeyed the order to return to the Promised Land.

As far as I can understand in the scriptures, the political establishment of a State of Israel in 1948, in fulfillment of the Balfour Declaration of 1917, was not biblical. It is nowhere to be found in scripture that the unrepentant Jews should return to the land, which was certainly not enemy-free, since they made enemies out of all those on the desolate inheritances. I do not think Isa 49:6-8 is speaking of occupying the land they were dispossessed of in 70 AD.

I do believe that Zec 12 and 13 speaks of the Jews back in the land they were dispossessed of, and two thirds of all who are left will be cut off (die), and one third will be left in it (Zec 13:8-9), and they will be saved, and once more (but not before they repented) will they be called "My people."

Zec 12:10 is speaking of the inhabitants of Jerusalem who are called Jews, since they can be only because they live in Judea. They will look on Messiah (at His return, His second coming, not the first) whom they, the Jews, the inhabitants of Jerusalem 2050 years earlier, had pierced, i.e., they had Him pierced, since they could not legally execute by the cross (Rev 1:7). The Jews are held guilty here, not the Gentiles who carried out the execution.

Dan 7:13; Mt 24:30; Acts 1:11 — Every eye on earth will see Him; He will be universally visible, in contrast to His first coming in Bethlehem. Rev 1:7 — “Pierced Him” is speaking of the rejected Messiah (Mt 27:25). Jn 19:37 — The Jews had Him crucified and pierced, hands and feet nailed to the cross. And in regret of their unbelief, due to the witness of Mt 24:14 (Jn 13:35; 17:23), all the tribes of the earth, when they see Him, shall mourn due to their rejection of Him (Acts 13:47-48; Isa 49:6).

Jn 19:10-11 was spoken by the One *they* pierced (Jn 19:15-16; Mt 27:18-25) — *they, they, they* (Lk 23:13-25; Mk 15:14-15). The Jews themselves did not have the authority to execute, so they appealed to the State, just as Calvin and Luther and the Popes, and as will the Woman on the back of the Beast. They appealed to Caesar through Pilate, giving themselves over to the State (Jn 19:15), which finally destroyed them 40 years later — destroyed the Temple and the city and most of its inhabitants.

Then, once again: Diaspora — but without any time limit, except for the fulfillment of Isa 49:6,8; Acts 26:6-8; Rev 11:15; Rom 11:15. But there was no specific time limit, nor any direct command to return to the land after almost 2000 years.

They have the dogged determination, whether right or wrong, to be in the certainly not enemy-free land. They went back without any biblical mandate to occupy the land and drive off the “new Philistines” (Palestinians), or kill them all, or put them in concentration camps. So will they now build a temple on the same site as the Dome of the Rock?

Their sins are still piling up. When there is no high priest or temple, God is not there (Ezra 1:3, ESV, RSV, NAS, NIV), nor is He in Christianity (Heb 3:6; 1 Jn 4:1-6). He is where His high priest is (Jn 12:26; Heb 10:21). Without a high priest, there is no forgiveness of sin.

Jer 30:24; 31:1 — At that time, right after Rev 11:15, Rom 11:15 will be fulfilled — but *both* must happen. Mt 19:28 cannot happen until there is a nation that bears the fruit of it (Mt 21:43), until the fullness of the Gentiles has come in (Rom 11:25).