

# THE SCRIPTURAL TWO STATE SOLUTION

By Graeme Purdie – Talmidei Yeshua Messianic Ministry of NZ

[www.messianic.org.nz](http://www.messianic.org.nz)

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## Synopsis

The following paper is a compilation of two separate D'varim (talks) I delivered to the Auckland and Hawkes Bay Talmidei Yeshua Kehilot (Congregations) on 19 Nov and 3 Dec respectively. Both weekly Parashot (Torah Portions) contain direct indicators as to the origin of what is currently one of the world's greatest problems, that is the struggle between Israeli and Palestinian ownership rights over the territory west of the Jordan River. Currently the world, through the UN is endeavouring to reach a lasting peace in the region by establishing a "Two State Solution" for the disputed territory, over which both groups claim exclusive rights.

## Parashah #4 – Vayera (He appeared) 19/11/2016

### Amon and Mo'av

(see endnote 1)

Today, I want to focus on a seldom considered portion of Parashah #4 which I believe has a direct bearing on the ongoing friction between the UN and Isra'el. It involves the descendants of the two sons born to Lot, by the incestuous union between Lot and his two daughters, as we read in Genesis Chapter 19, combined with the descendants of Esav the twin brother of Ya'akov, whom we first meet in Parashah #6 Chapter 25.

Putting the subject in perspective, it is necessary to step back and consider part of Parashah #3, which sets the stage for the way things have developed down through the millennia since Avraham and Lot returned from Egypt, as we read in Genesis 13: -

*"Avraham went up from Egypt — he, his wife Sarah and everything he had, and Lot with him. As he went on his travels, he came to Beit-El. Lot, who was traveling with Avraham, also had flocks, herds and tents. But the land could not support their living together, because their possessions were too great for them to remain together. Moreover, quarrelling arose between Avraham's and Lot's herdsmen..... Please separate yourself from me — if you go to the left, I will go to the right; if you go to the right, I will go to the left." Lot looked up and saw that the whole plain of the Yarden was well watered everywhere. It was like the garden of YHVH, before YHVH destroyed S'dom and 'A'mora.*

In these verses, we see that Lot was still travelling with Avraham and both had amassed many flocks and herds, along with an increased number of family members. Hence, the time came when the land could no longer support the livestock of both Avraham and Lot living together, so, someone had to move away. It was a typical farming family dilemma. Who was going to move? If we consider the practices of the average NZ farming family, it would be the younger generation who would be asked to move on and find a new place to farm. Otherwise the father would retire and hand over the stock to the next generation. However, Avraham took a different approach, he offered Lot the first choice! So, Lot selected the best grazing territory down on

the plain of the Jordan, where the land was well watered, leaving Avraham the hill country, with less grass and a reduced water supply. Neither knew at that stage that the land Lot had selected, near S'dom, was about to be destroyed. However, the choice having been made, they went their separate ways, with chapter 13 concluding by YHVH speaking once again with Avraham in verses 14-18 saying,

*“Look all around you from where you are, to the north, the south, the east and the west. All the land you see I will give to you and your descendants forever, and I will make your descendants as numerous as the specks of dust on the earth — so that if a person can count the specks of dust on the earth, then your descendants can be counted. Get up and walk through the length and breadth of the land, because I will give it to you.” Avraham moved his tent and came to live by the oaks of Mamre, which are in Hevron. There he built an altar to YHVH.”*

The die was cast. YHVH had made a promise to Avraham regarding the future of the land upon which he was standing. That is why YHVH told him to get up and walk throughout the whole land so that he could stamp his claim upon all that was promised. YHVH blessed Avraham with the promise that his descendants would inherit all the land occupied by Kena'ani. That is all the Land west of the Jordan. Lot, having made his choice, would be confined to the eastern side of the Jordan.

Moving forward into today's Parashah (#4), we read that after S'dom was destroyed and Lot's wife turned to a pillar of salt, Lot's two daughters made themselves pregnant with their father. Thus, he became the father of two nations Mo'av and Amon. But how did that impact upon the nation of Isra'el?

Nearly five hundred years later, when Isra'el was coming to the end of their forty-year wandering in the wilderness, they camped on the plains of Mo'av for a few months before crossing the Jordan into Eretz-Yisra'el. During that period the nation of Mo'av caused a great deal of trouble for Isra'el, as we find in Parashah #40 – “Balak” Numbers 22:2–25:9. Then much later again, during the time of the Judges, YHVH allowed Amon to attack Isra'el, because the latter had turned from him to follow the false god Ba'al. Finally, having endured over eighteen years of attack by Amon and other neighbours, Isra'el cried out to YHVH for support, in Judges 10:10. In the next three verses YHVH reminds Isra'el yet again that he had protected them on numerous occasions since they left Egypt; and asked why he should yet again save them from their constant rebellion!

In verse 14, YHVH responded by saying – *“Go and cry to the gods you chose; let them rescue you when you're in trouble!”* Isra'el reacted by taking matters into their hands by deciding whomever among them could lead a successful attack against Amon, would become their leader. So they chose a man called Yiftach, a soldier from Gil'ad who's history is found in Judges 11:1-3. In response Yiftach, in verses 12-13 sent messengers to the king of Amon asking - *“What is your problem with us? Why are you invading our territory?”* The king of 'Amon answered the messengers of Yiftach; *because Isra'el took away my territory when they came up from Egypt. They took everything from the Arnon to the Yabok and the Yarden. Now, restore it peacefully.”*

In return Yiftach refutes the response, making it very clear that the claims made by the king of Amon were totally erroneous and without foundation as verse 15 says: - *“Isra’el captured neither the territory of Mo’av nor the territory of the people of ‘Amon.”* Then Yiftach continued in verses 16-24, to explain the truth about the territorial dispute, where he said -

*“But when Isra’el came up from Egypt, walked through the desert to the Red Sea and arrived at Kadesh, then Isra’el sent messengers to the king of Edom, to say, “Please let us pass through your land.” But the king of Edom wouldn’t let them. He sent a similar message to the king of Mo’av, but neither would he, so Isra’el stayed at Kadesh. Then they walked through the desert, around the territory of Edom and the territory of Mo’av, past the east border of the territory of Mo’av, and pitched camp on the other side of the Arnon; but they did not cross the border into Mo’av, for the Arnon was the border of Mo’av. Isra’el sent messengers to Sichon king of the Emori and king of Heshbon with this message, “Please let us pass through your land to our own place.” But Sichon did not trust that Isra’el would only pass through his land, so he gathered all his people together, pitched camp in Yahatz and fought against Isra’el. YHVH the God of Isra’el handed Sichon and all his people over to Isra’el, and they killed them. Thus, Isra’el possessed all the territory of the Emori who lived there. They took possession of all the territory of the Emori from the Arnon to the Yabok and from the desert to the Yarden. So now that YHVH the God of Isra’el has expelled the Emori before his people Isra’el, do you think that you will expel us? You should just keep the territory your god K’mosh has given you; while we, for our part, will hold onto whatever YHVH our God has given us of the lands that belonged to others before us.”*

That statement was made by Yiftach around 3,400 years ago, but it has echoed down through history to this current year of 2016CE, because what he recorded is now recurring. Even now, it is the same root of the hatred that the Palestinian Authority has toward modern State of Isra’el. The constant rhetoric of the Palestinian Authority is, “push Isra’el into the Mediterranean Sea.” Hence, verses 23 and 24 are a Scriptural rebuttal against the expressed intent of the Palestinian Authority. These words are so important in the modern context, that I will repeat them again: -

***“... do you think that you will expel us?”***

We must remember, that those words were first recorded about 500 years, after YHVH had made his promise to Avraham, that his descendants would inherit the Land of Kena’an. Even at that stage the king of Amon was trying to take possession of land over which he had no rights! The response of Yiftach in verse 24 should still apply today, just as he said: -

***“You should just keep the territory your god K’mosh has given you; while we, for our part, will hold onto whatever YHVH our God has given us of the lands that belonged to others before us.”***

The territorial dispute with Amon in the time the Judges, was the beginning of the same dispute that is currently raging between the Palestinian Authority and the modern State of Isra’el. Nothing has changed.

**Now, let me recap on what we have considered so far: -**

- Lot made his choice and went east of the Jordan, leaving Avraham to take the land of Kena'an, which was and still is the Land of Isra'el, as recorded throughout Torah.
- Lot through his daughters became the two nations of Mo'av and Amon.
- Mo'av was responsible for leading Isra'el into sexual sin while they were camped on the Plain of Mo'av before they crossed the Jordan.
- Then, during the time of judges after Isra'el had settled in the Land, Amon attacked them on the western side of the Jordan. Their intent being to take over the territory to which they had no rights.
- Moving forward into the 21<sup>st</sup> century, we see that the modern Kingdom of Jordan, as recognised by the UN, comprises descendants of three ancient nations – Amon, Mo'av and Edom. (*The third part Edom, comes into focus in parashah #6 Tol'dot.*)

When the three ancient nations on the left map, are compared with the modern Kingdom of Jordan on the right map, we see the combined ancient territories are like the agreed borders of Jordan.



**THE KINGDOMS OF ARAM - AMON, MO'AV and EDOM DURING THE PERIOD FROM JUDGES TO KING DAVID**



**THE MODERN HASHEMITE KINGDOM OF JORDAN COMPRISES THE THREE ANCIENT KINGDOMS TERRITORIES OF AMON, MO'AV and EDOM**

(The maps are from Wikipedia – Article Jordan)

So, who are the Arab peoples that are currently residing west of the Jordan River, in the modern State of Isra'el? They are the people who are lead by the Palestinian Authority, which on their behalf, claims sovereign rights over the land that was promised to Avraham, Yitzchak and Ya'akov and their descendants nearly 4000 years ago? Their current leader President

Mahmoud Abbas on 29 November 2012, filed a resolution with the UN claiming “non-member state status.” In that resolution his concluding words were:-

*“I say to you that the brave Palestinian people will not allow themselves to be the victim of a new Nakba (catastrophe). My people will continue their epic steadfastness and eternal survival in their beloved land, every inch of which carries the evidence and landmarks affirming their roots and unique connection throughout ancient history. There is no homeland for us except Palestine, and there is no land for us but Palestine.”*

When in scripture did YHVH the God of Isra’el ever give the territory west of the Jordan to any people group other than Isra’el? So, on what basis did Mahmoud Abba claim that his people have had a unique connection, with the land west of the Jordan River, throughout ancient history? The truth is that many Arabs from the three ancient nations of Amon, Mo’av and Edom, drifted into possession of Eretz-Yisra’el as squatters, simply filling a vacuum that had been created by the absence of Isra’el, following the destruction of the 2<sup>nd</sup> Temple. Then following the second Jewish revolt against Rome in 132-135CE, Rome renamed Eretz-Yisra’el - “Syria Palaestina” which gave rise to the English name “Palestine.” However, that never changed the course of God’s Sovereign Plan for the Land he promised to Avraham. Nor did it provide the way for historical ties with the “brave Palestinian people.”

Recently, the Palestinian Authority having been given “non-member state status” in the General Assembly, are now demanding they be given full national autonomy over the “disputed” territories recaptured by Isra’el during the 1967 Six-Day War, including East Jerusalem. However, along with their demand for national autonomy over the “disputed” territories i.e. West Bank and Gaza, they are also demanding that the world bring about the complete destruction of modern State of Isra’el?

Further recognition of the Palestinian Authority by the UN took place on 10 September 2015, when the UN passed another resolution giving them further nationhood status, as follows:-

*“The world body adopted the resolution on raising the flags of non-member observer States at the United Nations (document A/69/L.76) by a recorded vote of 119 in favour to 8 against (Australia, Canada, Israel, Marshall Islands, Federated States of Micronesia, Palau, Tuvalu, United States), with 45 abstentions. By the terms of that text, the General Assembly decided that the flags of non-member observer States maintaining permanent observer missions at Headquarters shall be raised at Headquarters and United Nations offices along with the flags of the Members States of the Organization.”* (UN Meeting Coverage and Press Releases, [www.un.org/press/en/2015](http://www.un.org/press/en/2015))

Each member state has its own unique flag and coat of arms, which are the primary symbols of true nationhood. So, what is the flag of the (so called) State of Palestine? It is a direct copy of the flag of the Hashemite Kingdom of Jordan, with the exclusion of one small star. Also, their coat of arms display the same eagle, without the royal crest. Is that a coincidence or direct confirmation that the (so called) “State of Palestine” is nothing more than a splinter group from the Kingdom of Jordan?



(The flags have been downloaded from Wikipedia)

Hence, the concluding words, sent by Yiftach to the king of Amon, in Judges 11:27-28, accurately sum up the modern dispute over Isra'el's territory. Remember what he said?

***“No, I have done you no wrong. But you are doing me wrong to war against me. May YHVH the Judge be judge today between the people of Isra'el and the people of ‘Amon.”***

And what was the response from the king of Amon?

***The king of the people of ‘Amon paid no attention to the message Yiftach sent him.”***

In the same way, the leadership of the (so called) State of Palestine along with many national representatives in the UN are still paying no attention to the message of the modern day **Yiftach**, who is none other than **“Binyamin Netanyahu.”**

In keeping with this line of reasoning, on 22<sup>nd</sup> September 2016, Binyamin Netanyahu gave a 40-minute speech to the UN General Assembly. (*The video is readily available for download on YouTube for those who wish to watch.*) <https://www.youtube.com/watch?v=Y6sasvzNqWY>

Further, on 9<sup>th</sup> November in Jerusalem, Binyamin Netanyahu and Frederica Moghrini, the European Union Foreign Affairs Chief, faced off in a battle of words over the urgent need for - quote “the Palestinian State to have the eastern half of Jerusalem (including the Temple Mount) as it's capital.” She said “the establishment of a Palestinian State with Jerusalem as its capital is a “global” objective and that Isra'el is obstructing an important and worthy goal.” Binyamin Netanyahu responded by saying - quote **“Jerusalem is our capital and as such is not a settlement issue.”** (Israel Today Magazine)

In conclusion, it is very clear, that the ancient nations of Mo'av and Amon along with Edom, are still coveting what Lot gave away when he made his choice as to where he would pasture his flocks and herds. Never has that situation changed! Never, has YHVH given the descendants of either Lot or Esav a portion of the land he promised to Avraham in Genesis 13:14-18, after all both Lot and Esav both made their own freewill choice! Therefore, they can't now covet what they were willingly offered-up.

Returning to Binyamin Netanyahu's speech to the UN, he made it abundantly clear that he is totally in favour of a two-state solution to the present conflict, but at no stage will the territory of the State of Isra'el nor the city of Jerusalem be available for negotiation. Without making any reference to scripture, he appears to be telling all the nations of the world, "you have a choice, establish a two-state solution on Isra'el's terms or face continued conflict." Hence, if neither the current State of Isra'el (post 1967 borders) nor the city of Jerusalem are to be negotiated, then the Israeli terms for a Two State Solution, must be based upon the ancient scriptural words, as the underpinning of their right to all the land, west of the Jordan River.

Therefore, unless the nations of the UN, change their stance toward the Israeli / Palestinian conflict, they will all face the wrath of God at the coming of Mashiach ben David – Yeshua the Messiah. They will have no basis upon which to say "we were not warned." The words of Binyamin Netanyahu's speech are on record for all who are prepared to listen and read. So, when the wrath of God, is poured out upon the nations, in the very near future, Isra'el will occupy not only the western side of the Jordan, but also the territory of Mo'av, Amon and Edom, on the eastern side. By not heeding the words of the modern day **Yiftach**, they are putting themselves on a collision course with YHVH the God of Isra'el. The coming King of Isra'el, Yeshua will make all nations subservient to Isra'el, according to Isaiah and Obadiah, as we will see in through the words of Parashah #6.

## **Shabbat Shalom**

### **Parashah #6 – Tol'dot (History) 3/12/2016 Esav (Edom) and Ya'akov (Isra'el)**

(see endnote 2)

This Parashah is perhaps the world's first sociological dissertation on familial rivalry, which displays how even twins (non-identical) can have diametrically opposite personalities. It reveals just how divergent two lives can be, even though they were twins.

From birth, they went in two totally different directions. Yet regrettably their descendants have remained entwined throughout history, in a way that has always resulted in continuing familial rivalry. Even before the twins were born, their mother, Rivkah found her pregnancy burdensome to the point of despair, as we read in Genesis 25:22-23:-

*"The children fought with each other inside her so much that she said, "If it's going to be like this, why go on living?" So, she went to inquire of YHVH who answered her, "There are two nations in your womb. From birth, they will be two rival peoples. One of these peoples will be stronger than the other, and the older will serve the younger."*

Esav became the nation of Edom and Ya'akov became the nation of Isra'el. Esav grew to be a man of the land. As we are told he was rugged, hairy and a born hunter, who spent most of his time chasing and killing game animals. Conversely, Ya'akov was, in today's terminology 'an intellectual' who preferred the refined qualities of a domesticated life including cooking.

The parashah gives no definitive reason why Yitzchak favoured Esav, and Rivkah favoured Ya'akov, but given the two vastly different personalities, it is easy to assume the reason for the favouritism shown by their parents. What we are seeing is the contrast between the impulsive earthy nature of Esav and the intellectual craftiness of Ya'akov, which is revealed in the first scenario when Esav gives over his birth right as the firstborn to his younger brother, for a simple bowl of stew.

In that scenario, the shrewd personality of Ya'akov comes to the fore, by forcing Esav to relinquish his birth-right for the sake of food. The consequences of the action on the part of Ya'akov, laid the foundation for the path of historical hatred that has continued between the twins. At that time birth right meant nothing to the impetuous Esav, but to Ya'akov, future inheritance rights of the firstborn meant everything. Esav became the nation of Edom and Ya'akov became the nation of Isra'el, which was reiterated by Stephen in his testimony in front of the Sanhedrin, before his stoning, as we read in Acts chapters 6 and 7. So, when we consider the situation between those two nations, we see there has been constant familial rivalry in action for many centuries.

### **Destruction of the 1<sup>st</sup> Temple**

Leaping forward from the words of Genesis, let us consider the consequences of the actions of the descendants of Esav toward Isra'el at the time of the destruction of the 1<sup>st</sup> Jerusalem Temple, as spoken by Obadiah. What happened then was a continuation of the same hatred of Edom toward Isra'el.

As Obadiah says, when Nebuchadnezzar sacked Jerusalem and carried away the King of Y'hudah, the Edomite's helped the Babylonians loot the city. Around 590 BCE, Obadiah was reflecting about how the Edomite's, as brothers of Isra'el, should have stood in their support. They should have remembered that blood is thicker than water, but instead they turned and supported Nebuchadnezzar, as the prophet says in verses 11-13: –

*“On that day, you stood aside, while strangers carried off his treasure and foreigners entered his gates to cast lots for Yerushalayim — you were no different from them. You shouldn't have gloated over your kinsman on their day of disaster or rejoiced over the people of Y'hudah on their day of destruction. You shouldn't have spoken arrogantly on a day of trouble or entered the gates of my people on their day of calamity — no, you shouldn't have gloated over their suffering on their day of calamity or laid hands on their treasure on their day of calamity.”*

Because of the actions of Edom, Obadiah prophesied that at the return of Yeshua, he would wipe out the house of Esav forever, not even a remnant of the people will remain. On the day when YHVH strikes all the nations of the world, verse 19 says – *“Those in the Negev will repossess the mountain of 'Esav.”* During the reign of Yeshua the people of southern Israel will possess the whole land of Edom.

This will come about because of the Edomite action toward their brother at the time of the destruction of the 1<sup>st</sup> Temple and again in the period, immediately before to the birth of Yeshua, when the Judean king Herod the Great, himself an Edomite, sat on the throne of David, claiming sovereignty over the people of Y'hudah. That same hatred toward Isra'el is now

manifesting itself again in the form of the Palestinian Authority, which as we saw two weeks ago, comprises the descendants of the three ancient nations of Amon and Mo'av and Edom. Collectively the three are a splinter group from the Hashemite Kingdom of Jordan.

### **When Yeshua Returns**

In Isaiah chapter 11, we find a summary of what will take place at the return of Yeshua, particularly in relation to the three ancient nations, that manifest today as the Palestinian people living in Isra'el and the Kingdom of Jordan.

Starting in verse 1, Isaiah describes Yeshua as the branch that emerges from the trunk of Yishai (Jesse father of King David) then in verses 2-5 there is a description of how, through the work of the Ruach HaKodesh (Holy Spirit) Yeshua will strike the Land of Eretz-Yisra'el, removing all forms of injustice and depravity. In verses 6-9 the theme changes to focus on how diverse kinds of animals will interact positively with each other following the restoration of the Land. Next in verses 10-12 the focus turns to the ingathering of the dispersed people of Isra'el from all the lands of the Goyim (nations). Once, again the whole nation of Isra'el, Y'hudah, Binyamin and the ten dispersed tribes will be fully restored to Eretz-Yisra'el and for the first time since the end of King Solomon's reign, the whole nation will live in harmony together.

Having addressed the restoration of the people to the Land promised to Avraham, the focus in Isaiah 11:14 shifts toward the destruction of the nations, who in this 21<sup>st</sup> century are causing unending trouble for the modern State of Isra'el. As verse 14 says:- *"They will swoop down on the flank of the P'lishtim to the west [Gaza]. Together they will pillage the people to the east—they will put out their hand over Edom, Mo'av and the people of 'Amon will obey them."*

The chapter concludes with a shaking of the whole Middle East Region, where it says in verses 15-18 – *"YHVH will dry up the gulf of the Egyptian Sea. He will shake his hand over the [Euphrates] River to bring a scorching wind, dividing it into seven streams and enabling people to cross dry-shod. There will be a highway for the remnant of his people who are still left from Ashur, just as there was for Isra'el when he came out from the land of Egypt."*

All nations of the Middle East Region will be directly impacted. The drying up of the Egyptian Sea, most likely refers to the Gulf of Aqaba, which could be lifted by the massive earthquake that is spoken about in Zechariah 14:4-6 where we are told – *"On that day his feet will stand on the Mount of Olives, which lies to the east of Yerushalayim; and the Mount of Olives will be split in half from east to west, to make a huge valley. Half of the mountain will move toward the north, and half of it toward the south. You will flee to the valley in the mountains, for the valley in the mountains will reach to Atzel. You will flee, just as you fled before the earthquake in the days of 'Uziah king of Y'hudah. Then YHVH my God will come to you with all the holy ones."* At the same time, it appears the Euphrates River will split into seven small streams. So, the dispersed people will return to their inheritance.

It is clear from Isaiah Chapter 11 that the whole territory both sides of the Jordan River, all the way from the Great Euphrates down to the Vadi of Egypt, will be transformed by the return of

Yeshua, which is the area of land spoken of as part of the overall territory that will become the eternal inheritance of Isra'el. It is the territory confirmed in the covenant YHVH made in Genesis 15:17-21, where we are told:-

*“After the sun, had set and there was thick darkness, a smoking fire pot and a flaming torch appeared, which passed between these animal parts. That day YHVH made a covenant with Avram: “I have given this land to your descendants—from the Vadi of Egypt to the great river, the Euphrates River—the territory of the Keni, the K'nizi, the Kadmoni, the Hitti, the P'rizi, the Refa'im, the Emori, the Kena'ani, the Girgashi and the Y'vusi.”*

The two parties to the covenant were the smoking fire pot and the flaming torch, which confirms that the covenant, while fulfilling the promise made to Avraham, was in fact a covenant between El Shaddai (God almighty) and his Word (the one who later became Yeshua), for the sole benefit of his set-apart people Isra'el. No nation on earth can stand in the way of the fulfilment of the Sovereign Plan of God, so all national representatives in the UN need to consider carefully how they deal with Isra'el as a nation.

In conclusion, it is clear that the ancient nations of Mo'av and Amon and Edom, through the (so called) Palestinian People are still coveting what their founders gave away. Never, has the situation changed. Never has YHVH the God of Isra'el ever agreed that the descendants of the triad of nations would receive a portion of the land he promised to Avraham. Lot and Esav both made a freewill choice, which at the time seemed to them to be the right choice. But, all three have become covetousness, toward what they had given away.

Returning to Binyamin Netanyahu's speech to the UN, he made it very clear that he is still in favour of a two-state solution to the current conflict, but he made it abundantly clear that at no stage would the present territory of the State of Isra'el nor the city of Jerusalem be available for negotiation. Without quoting any scriptures, he made all the nations of the world aware that they must make a choice, establish a two-state solution on Isra'el's terms or face the inevitable consequences!

Soon all nations will face the wrath of God at the return of Yeshua and they will have no basis to say they were never warned. The words of Netanyahu's speech, coupled with the words of prophecy spoken by Isaiah and Obadiah will all stand as testimony and will remain as proof for all who are prepared to listen and read, that the Sovereign Plan of God will be fulfilled.

## **Shabbat Shalom**

Endnotes:-

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|---|---|
| 1. Selected readings for Parashah #4<br>Vayera (He Appeared) 19/11/2016 | 2. Selected readings for Parashah #6<br>Tol'dot (History) 3/12/2016 |
| Genesis 18:1 to 22:24   | Genesis 25:19 to 26:11  |
| Judges 10:10 to 11:33   | Isaiah Chapter 11   |
| Psalms Chapter 83   | Obadiah 1:1 - 21  |
| Hebrews 12:14-29  | Acts 6:8 to 7:8   |

## POSTSCRIPT

Following my two D'varim (talks) the UN Security Council,  
on 23 December 2016, passed Resolution SC/2334

*The full text of resolution is available at the UN website address*  
<https://www.un.org/press/en/2016/sc12657.doc.htm>

The articles of this resolution are premised on the misguided belief that the UN alone has a unilateral right and responsibility for deciding upon the territory and legal borders of the modern State of Isra'el. However, scripture and true world history have both shown, that all territories west of the Jordan River, that were promised to Avraham by YHVH in Genesis 13:14-18, belong to the modern State of Israel and should never be subject to outside interference.

Putting the whole matter into perspective, requires a step back in history to see how and when the full re-establishment of Isra'el will occur. Possibly the best place to start is with the prediction (prophecy) given by a little known Hassidic Rabbi of the 13<sup>th</sup> century CE. His name was Judah ben Samuel of Regensburg, Germany, who died 22 February 1217CE. The date of his death is important, because just before he died, he predicted that a series of world changing events would occur in relation to the control of Jerusalem. The time periods expressed by Judah ben Samuel, were expressed in Yovels (Jubilees = 50 year scriptural cycles) rather than calendar years. So, using yovels he predicted that starting six yovels (300 years) after his death an empire (we now know as the Ottoman Empire) would control Jerusalem for eight yovels (400 years), then it would be replaced by other foreign powers, which would occupy and dominate Jerusalem for a period of one yovel (50 years) before sovereignty would be restored to Y'hudah (the Jews). He concluded his predictions by speaking of a tenth yovel (another 50 years) that would follow on immediately. That tenth yovel would be the beginning of the Messianic age for Isra'el. When we put all ten yovels together, we see the period begins in 1517CE and ends in 2017CE. *(Further information on Scriptural Chronology will be considered in early 2017)*

World history has shown that in fact the Ottoman Empire did have control over Jerusalem for 400 years, from 1517 until December 1917, when the British forces under General Allenby, gained control of the city. Then at the end of World War One, the British were mandated by the League of Nations to assist with the establishment of a Jewish State in what was known at that stage as "Western Palestine" (that is all the territory west of the Jordan River). However, because of a revolt by the Arabs living in the territory during the 1930's, the British substantially curtailed Jewish immigration to "Palestine" (Eretz-Yisrael). Even after the World War Two, they continued to refuse the entry of many Jewish survivors of the Holocaust.

The Jewish National Council (JNC, which had been formed in 1920), acknowledged that the British Mandate had an ongoing problem with law and order because of the revolt by the Arabs living west of the Jordan. Therefore, an agreement was reached that a fully autonomous independent Jewish State was needed. Hence, the JNC agreed to establish the modern State of Israel on a reduced portion of the land that was rightfully theirs both scripturally and in accordance with International Law.

The outcome of post-war pressure for new settlements and the pending withdrawal of the British Mandate set down for 14 May 1948, resulted in the UN being vested with responsibility to oversee the smooth transition from the JNC to the newly constituted State of Israel. As a result, UN Resolution 181 was adopted by the General Assembly on 29 November 1947. However, because the

rejection by the Palestinian Arabs, the resolution became null and void, before being ratified by the Security Council. Further, the surrounding Arab nations collectively invaded the new-born state of Israel, one day after its inauguration in May 1948. Subsequently, Resolution 181 having never been ratified by the Security Council, **never became a binding resolution**. Instead it was consigned to the waste bin of history.

At the last Security Council meeting for 2016, Resolution SC/2334 was tabled and ratified by a vote of 14-0 in favour, which called for reaffirmation of previous UN Resolution SC/242 along with nine subsequent resolutions, all of which set various guidelines for developments in the disputed territories west of the Jordan River. However, Resolution 2334 makes no reference to Resolution 181, because having never been ratified by the Security Council it did not pass into International Law.

This is confirmed by the words of Professor Julius Stone, a distinguished authority on the Law of the Nations, speaking on the subject of Israel's "legitimacy" and the "legal foundation" says that its reason for existence, did not reside with the United Nations' Partition Plan - Resolution 181, because of Arab rejection it became a dead issue. Professor Stone says on this matter:-

*"... The State of Israel is thus not legally derived from the partition plan, but rests (as do most other states in the world) on assertion of independence by its people and government, on the vindication of that independence by arms against assault by other states, and on the establishment of orderly government within territory under its stable control."*<sup>[1]</sup>

What Professor Stone does not acknowledge however, is that YHVH the God of Scripture mandated that Isra'el would be re-established in accordance with his Sovereign Plan, which requires the tribe of Y'hudah to be in Eretz-Yisrael so that the return of Yeshua can occur at the time assigned by God.

Resolution 242, which is the first one referenced in Resolution 2334, is the UN cornerstone for what it calls "a just and lasting peace." It called for a negotiated solution based on "secure and recognized boundaries." It also recognized that Israel's 4 June 1967 borders were only temporary, based on the Armistice lines or the "Green Line" establish as an interim measure at the time of the cease-fire between the Arabs and Israel following the 1947-1948 war. However, nineteen years later things changed yet again, because:-

*In May 1967, Egypt moved its forces into the Sinai desert and closed the Straits of Tiran to Israeli shipping. When diplomatic manoeuvring by the U.S.A, Israel and the U.N. produced no relief, Israel struck pre-emptively and beat the combined armies of Egypt, Syria, Jordan and Syria in six days, with no material support from the U.S.A. It took control of Samaria, Judea, the Gaza Strip, the Golan Heights and the Sinai Peninsula. An armistice was declared and the U.N. Security Council adopted Resolution 242, which called on Israel to relinquish some unspecified part of the territory it had conquered, providing the Arabs signed on to allow Israel to live in peace, free from the threat of armed aggression. Israel was not urged to return to the armistice lines of pre-1967. Israel signed a peace treaty with Egypt and returned to them the entire Sinai Peninsula. It is ironic that the pro-Arab faction; (a) insisted 242 gives the rights to Samaria and Judea and the Gaza strip to the Palestinian Arabs, who are not even mentioned in the document; and (b) insisted Israel return to the pre-1967 Armistice lines, which the Arabs rejected initially. If the West Bank and Gaza were indeed occupied territories — belonging to someone else and unjustly seized by force — there could be no grounds for negotiating new borders.*<sup>[2]</sup>

1 "UN Security Council Resolutions 181 and 242" - By Eli E. Hertz president of Myths and Facts, Inc. <http://www.mythsandfacts.org/>

2 Ibid.

Again referring to legality of Resolution 242, Professor Stone says:-

"Territorial Rights Under International Law. ... By their [Arab countries] armed attacks against the State of Israel in 1948, 1967 and 1973, and by various acts of belligerency throughout this period, these Arab states flouted their basic obligations as United Nations members to refrain from threat or use of force against Israel's territorial integrity and political independence. These acts were in flagrant violation *inter alia* of Article 2(4) and paragraphs (1), (2), and (3) of the same Resolution."

Was it a coincidence that Egypt elected to close the Straits of Tiran and thus provoked a military response from Isra'el or was it the hand of YHVH, bringing the Gentile domination of Jerusalem to close as stated in Luke 21:24b, where we are told:- "*Yerushalayim will be trampled down by the Goyim (nations) until the age of the Goyim has run its course.*" Considering those words from Yeshua and the predictions of Judah ben Samuel, where he said after that after nine yovels (450 years) from 1517CE, the sovereignty of Jerusalem would be returned to Isra'el, surely, it is no coincidence that as a direct result of the Six-day War, the Temple Mount and East Jerusalem were returned to Israel.

Hence, the UN Security Council were correct in making no mention of Resolution 181, as in accordance with Resolution 242, they had and still have no right to dictate what Isra'el does within its own scripturally provided territory?

However, the conditions stated in Article 1-3 of Resolution 2334 <sup>[3]</sup> as finally ratified by the Security Council, stand in direct opposition to International Law and more importantly, the promises made by YHVH the God of Isra'el. As a direct result of the ratification of this resolution, all nations who are members of the UN are now on a collision course with YHVH the God of Isra'el. Therefore, in the not to distant future they will all incur the wrath of God at the return of Yeshua. So, all thing having been considered, who has the legal and moral right to possess the disputed territories, west of the Jordan River - Isra'el or the PA?

**Every person must make a freewill choice, at this crucial time in history,  
whether to embrace the authority of the UN or YHVH God of Isra'el?**

### **Shabbat Shalom**

Graeme Purdie - Talmidei Yeshua Messianic Ministry of NZ

4/1/2017

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1. Reaffirms that the establishment by Israel of settlements in the Palestinian territory occupied since 1967, including East Jerusalem, has no legal validity and constitutes a flagrant violation under international law and a major obstacle to the achievement of the two-State solution and a just, lasting and comprehensive peace;
  2. Reiterates its demand that Israel immediately and completely cease all settlement activities in the occupied Palestinian territory, including East Jerusalem, and that it fully respects all its legal obligations in this regard;
  3. Underlines that it will not recognize any changes to the 4 June 1967 lines, including about Jerusalem, other than those agreed by the parties through negotiations;