

Dear O' Jews

Embrace Your Jewish Heritage



**Kenneth Rawson, a Christian Minister,
Urges Jews to Probe Their Rich Heritage**

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Introduction

Strange as it may seem I am a Christian minister, documented by Jewish leaders as a non-proselytizing friend of the Jewish people, who is dedicated to deepening Jewish roots. First, I want to say that the Christian religion was never meant to be a world religion—Judaism was. The purpose of this booklet is to encourage you to investigate your remarkable Jewish heritage. It grieves me to see Jews walking away from their roots into complete secularism. Likewise, it disturbs me to see Christians targeting Jewish people for conversion to Christian churches. It simply is **not true** that *Jews for Jesus* or *Messianic Jews* can make you a better or more fulfilled Jew. I have no intention of directing you to any segment of Judaism. But I challenge you to investigate the Judaic Scriptures—they belong to you and they are beautiful.

In stark contrast with other world religions, Judaism has a noble vision for all mankind. Most religions promise blessings only for their adherents, fostering an attitude of disregard or even contempt for unbelievers who are “lost.” Despite centuries of bitter persecution, Jewish hearts have remained enlarged toward their fellow man. Rooted in the values of the Jewish Scriptures, this vision has never dimmed or narrowed.

This vision is conceptualized in the Messianic ideals found in the *Torah* and in the words of the Hebrew Prophets. Although Jewish people differ respecting the degrees of literalness that the Messianic Age will attain, they make every effort to practice and promote these ideals *now*. The Hebrew Prophets beautifully portray the Messianic ideals of worldwide peace, prosperity, health, equity and justice for all.

For centuries Jews have lived and died for these ideals. Every attempt, including the Holocaust, to destroy the source of the

ideals—the Jewish people—has failed and will fail. Once again anti-Semitism has raised its ugly head to grossly characterize and vilify the Jews as sinister people. They are not! (Appendix A.) Israel bashing, riding the wave of oil diplomacy, has vastly distorted and criminalized the Zionist ideal. Of course, Israel is not always right. But they are not the colonial usurpers they are accused of being. (Appendix B.) The Judaic Bible extols ideals the anti-Semites fear. There are twenty-two Arab nations. Not one eschews the ideals of democracy, religious liberty, equity and justice for all.

The most advanced democracies on earth have attained their stature because they have incorporated the laws and ideals contained in the *Torah* and Hebrew Prophets into their constitutions. Yes, your Jewish heritage is meaningful and powerful. It has inspired and advanced civilizations.

John Adams, second president of the United States, stated that the Jewish people have had more positive influence on civilization than any other nation. “They have given religion to three-quarters of the Globe and have influenced the affairs of Mankind more, and more happily than any other Nation, ancient or modern.”⁽¹⁾

The Judaic Bible gives one a purpose for the present life and a hope for eternity. Of course, this takes faith. Faith requires some assurance and confirmation. A perusal of many world religions finds this assurance and confirmation wanting. Many feel faith has no place in an age of science, technology and mathematical precision. Ironically, all people, including atheists, exercise faith on a daily basis. A man will enter a building for the first time, walk into the elevator and push the button for the top floor with complete faith he will arrive there safely. A woman will drive away from a car dealer in a new car and, when confronted with a red traffic light, put her foot on the brake expecting the car to stop. Without first examining it, they have faith in the engineering skills of modern technology.

We do not expect anyone to manifest faith in the *Tanakh*, the Judaic Bible, without first examining its trustworthiness. Each world religion has its own Scriptures. Which, if any, is worthy of confidence? The Judaic Bible is unique because contained within it are tools that prove its authenticity.

One of the tools is prophecy. More than 2,500 years ago through the Prophets of the Judaic Bible, the God of Abraham declared that He would, with His “whole heart,” plant Israel in the Land of their fathers.

The rebirth of the State of Israel defies the laws of history. It is a “double miracle.” Never before has an ancient nation been destroyed, its people dispersed to the ends of the earth—and yet for nearly 2,000 years, miraculously remain a separate and distinct people. Then, for that people to be regathered to its ancient homeland and re-established as a nation after nearly 2,000 years is another contradiction of time and logic. The rebirth of the Nation of Israel in 1948 is an unparalleled miracle of history. Further, the Judaic Bible assures us that the human dignity and security for both Jew and Arab will finally be attained.

Yes, the Judaic Bible provides more than adequate evidence for faith that it is God’s way of communicating His purposes for humankind. An atheist cannot prove from facts that there is no God. He has to accept this by faith. An agnostic cannot prove that it is impossible to know about God. He has to accept this by faith. But the Judaic Bible can and does provide evidences that inspire a far more realistic faith than the atheists or agnostics.

First, the basics. Does God exist? Who or what made our universe? Was it made at all? And if it was not made, how did it get here? What do these answers mean to us as we decide how to live?

Ironically in the 20th century many traveled the road of science to atheism. Now many of these same atheists are traveling the road of science and are becoming theists—believers in God. The latest scientific discovery is God.

Pastor Kenneth Rawson
April 2004

◆ CHAPTER ONE ◆

The Judaic Vision Sustained the Jewish People

The vision of the Jewish people was based on the Hebrew Scriptures—the *Torah* or Law and the Prophets. Israel received their laws through Moses, who summarized them in two commandments: Love God with all your heart, mind, soul and strength, and love your fellow as yourself. These requirements of love have found their ramifications in the statutes governing the minutia of daily life.

A massive oral educational network was organized to indoctrinate every individual in the nation of Israel. The Levites and priests conducted this educational program. 2 Chronicles 17:8-9. Additionally, the fearless public proclamations of the Prophets to encourage, exhort and reprimand the people were based on the principles of the *Torah*. For centuries, the Jewish people were tutored by this oral educational system unprecedented compared to other nations at that time.

Compulsory Education

Margaret Thatcher, while Prime Minister of Great Britain, observed with awe to Prime Minister Menachen Begin of Israel that the term “illiterate Jew” was an oxymoron. “There is no such thing.” With a modest smile, Begin replied that, “Millennia ago, when monarchs did not even know how to write their own names, our forefathers had already developed a system of compulsory education.”

Between 516 B.C. and A.D. 60 a major portion of the Jewish people had become interested in the teaching and study of literature!⁽¹⁾ In the year A.D. 60 the High Priest Joshua ben

Gamala ruled “that every community, no matter how small, must have an elementary school”—compulsory education. Not only for children, but adult education was an on-going concern.⁽²⁾

The Jewish sages preferred to teach from the Judaic Bible, especially the *Torah* or Law. But they also included other books. No censorship or threat of punishment limited what the Jewish people could read. By choice the ancient Jews preferred *Torah* and the Prophets. They spent hours debating the intricacies of the principles revealed in the Mosaic Law.

What was the result?

Nothing set the Jew apart from the non-Jew of those days more than the two qualities of morality and kindness. From the sexual immorality which characterized the life of the ancient Greeks and Romans, the Jew was almost completely free. Moreover, Judaism based itself upon charity, a quality equally foreign to the rest of the ancient world.⁽³⁾

That charity was an integral part of ancient Judaism is reflected in a story about the famous Jewish scholar Hillel (60 B.C.-A.D. 10). A pagan offered to become a Jew if Hillel could explain Judaism while he stood on one leg without getting tired. With a look of confidence, Hillel tersely said,

Judaism...was contained in the brief verse of the Bible (Leviticus 19:18), which reads, ‘Thou shalt love thy fellow as thyself,’ and that all the other laws and regulations of Judaism were merely extensions of this one.⁽⁴⁾

Profoundly moved, the Pagan converted to Judaism. Centuries before Hillel, a prominent Jewish sage said:

The world rests upon three things: *Torah* (study and observance), Worship (Temple, Synagogue), and acts of charity.

Israel’s Laws Impacted Nations

No nation has so favorably impacted other nations as Israel. In addition to the Ten Commandments, the laws for the poor and oppressed, the rights of workers, and the administration of justice in every minute aspect of society have favorably influenced the nations. Israel’s *Torah*—the Law of Moses—became a light unto the Gentiles.

This was prophesied over 3,700 years ago (1696 B.C.) in Deuteronomy, the fifth Book of Moses.

Deut. 4:8 — “What great nation is there, that has statutes and ordinances so righteous?”

Israel’s religion is unique in the ethical character and righteousness of its laws for the government of human society. Cardinal Faulhaber, that outstanding exception to the Jewish people’s notorious oppressor, the Roman Catholic Church, after reviewing the poor-laws, the rights of the laborer, and the administration of justice found in the Mosaic Law, placed the following alternative before the Nazi detractors of the Hebrew Scriptures: Either such laws are Divinely inspired, or they are the product of a people endowed above all other peoples with positive genius for ethical and social values!

The cradle of humanity,” he [Faulhaber] declared, “is not in Greece; it is in Palestine [Israel]. Those who do not regard these books as the word of God and as Divine revelation, must admit that Israel is the super-people of the world.”⁽⁵⁾

A generation before Faulhaber, Leo Tolstoy extolled:

The Jew is that sacred being who has brought down from heaven the everlasting fire, and has illumined with it the entire world. He is the religious source, spring, and fountain out of which all the rest of the peoples have drawn their beliefs and their religions.⁽⁶⁾

How could the children of Abraham defy the beastly and base appetites of the nations? Over 3,600 years before, Moses admonished Israel to observe the statutes and ordinances they received from God. They were to teach them to their children and their children’s children down through future generations. Why? If Israel practiced these laws conscientiously, the other nations would not only observe that Israel was a great nation—a wise and understanding people—but that such moral greatness must be of Divine origin.

Faulhaber and Tolstoy were but repeating a refrain echoed down through the corridors of time. The noted Protestant Scottish scholar G. A. Smith observed, “After Alexander’s conquest of Asia [334-333 B.C.], enlightened Greeks looked upon the Jews as ‘philosophers of the East.’”⁽⁷⁾

Alexander the Great recognized the moral stature of Israel. He made a point to travel to Jerusalem to meet the High Priest and worship the God of Israel.⁽⁸⁾

Roman Empire Also Impacted

Rome soon found they could not subjugate a nation inspired by the ideals of the monotheistic God of Israel.

The Roman expulsion of the Jews from their Land, which began in A.D. 70, intensified after the suppression of the Bar Kochba revolt in A.D. 135. However, a tenacious continuity of Jews remained in the Land until Israel's rebirth in 1948. The expelled Jews streamed throughout the Roman Empire with a missionary zeal. Jewish literature, which was read more extensively than the writings of the churches, flowed with the ideals of human solidarity and universal brotherhood. For three full centuries more, Judaism remained a powerful force of attraction. It won thousands of converts and built innumerable synagogues.⁽⁹⁾

Under the Roman Emperor Constantine, a politically astute corruption of Christianity became the religion of the Roman Empire. Pressured by the bishops, in A.D. 327, Constantine pronounced conversion to Judaism punishable by death.⁽¹⁰⁾

In spite of repressive measures, the mass movement towards and into the synagogue continued in undiminished volume. St. [?] John Chrysostom reports that in the fourth century, the Christian masses 'attracted by the more spectacular ceremonies of the synagogue,' i.e., more spectacular than those of the contemporary church, 'streamed into' the Jewish places of worship.⁽¹¹⁾

From the fifth century on, however, the persistent harangue of "deicide" (God killers) diminished all Jewish influence.⁽¹²⁾

At this point it is well to note that New Testament Christianity was never Divinely meant to be a world religion like Judaism. Christianity was intended for a few. In the fourth century the church made a wrong turn. It compromised doctrine, crafted the dogma of the "trinity" in order to unite with the state, and set up a spurious Kingdom of God on earth. The church succeeded and its infamous reign was written in blood. Many historians referred to it as the "Dark Ages."

The Jewish Vision in the United States

Paul Eidelbert, Professor Emeritus of Political Science, Bar-Ilan University, Israel, outlined the influence of Jewish thought on the founding of the United States.⁽¹³⁾

1. No nation has been more profoundly influenced by the Hebrew Bible than America. Many of America's early statesmen and educators were schooled in Hebraic civilization. The second president of the United States, John Adams, a Harvard graduate, had this to say of the Jewish people:

[They] have done more to civilize men than any other nation.... They are the most glorious Nation that ever inhabited the earth. The Romans and their Empire were but a bauble in comparison to the Jews. They have given religion to three-quarters of the Globe and have influenced the affairs of Mankind more, and more happily than any other Nation, ancient or modern.

2. The curriculum at Harvard, like those of other early American colleges and universities, was designed by learned and liberal men of "Old Testament" [Hebrew Bible] persuasion. Harvard president Increase Mather (1685-1701) was an ardent Hebraist (as were his predecessors, Henry Dunster and Charles Chauncy). Mather's writings contain numerous quotations from the Talmud as well as from the works of Saadia Gaon, Rashi, Maimonides and other classic Jewish commentators.
3. Yale University president Ezra Stiles readily discoursed with visiting rabbinical authorities on the *Mishna* and *Talmud*. At his first public commencement at Yale (1781), Stiles delivered an oration on Hebrew literature written originally in Hebrew. Hebrew and the study of Hebraic laws and institutions were an integral part of Yale's as well as of Harvard's curriculum.
4. Much the same may be said of King's College (later Columbia University), William and Mary, Rutgers, Princeton, Dartmouth, and Brown University: Hebrew learning was then deemed a basic element of liberal education. Samuel Johnson, first president of King's College (1754-1763), expressed the intellectual attitude of his age when he referred to Hebrew as "essential to a gentleman's education."

5. This attitude was not merely academic. On May 31, 1775, almost on the eve of the American Revolution, Harvard president Samuel Langdon, addressing the Congress of Massachusetts Bay, declared: “Every nation, when able and agreed, has a right to set up over itself any form of government which to it may appear most conducive to its common welfare. The civil polity of Israel is doubtless an excellent general model.”

The many unique parallels between the *Torah* defined government of Ancient Israel and the government of the United States will be considered in a future chapter.

Poetically speaking, Moses’ “burning bush” is still burning. The miraculous flame has not gone out. The bush has not been consumed. The Hebrew slaves Moses led out of Egypt are still with us. The Israeli nation Moses crafted in the wilderness and directed to the Promised Land is once again in their Land of Divine heritage. A thriving beacon of democracy in the midst of a sea of Islamic despotism.

The utopian vision is still very much alive. It has propelled the Jewish people through one disaster after another, including the repeated attempts to totally annihilate them. Neither Pagan Rome, Christian Rome, the Crusaders, the Inquisition, nor Hitler have prevailed. The Jewish people have survived the storms of history and overcome death itself.

All attempts to annihilate them have failed. Persecuted as no other people, they have been driven from pillar to post. They were mercilessly hounded to the ends of the earth leaving an imprint of blood in nearly every land they traversed. But they have come through! Such an incredible survival cannot be explained completely in human terms. It can only be understood in terms of their divinely inspired vision and Divine Providence.

♦ CHAPTER TWO ♦

God Is Trying To Reach You

***“Whoever it was who searched the heavens with a telescope
and found no God would not have found the human mind
if he had searched the brain with a microscope.”***

—George Santayana (1863 - 1952)

At the same time the Jewish community is being eroded by accelerated assimilation, scientists are forced to recognize overwhelming evidence of the reality of God. This is not a coincidence. God is trying to tell the Jewish people something.

For centuries Earth and its inhabitants were believed to be the center of the universe. In 1543 the Copernican system of astronomy disproved the centrality of the planet Earth and became the paradigm of astronomy. Philosophically, the Divine importance of the human race was downgraded, spawning the era of Humanism. Searching for life elsewhere in the universe reached a crescendo of excitement in the 1950s. The noted astrophysicist Carl Sagan boasted that there were thousands of planets in our galaxy capable of sustaining life.

But evidence began to accumulate that would challenge these claims. By the 1980s the once atheistic physicist Paul Davies was compelled to concede that the whole universe was designed so that human life might exist on planet Earth. To describe his “ingenious design” concept he originated the term “anthropic principle.”⁽¹⁻²⁾ Why? Research since 1961 forced some agnostic and atheistic cosmologists to exclaim—“Someone has fine-tuned the universe for life on Earth.”⁽³⁾ Many of them became believers in God.

Life on Earth did not just happen. Most astronomers—both atheists and theists—now agree the universe evidences unique fine-tuning for life. Scientists have identified over 150 parameters for life within our solar system and 38 elsewhere in the universe. Each parameter is so exacting that they could not have happened by chance. For example, the ratio of the gravitational force constant to the electro magnetic force constant. If it differed from its value by any more than one part in 10^{40} , life on Earth could not be possible. One part in 10^{40} has been illustrated as follows:

Cover the entire North American continent with dimes stacked up to the Moon (230,000 miles). Make a million other piles of dimes of equal size. Paint one dime red and hide it in the billion piles. The odds that a blindfolded person would pick the red dime are one in 10^{40} . This is only one of the delicately balanced parameters that are necessary to allow life on the planet Earth. ⁽⁴⁾

Ironically, some of these parameters were discovered by scientists pursuing their atheistic quests to prove evolutionary life on many of the other planets of the universe. Religion, to the scientists, was the “opiate” of the superstitious and weak. Naturalistic evolution was supposed to be the reality of the brave who dared chart the unknown. What a shocking disappointment!

The eminent cosmologist Fred Hoyle aggressively opposed theism and Christianity.⁽⁵⁾ But Hoyle discovered that an incredible fine-tuning of the nuclear ground state energies for helium, beryllium, carbon and oxygen was necessary for any kind of life to exist. If the ground state energies of these elements proportioned to each other were just four percent higher or lower, there would be insufficient oxygen or carbon for life anywhere in the universe, including the planet Earth.⁽⁶⁾

Fred Hoyle, considered by many the dean of cosmology as well as former long-time atheist, makes a good analogy that brings the problem to understandable terms. The chances of life coming from prebiotic soup, he says, have the same probability of occurring that a “tornado sweeping through a junkyard might assemble a Boeing 747 from the materials therein.” ⁽⁷⁾

If each of these 183 parameters for life on Earth permits a no-chance possibility, we have 183 reasons for life on Earth by divine intelligence.

God’s Love Seen in the Milky Way

In 1992 William Keel and his associates made a startling discovery. Planet Earth dwells between the two spiral arms of our galaxy. ⁽⁸⁾

Within each of the Milky Way’s spiral arms, the star densities are high enough to disrupt the orbits of planets like Earth. Moreover, supergiant stars reside inside the spiral arms—supergiants that would expose Earth-like planets to radiation intense enough to prevent life. Fortunately, our Sun is one of those rare stars that is located between the spiral arms and away from supergiants and high star densities.

Earth’s position between the spiral arms is important for another reason. The spiral arms are loaded with gas and dust. If planet Earth were located within a spiral arm, such gas and dust would block our view of anything but the nearby stars.

But Earth’s position between the spiral arms permits us to see the other parts of our galaxy and several other hundred billion galaxies in the universe. That is why the Psalmist David could write, “The heavens declare the glory of God.”

Astronomers have determined that the heavens’ message can only be read if one is sitting on a uniquely clear-viewed cosmic window seat. Our solar system is located in the exact galactic locale that affords **both** a safe haven for life and a clear window of the cosmos.

By comparison, other suns in our galaxy orbit the galactic center at a rate out of sync with the spiral arms’ orbit pattern. Which means those suns and their planets—if they ever do wander into the safe zone between the spiral arms—will not stay there very long. ⁽⁹⁾

This is thrilling! God exclusively positioned the Earth between the spiral arms so that we can see and exclaim—“The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge.” Psalm 19:1-2

This observability of the universe is a miracle in itself. Earth’s inhabitants enjoy a unique window to our solar system, our galaxy and the whole universe. In any other galaxy or at any other location in our galaxy, the observability of the universe

would be obscured. Position-wise, Earth is not the center of the universe. But from the standpoint of importance, Earth is center stage. The following observations of scientists confirm that the cosmic characteristics of the universe are fine-tuned so that human life flourishes on Earth. Humankind is central to God's eternal purposes, and both Christian and Jewish Scriptures show that the Jewish people are central to God's purposes for humankind.

No wonder the Scriptures speak of each person being so precious to God. Isaiah 13:12. Science indicates the universe has developed gradually over millions of years. Just think, during these millions of years God has been fine-tuning cosmic characteristics for the existence of human life on Earth. What an indescribable premium on humanity!

It might not be a coincidence that earth's unique position was not discovered until 1992 when Jewish assimilation is at an all-time high. God has thus revealed Himself in a most remarkable way. He is saying to humankind at this time, and especially to the Jewish people, I do exist and You are important.

The Conclusions of Scientists

Read these statements of prominent scientists, many of whom were long-time atheists. There is a God out there and He is trying to reach You.

In their quest of the universe, many scientists have been forced to realize that recent discoveries support the reality of God. Fred Hoyle was forced to conclude that a super intellect has "monkeyed" with physics, as well as chemistry and biology. ⁽¹⁰⁾ Paul Davies, another scientist who once promoted atheism, now promotes "ingenious design." ⁽¹¹⁻¹²⁾ In his own words:

[There] is for me powerful evidence that there is something going on behind it all . . . It seems as though somebody has fine-tuned nature's numbers to make the Universe....The impression of design is overwhelming. ⁽¹³⁾

Astronomer George Greenstein wrote in his book, *The Symbiotic Universe*:

As we survey all the evidence, the thought insistently arises that some supernatural agency—or, rather, Agency—must be involved. Is it possible that suddenly, without intending to, we have stumbled upon scientific proof of the

existence of a Supreme Being? Was it God who stepped in and so providentially crafted the cosmos for our benefit? ⁽¹⁴⁾

The theoretical physicist Tony Rothman concluded:

The medieval theologian who gazed at the night sky through the eyes of Aristotle and saw angels moving the spheres in harmony has become the modern cosmologist who gazes at the same sky through the eyes of Einstein and sees the hand of God not in angels but in the constants of nature.... When confronted with the order and beauty of the universe and the strange coincidences of nature, it's very tempting to take the leap of faith from science into religion. I am sure many physicists want to. I only wish they would admit it. ⁽¹⁵⁾

In an article on the "anthropic principle" (that the universe must have properties that make inevitable the existence of intelligent life), cosmologist Bernard Carr wrote:

One would have to conclude either that the features of the universe invoked in support of the Anthropic Principle are only coincidences or that the universe was indeed tailor made for life. I will leave it to the theologians to ascertain the identity of the tailor! ⁽¹⁶⁾

Physicist Freeman Dyson, also dealing with the "anthropic principle," concluded:

The problem here is to try to formulate some statement of the ultimate purpose of the universe. In other words, the problem is to read the mind of God. ⁽¹⁷⁾

MIT physicist and former president of the Association of Women in Science, Vera Kistiahowsky, commented:

The exquisite order displayed by our scientific understanding of the physical world calls for the divine. ⁽¹⁸⁾

Arno Penzias, who shared the Nobel Prize for physics for the discovery of cosmic background radiation, was quoted:

Astronomy leads us to a unique event, a universe which was created out of nothing, one with the very delicate balance needed to provide exactly the conditions required to permit life, and one which has an underlying (one might say "supernatural") plan. ⁽¹⁹⁾

Even before Communism fell, Alexander Polyakov at Moscow's Landau Institute said:

We know that nature is described by the best of all possible mathematics because God created it. So there is a chance that the best of all possible mathematics will be created out of physicists' attempts to describe nature. ⁽²⁰⁾

Cosmologist Edward Harrison evaluated the end conclusion of cosmology:

Here is the cosmological proof of the existence of God—the design argument of Paley—updated and refurbished. The fine-tuning of the universe provides *prima facie* evidence of deistic design. Take your choice: blind chance that requires multitudes of universes or design that requires only one . . . Many scientists, when they admit their views, incline toward the teleological or design argument. ⁽²¹⁾

The winner of the Crafoord Prize in astronomy, Allan Sandage, related his recognition of God:

I find it quite improbable that such order came out of chaos. There has to be some organizing principle. God to me is a mystery but is the explanation for the miracle of existence, why there is something instead of nothing. ⁽²²⁾

Robert Griffiths, who won the Heinemann Prize in mathematical physics, described the physicist's encounter with God:

If we need an atheist for a debate, I go to the philosophy department. The physics department isn't much use. ⁽²³⁾

The agnostic astrophysicist Robert Jastrow narrated the ironic twist of his colleagues' research of the universe:

For the scientist who has lived by his faith in the power of reason, the story ends like a bad dream. He has scaled the mountains of ignorance; he is about to conquer the highest peak; as he pulls himself over the final rock, he is greeted by a band of theologians who have been sitting there for centuries. ⁽²⁴⁾

Yes, there is a God and He cares for You! A God who has a wonderful purpose for You—the Jewish people, and for the entire human race. As you enjoy the many blessings of daily life, do you take them for granted? Remember, human life is a unique experience in the universe. But how does God communicate His love and purpose for us?

♦ CHAPTER THREE ♦

Which Is the True Religion?

The religions of mankind are myriad. Hinduism, Buddhism, Confucianism, Islam, Judaism, Shinto and Christianity, to name a few. Each has its own Scriptures, which are exclusively affirmed as inspired by their god or gods.

Science is a systematic knowledge of the physical or material universe gained by observable facts. The sacred writings of all world religions basically contain a system of faith. Yet, each does make statements within the province of science that provide a uniquely valid test to prove their authenticity.

If their scientific observations are in reality superstitions reflective of the culture in which they were written, these so-called sacred books are disqualified as the inspired Scriptures of God. If, indeed, the scientific observations of any of these purported Holy Scriptures agree with the facts of science today, then that book **is** the inspired Word of a true and living God. Why?

The Creator and God of the universe is the God of science—the author of the scientific laws that govern His universe. Only the God of science could cause scientific facts to be recorded in a book—the Bible—hundreds or thousands of years before scientists discover them.

Only the Judaic Bible contains scientific facts that anticipated scientific discovery by hundreds and, in some cases, several thousand years. The following are examples of remarkable scientific observations found in the Judaic Bible.

What Holds the Earth Up?

Three thousand years ago Hindu Scriptures recorded that the Earth was resting on the backs of several huge elephants. The elephants were resting on the back of a large turtle that was swimming in a sea. Greek mythology claimed the god Atlas was holding the Earth on his shoulders.

But the Judaic Bible says in Job 26:7 — “[God] hanged the Earth on nothing.” What a remarkable statement of fact. The Earth is suspended in space. Nothing tangible holds it up. Job wrote about the same time the Hindu Scriptures were written. How did Job know this scientific fact? Only God could have revealed it to Job. The Judaic Bible is the inspired Word of God.

Flat vs. Round Earth

For thousands of years people believed the Earth was flat. If you went too far, you would fall over the edge. The flat Earth was taught in both Hindu and Buddhist Scriptures. In the 1500s the first ship sailed around the world. For many this provided the empirical proof that the Earth was round. But the round Earth had been recorded in Hebrew Scriptures long before man’s discovery.

Isaiah (40:22) spoke of the “circle of the Earth.” Solomon wrote, “[God] set a compass [circle] upon the face of the deep.” (Prov. 8:27) About 3,000 years ago, your Bible said the Earth was round. Indeed, the Judaic Bible is the inspired Word of God.

Sun, Moon and Stars — Who? What?

Ancient people were afraid of the Sun, Moon and stars. They thought they were alive—that they were gods. But over 5,000 years ago the Judaic Bible in Genesis 1 pointed out that God created the Sun, Moon and stars—and our God states He is the one and only God. Centuries later, science delegated the Sun, Moon and stars to inanimate bodies.

Eclipses are an example of what people feared. An eclipse happens when the Sun’s light is blocked by the Earth or Moon. The Moon is bright because it reflects the Sun’s light. But when the Earth blocks that light, the Moon looks like it is disappearing. Also, when the Moon comes between the Earth and the Sun, it looks like the Sun is disappearing.

This was frightening to the ancients. Some thought eclipses happened when the Moon was mad at the Earth and turned its face away. The Chinese believed that an eclipse was caused by a demon or some huge animal that ate the Sun and then regurgitated it. God told Jeremiah (10:2, KJV), “*Thus said the Lord, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them.*” God went on to reassure Jeremiah, the Hebrew Prophet, that the universe was under God’s control.

Later scientists learned that the heavenly bodies were not alive and that humankind need not fear them. Thousands of years before scientists discovered that the planetary bodies were inanimate, the Judaic Bible contained this scientific fact.

The Bottom of the Ocean

Until modern times people thought the ocean floor was sandy like the desert and saucer shaped—deepest in the middle. This was even true of the pre-1900 geologists. But in the 1900s oceanographers found the sea had many deep valleys or canyons. The deepest canyons were called trenches. The *Mariana Trench* in the Pacific is so deep that if Mt. Everest (over 29,000 feet high) was dropped into it, the peak would still be a mile below the water’s surface. There are also underwater mountains. The Atlantic Ocean has an undersea range of mountains 10,000 miles long.

But 3,000 years ago the Hebrew Scriptures spoke of the valleys and mountains of the sea. In Psalm 18:15 (NIV), David wrote of God being the creator of “*the valleys of the sea.*” God asked Job (38:16, NIV), “*Have you walked in the recesses [valleys] of the sea?*” The Jonah was thrown off a ship and spoke of falling to the bottom of the mountains in the sea. (Jonah 2:6)

The Judaic Bible spoke of the valleys and mountains of the sea thousands of years before scientists discovered them. Indeed, it is God’s communication to the Jewish people.

The Springs of the Sea

Hot water vents have *recently* been discovered on the ocean floors by the latest technology. These “*springs of the sea,*” which release huge amounts of mineral-rich, super-heated water had been referred to in Job 38:16 thousands of years ago.

The Paths of the Sea

Matthew Maury (1806-1873), an officer in the United States Navy, believed his Bible and loved reading it. One day Maury was reading about the dominion man was given over the animals in Psalm 8. He was amazed that verse 8 spoke of the fish and all creatures that swim in the *“paths of the sea.”* *“Paths of the sea”* — How could this be? He never knew there was such a thing. He was determined to find them.

For 19 years Maury studied weather, wind, cloud and ocean patterns, as well as old ship logs. He discovered that the oceans had many paths or currents, which were like rivers flowing through the sea. By charting these currents he discovered the best routes for sea travel. Maury found a connection between the air circulation system and the ocean currents from Psalms 107:25.

In 1855 Maury wrote the first book on oceanography and became known as *“the Pathfinder of the seas”* — *“The father of modern navigation.”* For several centuries before, a few had only a limited knowledge of the paths or currents of the sea.

Maury received his idea about ocean currents from reading Psalm 8:8 which was written about 3,000 years ago by David. David wrote as he was influenced by God.

Psalm 8:8 also spoke of fish in the *“paths of the seas.”* Fishing boats make a good catch in the currents or paths of the sea. They have learned that this is where the fish are located.

Scientists have discovered that the Gulf Stream is one of the greatest sea paths beneath the Atlantic Ocean. It carries over twenty-five times the water than all the rivers on Earth, yet it is only a small part of a 13,000 mile current circling the Atlantic Ocean.

Air Mass and Water Weight

It was not until the 16th century that scientists realized air had weight. But long before, Job 28:25 referred to *“a weight for the wind”* and that God *“weigheth the waters by measure.”*

We now know that the weight of the oceans is in perfect balance with the gravity of the Sun and Moon.

Hydrologic Cycle and Weather Patterns

The complete hydrologic cycle of evaporation, cloud formation and precipitation is explained in the Scriptures.

Ecclesiastes 11:3 — *“If the clouds are full of rain, they empty themselves upon the earth.”*

Job 36:27-29 — *“For He draws up drops of water, which distil as rain from the mist, which the clouds drop down and pour abundantly on man. Indeed, can anyone understand the spreading of clouds, the thunder from His canopy?”*

Again, Job stated (28:26), *“God made decrees [rules] for the rain. And He set a way for the lightning of the thunder.”*

Several thousand years later, scientists began to discern the *“rules for the rain”* that Job talked about. They found that rainfall is part of a process called the hydrologic cycle. The Sun evaporates water from the ocean. That water vapor rises and becomes clouds. Water in the clouds falls back to Earth as rain, collects in streams and rivers, and makes its way back to the ocean. As we now know, the process repeats itself continually.

About 300 years ago Galileo discovered this cycle. But amazingly the Scriptures described the cycle over 2,000 years earlier. The Prophet Amos wrote (9:6) that God *“calls for the water of the sea. He pours them out on the land.”* How did Amos know this? Amos wrote as he was influenced by God.

In a recent study the US Department of Agriculture proved that most clouds worldwide are formed by the evaporation of ocean waters that cover over 70% of the Earth's surface. Yet Ecclesiastes 1:7 was written long ago: *“All the rivers run into the sea, yet the sea is not full; to the place from which the rivers come, there they return again.”*

Lightning, Thunder and Rain

Other ancient religious Scriptures taught that lightning bolts were missiles thrown by angry gods.⁽¹⁾ Only the names of the gods differed. In China, Taoist Scriptures regarded the rainbow as a deadly rain dragon.⁽²⁾ In Confucius Scriptures, the goddess of lightning, Tien Mu, flashed light on intended victims to enable Lei Kung, the god of thunder, to launch his deadly bolts accurately.⁽³⁾

Since rain is so necessary to life, ancient people pondered what caused it. Some tried to stab holes in clouds with spears. The *Vedas* (Hindu Scriptures) advised tying a frog with its mouth open to the right tree, saying the right words, and rain would fall.

The Judaic Bible also talks about rain, lightning and storms. But it contains none of these superstitious ideas found in the other so-called Scriptures. The Judaic Bible taught that Earth's weather followed rules and cycles. Genesis 8:22. "*While the Earth remains, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease.*"

Scientists are now beginning to fully understand God's "decrees or rules for the rain." Since 68 B.C. it was thought that somehow thunder triggered the rainfall. *Scientists are beginning to realize that, as stated in Job 28:26, it is lightning that triggers the rain to fall.* Job knew that 3,000 years ago. Certainly Job's writings were inspired by God.

Laws of Hygiene

The existence of germs and their transmission of infection was unknown to medical science until the end of the last century. Yet biblical laws written over 3,000 years ago in the book of Leviticus provided hygienic and sanitary instructions for protection from infections by germs found in broken pottery and dead animal bodies.

In 1845, a Viennese Dr. Ignaz Semmelweis decreased deaths at childbirth from 30% to two percent by having physicians wash their hands before examinations. Only in recent years have doctors realized the seriousness of handwashing in running water to keep germs from spreading to patients. Yet thousands of years ago, the Mosaic Law instructed Israel to bathe in running water and wash contaminated clothing and bedding upon encountering possible causes of infection or disease. Isolation was also used to prevent contamination. Num. 19:20; Lev. 15:13.

Medical Examinations and Control

Detailed laws in the Judaic Scriptures reveal an advanced system for controlling contagious diseases when other nations did not understand the dangers of infections. Levitical priests were instructed to act as Disease Detectors, examining sick individuals and protecting the community from contamination.

The infected individuals were not allowed to dwell within the community. Numbers 19:20. Even after recovering and returning from medical isolation, a person was subject to strict medical supervision to determine if he was healed. Leviticus 14:8.

Until this century, people, except for the Israelites, kept patients with communicable diseases in their homes—even after death. Family members and others were exposed to deadly disease. People often questioned why the disease was affecting so many at one time.

Contagious Disease

Black Death—the bubonic plague—killed one out of four persons in the 14th century, an estimated total of sixty million. People attributed the epidemic to "bad air" or "evil spirits." Yet the plague hardly affected the Jews who were obeying the quarantine laws of Leviticus. Down through the centuries, these medical and sanitary practices became a way of life with many Jews in all areas of possible infections.

Leprosy had killed millions in Europe. People thought leprosy was "brought on by eating hot food, pepper, garlic and the meat of diseased hogs" or by malign conjunction of the planets.

Again, when the sanitary legislation of isolation in Leviticus (13:43-46) was strictly followed, leprosy was finally brought under control. Arturo Castiglione wrote about the overwhelming significance of this biblical law:

The laws against leprosy in Leviticus 13 may be regarded as the first model of a sanitary legislation.⁽⁴⁾

Written over 3,000 years ago, the sanitation laws in Deuteronomy 23:13-14 required the *burial of human excrement* to protect Israel from exposure to many deadly epidemics. Until the 18th century, human excrement was dumped into unpaved streets, spreading diseases that killed millions.

In contrast to the Judaic Bible, Ancient Egyptian documents, similar to other ancient cultures, detail pharmacies prescribing: "Lizards' blood, swine' teeth, putrid meat, stinking fat, moisture from pigs' ears,... animal fats ...excreta from animals, including human beings, donkeys, antelopes, dogs, cats, and even flies." Egyptian medicine used "cat's dung," "hippopotamus dung," and "fly dung."⁽⁵⁾

War histories reveal that five times as many soldiers died from disease as from battle wounds. Military casualties of the Boer War in South Africa (1899-1902) indicate infections from exposure to germs generated from waste incapacitated or killed five times more soldiers than those killed in combat.

The sanitary standards demanded in the Judaic Bible protected the armies of ancient Israel from the massive infectious deaths sustained by armies down through history until the start of the 19th century.

The Human Immune System

The Mosaic Law instructed the circumcision of male children on the eighth day after birth. Genesis 17:12. Medical science has discovered that Prothrombin and Vitamin K, elements which affect blood coagulation, are at their highest peak on the eighth day. Vitamin K is not formed in its normal amount until the fifth to seventh day of life. On the eighth day Prothrombin is higher than normal, 110%. Thus, a baby has more Prothrombin on its eighth day than on any other day of its life.

Correlation Between the Body and Mind

Research continues to reveal the close relationship between physical and mental health. But the Judaic Bible acknowledged the correlation between mind and body over 3,000 years ago.

“A sound heart is the life of the flesh: but envy is the rottenness of the bones.” Proverbs 14:30

“The light of the eyes rejoices the heart: and a good report makes the bones fat [healthy].” Proverbs 15:30

“Pleasant words are as an honeycomb, sweet to the soul, and health to the bones.” Proverbs 16:24

“A merry heart does good like a medicine: but a broken spirit dries the bones.” Proverbs 17:22

Following is a brief chart of other instances in the Judaic Bible preempting scientific discoveries by centuries.

THE BIBLE	MODERN SCIENCE	ANCIENT SCIENCE
Incalculable number of stars. Jer. 33:22	Incalculable number of stars.	Only 1,100 stars.
Sun circuits the heavens. Ps. 19:4-6	Sun moves in its own circuit covering an orbit lasting over 260 million years.	Sun revolves around the Earth.
“He hath... stretched out the heavens by His discretion.” Jer. 10:12	Expanding Universe.	Static Universe.
Light moves. Job 38:19-20	Light moves.	Light is in a fixed place.
Blood is the source of life and health. Lev. 17:11	Blood is the source of life and health.	Sick people must be bled.
Eat no manner of fat. Lev. 3:17	Eating animal fat is a cause of arteriosclerosis.	Fat is healthy.

The most thrilling scientific anticipations are found in the book of Job.

Pleiades, Orion and Arcturus

Remember the story of Job? Job was extremely wealthy—enjoying a wonderful family. Then tragedy struck. Job lost his wealth. His children were killed and his wife deserted him. He lay in excruciating pain, covered with sores from head to toe. All of this was too much for Job. He accused the Lord of being unjust. God did not answer Job’s accusation directly. God merely raised questions concerning the wonders of His creation. Three

of these questions are found in Job 38:31-32 and illustrate the dynamic logic conveyed in God's questions.

**“Canst thou bind the sweet influences of Pleiades?
Or loose the bands of Orion?
Canst thou guide Arcturus with his sons?”**

Orion

“Canst thou . . . loose the bands of Orion?”

Garrett P. Serviss, the noted astronomer, in his book *Curiosities of the Sky*, wrote about the bands of Orion:

At the present time this band consists of an almost perfect straight line, a row of second-magnitude stars about equally spaced and of the most striking beauty. In the course of time, however, the two right-hand stars, Mintaka and Alnilam, will approach each other and form a naked-eye double; but the third, Alnitak, will drift away eastward so that the band will no longer exist. ⁽⁶⁾

In other words, one star is traveling in a certain direction at a certain speed, a second one is traveling in a different direction at a second speed, and the third one is going in a third direction and at a still different speed. Actually, every star in Orion is traveling its own course, independent of the others. Thus, these stars that we see forming one of the bands of Orion are like three ships out on the high seas that happen to be in line at the present moment, but in the future will be separated by thousands of miles of ocean. In fact, all the stars that at the present time constitute the constellation of Orion are bound for different ports. All are journeying to different corners of the universe, so that the bands are being dissolved. God told Job this fact.

The Pleiades

“Canst thou bind the sweet influence of the Pleiades?”

Notice the amazing astronomical contrast with the Pleiades. The seven stars of the Pleiades are in reality seven groups of suns composed of 250 suns. Photographs now reveal that the 250 blazing suns in this group are all traveling together in one common direction. Concerning this cluster, Isabel Lewis of the United States Naval Observatory tells us:

Astronomers have identified 250 stars as actual members of this group, all sharing in a common motion and drifting through space in the same direction. ⁽⁷⁾

Elsewhere Lewis speaks of them as “journeying onward together through the immensity of space.”

From Lick Observatory came this statement of Dr. Robert J. Trumpler:

Over 25,000 individual measures of the Pleiades stars are now available, and their study led to the important discovery that the whole cluster is moving in a southeasterly direction. The Pleiades stars may thus be compared to a swarm of birds, flying together to a distant goal. This leaves no doubt that the Pleiades are not a temporary or accidental agglomeration of stars, but a system in which the stars are bound together by a close kinship. ⁽⁸⁾

Dr. Trumpler said that all this understanding led to an important discovery. Without any reference whatsoever to the book of Job, he announced to the world that these discoveries prove that the stars in the Pleiades are bound together and are flying together like a flock of birds as they journey to their distant goal. That is exactly what God said. “Canst thou bind the sweet influences of Pleiades?” In other words, “Canst thou keep them bound together so that they remain as a family of suns?”

Incredible! God's laws of cosmology are loosing or dissolving the constellation Orion. Sometime in the far distant future, Orion will be no more. Conversely, wonder of wonders — every last one of the 250 blazing suns in the Pleiades is ordained of God to orbit together in their symmetrical beauty throughout eternity.

Arcturus

**“Canst thou guide Arcturus [or The Bear]
with his sons?”**

Instead of “Arcturus,” some translators render the Hebrew, “The Bear and his sons.” This seems plausible since the Bear constellation has three little stars that could be considered the “sons.” Such an observation 3,000 years ago is significant. However, we feel that there is an even more startling scientific statement in this verse. Many feel that it refers to the giant

runaway star Arcturus. “His sons” would be the runaway stars of lesser size.

Garrett P. Serviss wrote:

Arcturus, one of the greatest suns in the universe, is a runaway whose speed of flight is 90 miles per second. Arcturus, we have every reason to believe, possesses about four times the mass of our Sun. Think of it! Our Sun is traveling only 12 ½ miles a second, but Arcturus is traveling 90 miles a second. Think, then, of the prodigious momentum this motion implies. ⁽⁹⁾

It could be turned into a new course by a close approach to a great sun, but it could only be stopped by collision head on with a body of enormous mass. Barring such accidents, it must, as far as we can see, keep on until it has traversed our stellar system, whence it may escape and pass out into space beyond to join perhaps one of those other island universes of which we have spoken. ⁽¹⁰⁾

Charles Burckhalter, of the Chabot Observatory, added an interesting note regarding this great sun:

This high velocity places Arcturus in that very small class of stars that apparently are a law unto themselves. He is an outsider, a visitor, and a stranger within the gates; to speak plainly, Arcturus is a runaway. Newton gives the velocity of a star under control as not more than 25 miles a second, and Arcturus is going 257 miles a second. Therefore, combined attraction of all the stars we know cannot stop him or even turn him in his path. ⁽¹¹⁾

When Mr. Burckhalter had his attention called to this text in the book of Job, he studied it in the light of modern discovery and made a statement that has attracted worldwide attention:

The study of the book of Job and its comparison with the latest scientific discoveries has brought me to the matured conviction that the Bible is an inspired book and was written by the One who made the stars. ⁽¹²⁾

The wonders of God’s universe never cease to amaze us. Arcturus is the largest runaway sun, hence the “father” of the other runaway suns. These other individual runaway suns are spoken of as Arcturus’ “sons” and seem to be out of orbit in our galaxy. Traveling at such incredible speeds, why don’t they crash

into other suns or planets? Where are they headed? Only God knows. Indeed, they are not runaways. They will not crash. Why? God is guiding them.

Other Sacred Books and the Physical Sciences

The Hindu Scriptures, the *Vedas* and *Uparushads*, consider that “all the objects and phenomena of nature [by] which man is surrounded, are animate and divine.”⁽¹³⁾ This includes the Sun, Moon, Earth, clouds, rain, rivers, seas, and rocks as being alive. Writers of the Buddhist canon ascribe life to numerous non-living objects—Sun, Moon, lightning, rainbows, mountains, etc. The Taoist and Confucian writings of China contain similar errors.

The *Qur’an*, the Scriptures of Islam, written less than 1,500 years ago, does not contain many of the ancient superstitions. Yet its observations of the universe are seriously flawed. The *Qur’an* speaks of seven literal solid heavens.⁽¹⁴⁾ These heavens contain lamps or stars whose main purpose is to be “darted at the devils.”⁽¹⁵⁾ Mohammed wrote “the Sun sets in a sea of black mud.”⁽¹⁶⁾

Only the Judaic Bible passes the test of science that it was directed by God. Several thousand years before their scientific discovery, the God of science had these facts recorded in His Scriptures.

Remember the Lesson of Job

Few have suffered the multiple tragedies of Job. How could God reach through the enormity of Job’s self-pity? (Job thought God just did not care.) In these three questions (Job 38:31-32) God is saying in reality:

Job, you think I am not concerned about your suffering. Well, let Me ask you these questions. Can you loose the bands of Orion? No, you cannot. But My Divine power will—some day Orion will no longer exist. Job, can you bind the 250 stars of the Pleiades together in their symmetry of beauty and not have a single one drift off? Only I have this power and wisdom. Can you prevent the runaways—Arcturus and his sons—from colliding as they go dashing out of the Milky Way? No, only My Divine power and wisdom can.

Job, if I am caring for the details of the universe, do you doubt that I not only care for the details of your life, but that I have the ability to solve your problems? Trust that there is a good reason I am permitting these tragedies. Remember, Job, I work from the perspective of your eternal welfare.

Job's response was:

*I know that You can do everything,
That nothing You propose is impossible for You.
Who is this who obscures counsel without knowledge?
Indeed, I spoke without understanding
Of things beyond me, which I did not know.
Hear now, and I will speak;
I will ask, and You will inform me.
I had heard You with my ears,
But now I see You with my eyes. Job 42:2-5*

What an awesome way God chose to tell Job that He was in full control of human affairs, including Job's life! When God finished His series of questions, Job exclaimed: "*I had heard You with my ears, but now I see You with my eyes.*"

Job finally learned the meaning of his severe trial. He learned that its loving purpose was to give him a clearer understanding of God that he might realize a deeper and eternal purpose to life. He speaks of this clearer understanding as "seeing" the Lord, instead of merely having heard about him. Since he had gained such deep insights of God, Job's brief period of suffering was a most valuable experience.

Besides restoring Job's health, "the Lord blessed the latter end of Job more than his beginning." Job 42:12-15.

The Lesson of Job for Us

Perhaps like Job, in utter misery you have cried out to God—even questioning his justice. Some write off the history of Job as Old Testament folklore. Whoever heard of God talking to a man! These are hand-me-down tales! However, the account of Job cannot be gainsaid.

Whatever the method of communication used by God, the astonishing facts cannot be refuted. These scientific facts recorded in the book of Job concerning the Pleiades, Orion and Arcturus anticipated scientific discovery by nearly 3,000 years. Scientists only discovered these startling facts in the 20th century, yet they were recorded in the book of Job nearly 3,000 years ago. What an awesome confirmation of the Judaic Bible! Who can doubt it is the inspired word of God? Yes, the book of Job has a powerful, exclusive lesson for modern man. Modern science

proves God's Word, the Judaic Bible, is true. The Bible does contain the answer to why God permits evil.

Honest Doubt

Job 2:10 states: "In all of this Job sinned not with his lips." How does this harmonize with Chapter 42 where Job accused God of being unjust? Where there are facts, there can be no doubts. But our relationship with God is by faith, not facts—"the just shall live by faith." Habakkuk 2:4. Where there is faith, there is room for doubt. We saw the drama of Job's struggles to a mature faith. Job had doubts, but he did not try to inflict his doubts upon others. While doubting he lacked trust, but still had belief in God. So he took his doubts where we should take our doubts—to his God. And God dramatically answered Job's doubts and developed in him a full assurance of faith.

We will have doubts in our journey of faith. At such times we must copy the example of Job, and take our doubts to the Lord in prayer. If our heart is sincere, God will answer our doubts. He will speak to us. And He speaks to 21st century man through His Word, the Judaic Bible. In God's providence the book of Job was especially written for our time.

Much of the scientific probing of Chapters 38 through 41 can only be fully understood in the light of modern scientific discovery. God in his foreknowledge knew that the cunning deceptions of humanist philosophy and sophistry would reach their zenith as a challenge to faith in this post-modern philosophical era which challenges the very existence of God.

How do we know there is a God? How do we know moral standards are important? Where do we find the answer to—Why does God permit evil and suffering? In the book of Job, God is telling us:

Just as I answered Job's questions and doubts, I can answer your questions and doubts. My answer is found in My Word, the Bible. How do you know the Judaic Bible is My inspired Word? Many of the startling scientific facts I caused to be recorded in the book of Job nearly 3,000 years ago were only discovered in the 20th century. This is My assurance to you that the Judaic Bible was written under My direction. Yes, the Judaic Bible inspires a logical faith and hope. Accept the challenge of Job's journey to faith.

♦ CHAPTER FOUR ♦

*The Law of Israel***Superior to Ancient Laws**

The Law of Israel, known as the Mosaic Law, was given to the ancient nation of Israel by their Creator and God. Superior to other ancient laws of that time, it was equal to, and in many respects superior to, the laws of nations today.

The Mosaic Law introduced a form of government calculated to cultivate the spirit of liberty, equality and accountability. Ancient histories of other nations and rulers show no parallel. In every case, rulers of other nations sought their own aggrandizement and greater power. Even when rulers aided in establishing republics, it appears, from subsequent events, that they did it through policy to obtain favor with the people and to perpetuate their personal power. Furthermore, those republics did not benefit the majority, but rather a minority who had the privilege of citizenship, while the remainder were slaves or people with fewer rights.

The Mosaic Law was supreme over **all Israelites**. No ruler or privileged class was above the law of the people, nor could any deny the legal rights of the people. Mosaic legislation focused on promoting universal happiness and tranquility more than any other constitution, either ancient or modern.

The judges were charged to impartiality: “...*Hear the causes between your brethren, and judge righteously between every man and his brother; and the stranger [foreigner] that is with him. You shall not respect persons in judgment; but you shall hear the*

small as well as the great; you shall not be afraid of the face of man, for the judgment is God’s [Law]....” Deut. 1:16-17.

All the laws were made public, unprecedented for that time, preventing designing men from successfully tampering with the rights of the people. In order that the poorest and most unlearned might not be ignorant of them, it was the duty of the priests to read the laws to the people periodically. Deut. 31:10-13.

The Ten Commandments enjoin a code of worship and morals that strikes every student as remarkable. Not even the great empires of Babylon, Greece, or Rome contain laws of such nobility. The following chart compares the superiority of the Mosaic Law over ancient Babylonian Law, known as the *Code of Hammurabi*. Hammurabi’s Law itself was nobler than many laws of the nations surrounding Babylon. But remember, the benefits of Hammurabi’s Law were for a minority of the inhabitants of the land who were privileged with citizenship. ⁽¹⁾

Offense	Punishment under Judaic Law 1200 B.C.	Punishment under Hammurabi’s Law 1900 B.C.
Stealing.	Restoring double-Ex. 22:9	Death-4
Burglary.	Restoring double-Ex. 22:7	Death-21
Harboring a fugitive	No offense-Deut. 23:15	Death-16
slave.		
Injuring a slave.	Freedom given to bond-servant-Ex. 21:26-27	Master compensated - 199
Injuring a rich man.	Same injury inflicted on Injurer-Ex. 21:23-25	Same injury inflicted on injurer-196, 197
Injuring a poor man.	Same injury inflicted-Ex. 21:23-25	Fine of one <i>mina</i> of silver-198
Injury followed by death to a <i>rich</i> man’s daughter.	Each case judged on its own merits.	Death of injurer’s daughter-209
Injury followed by death to a <i>poor</i> man’s daughter.	Each case judged on its own merits.	Fine of 5 <i>shekels</i> of silver-211, 213

Note the impartiality between the rich and the poor. They both received the same judgment. This is a continual refrain throughout the Mosaic Law.

An Unprecedented Economic System

The laws of the most advanced civilization in this 21st century do not equalize the rich and poor in accountability and benefit before the civil law. Absolutely no distinction was made by the Mosaic Law.

Property Rights Protected by Jubilee Laws. Israel's economy was premised on an ideal that has never been equaled. Not only did every family own an equal portion of land, but there were built-in provisions that any property loss would be only temporary. Talk about an impossible dream! This is an impossible dream for nations of our day.

The Jubilee system of laws was unique in that it prevented the accumulation of massive wealth by a few to the detriment of the many. Every fiftieth year—the Jubilee year—there was a restoration. All men are *not* “created equal.” Some are more inherently astute in financial matters than others. Some have great ambition—others have little or no ambition, due to no fault of their own. The Jubilee system challenged the astute and ambitious to use their ability to accumulate wealth, but it limited their personal mass accumulation and prohibited passing on of this wealth by inheritance, which is so conspicuous in our day.

Israel had an agricultural economy. Land was the most important commodity. For 49 years, ambition was allowed to accumulate as much land as possible. But in the 50th Jubilee year, the land was restored to its original ownership. During the 49 years the land was strictly evaluated in price according to the number of years before the next 50th Jubilee year. The closer to the 50th Jubilee year, the lower the land value. Price gouging in any form was unlawful.

Naturally, those less astute in the production of their land found themselves more easily in debt. They could sell themselves in servitude to the debtor, but laws prohibited their abuse during this servitude. All such were freed and their debts cancelled every seventh year or during the Jubilee Year according to whichever was designated by Ex. 21:2; Lev. 25:39-42; Deut. 15:12-14.

This prevented the evils of ancient Rome, where land was the property of the state, or the feudal system in medieval Europe, where the land belonged to the king. No other national law has ever been enacted which so carefully protected the people from the dangers incident to some becoming very poor and others excessively wealthy and powerful.

Laws of Debt. The people were taught to consider each other as brethren and to act accordingly. They were to assist each other without compensation and to charge no interest from one another. Ex. 22:25-27; Lev. 25:36-37. Loans based on inordinate economic compensation, comparable to second mortgages, were not to be insolently or ruinously exacted. Deut. 24:6, 10-13, 17-18. All debts to Israelites were to be released in the seventh sabbatical year. “*There shall be no poor among you.*” Therefore, everyone that was capable of lending to his neighbor was required to help him economically. A blessing was promised for obedience, and a punishment for refusal to lend. The economic system provided that just payment would follow. Deut. 15:1-11.

Taxation. The taxation by tithe (ten percent of one's increase) was certainly the most lenient and considerate that has ever been adopted anywhere. It precludes the possibility of attempting to extort from the people contributions beyond their power. Even this exceedingly mild taxation was not enforced, but was to be paid as a voluntary contribution. No threat bound the people to make contributions—all depended upon their conscientiousness.

Loving and Merciful Provisions for the Poor

Provisions for Poor, Widows, Orphans, and Aged. Can you imagine a society with no hunger, and no beggars or homeless? A society where there is free food for the poor and all animals? No welfare, social security, food stamps or soup kitchens? Where women, voluntary bondservants, deaf, blind and the aged were treated with dignity?

The common law made no distinction between classes and was not a respecter of persons. The treatment of servants, strangers, the poor, widows, orphans and the aged was the subject of special legislation. Injured bondservants were freed, and thus protected from physical abuse. Strangers were treated by the same laws as Israelites, who were reminded of their experiences

of slavery in Egypt. The needs of widows and orphans were to be particularly remembered with kindness, lest the Israelite's own wife become a widow and his children become orphaned. The blind and deaf were to be cared for and respected. The elderly were to be honored and respected—a far cry from the nursing homes, orphanages, and mistreatment of the physically handicapped today. Ex. 21:26-27; 22:21-24; 23:9; Lev. 19:13-14, 32-34; Deut. 24:14-15.

Because the Law recognized “...*the poor shall never cease out of the land*,” corners of fields and gleanings in vineyards were left to provide free food for the poor, persons of broken fortunes and even the beasts of the field. Lev. 19:9-10; Deut. 15:11; 24:19-22. The poor could come on a farm field to eat a meal and take enough, but not more, to feed his family. Deut. 23:24-25. Wages were to be paid daily. Lev. 19:13; Deut. 24:15.

Bondservants. Israel's bondservants were not slaves in the accepted sense of the word—in fact, the Mosaic Law forbade them to be treated as slaves. The Hebrew bondservant was freed at the Sabbatical year and provided with necessities. His wife and children went with him if they with him came to his master. He had the option to be in perpetual servitude. This proves that the conditions of the bondservants were more than tolerable. Ex. 21:1-6; Deut. 25:13-18. If a bondwoman became a wife of a master, and he divorced her, she could not be sold as property, but was given her freedom. If ill-treated or maimed, a bondservant was to be freed. Ex. 21:7-9, 26-27; Deut. 21:10-14. The power of a master was humanely limited. Death of a bondservant was punishable. Ex. 21:20.

Foreigners and Aliens. Nations surrounding ancient Israel conquered enemies and took slaves. The women were most unfortunately abused. Under the Mosaic Law, foreign women could only be taken into bondage for the purpose of marriage. If the master divorced her, he was required to give her freedom. In its regard for the rights and interests of foreigners, aliens, and enemies, the Mosaic Law was thirty-two centuries ahead of its time. The laws of many nations today do not equal in fairness and benevolence. Protection and kindness towards foreigners was considered a sacred duty. Ex. 12:49; 22:21; 23:4-5; Lev. 19:33-34; 24:22.

Animals. Even the animals were not forgotten. Cruelty to animals as well as to human beings was strictly prohibited. An ox must not be muzzled while threshing the grain for the good reason that any laborer is worthy of his food. Even the ox and the ass must not plow together, because so unequal in strength and tread, it would be cruelty. Their rest was also provided. Deut. 22:10; 25:4; Ex. 23:12.

Justice in Criminal Law

Can you imagine a society with no prisons, no police force, no lawyers? Ancient Israel had such a remarkable system of law that guaranteed the rights of all.

Murder — 6th Commandment

Murder was punished by death, without sanctuary, reprieve or satisfaction. Ex. 21:12,14; Deut. 19:11-13. *Death of a bondservant* under the rod was punished. Ex. 21:20-21. *Death by negligence* was punished by death. Ex. 21:28-30.

In **accidental homicide**, the unintentional killer could escape punishment by fleeing to and remaining in the Cities of Refuge, where he also was protected from anyone desiring to avenge that death. Num. 35:9-28; Deut. 4:41-43; 19:4-10.

All guilty of **assault** were punishable in direct proportion to the injury inflicted. The rich and poor were treated alike. Ex. 21:18-19, 22-25; Lev. 24:19-20.

Power of Life and Death — Death Penalty

In surrounding nations, the father or patriarch could inflict punishment upon his children at his own whims. In ancient Israel, juvenile delinquency was dealt with by the elders or judges of the city. Deut. 21:18-21. There were no undercover executions or administering of justice. The death penalty was not carried out without congregational involvement.

Theft — 8th Commandment

Theft was punished by fourfold or double restitution. Where the full intent of the robber was not determinable, he might be slain in protection of one's property. Ex. 22:1-4. *Trespass* and injury of things lent were to be compensated. Ex. 22:5-15.

Perversion of Justice (by bribes, threats, etc.), and especially oppression of strangers, was strictly forbidden. Ex. 23:9.

Kidnapping was punishable by death. Deut. 24:7.

False Witness / Perjury — 9th Commandment

Perjurers were justly punished. Ex. 23:1-3; Deut. 19:16-21. At least two valid witnesses were required in capital matters. Num. 35:30; Deut. 17:6-7.

Punishment

Personal Punishment was not to extend to families. Deut. 24:16. Torture was not permitted to exact a confession from an alleged perpetrator. The annual reports of Amnesty International reveal an alarming increase of nations who practice this violation of civil rights today. Torture for the purpose of frightening other criminals to set an example or for the purpose of human vengeance, as was rampant in ancient Gentile nations and is freely practiced in totalitarian regimes of our day, was also forbidden.

Distinctive Features of the Mosaic Law: Theocratic Character

The government instituted by Moses differed from all others, ancient and modern, in that it claimed to be that of the Creator Himself. The people were accountable to Him. The sheer nobility of these laws proved that their author was, indeed, a just, righteous, loving and wise God—not a fabrication invented by selfish men for their vested interests. Israel's laws emanated from the true God and were in perfect harmony with what reason teaches us to expect would be God's character.

Peculiar Character of Righteousness and Love

The most important purpose of the theocratic nature of the Mosaic Law was to inspire the people with the goodness of God and to minimize selfish interests. The Law was to elicit extreme admiration and reverence for God, which in turn was to inspire emulation of these ideals. If every Israelite could act just like God, what a peaceful and loving society it would effect. The desired effect was to cause every Israelite to realize the intrinsic value of his neighbor to God. Consequently, he would love his neighbor as himself, that is, have the same interest in the neighbor's well being as in his own. Actions were rewarded and punished with great minuteness and strictness, and that according to

the standard, not of their consequences, but of their intrinsic morality.

Balance of Powers Sternly Checked

Unlike surrounding nations, the rights and the privileges of the priests were limited. They were given no civil power whatever and wholly lacked opportunity for using their office to impose upon the rights or consciences of the people.

Israel's form of civil government was a republic whose officers acted under divine commission. By the establishment of the hereditary priesthood with the authority of the heads of the tribes and the subsequent sovereignty of the King, it provided a balance of powers, all of which were subordinate to the Mosaic Law.

Despotic power was forbidden. The King's power was limited by the Law. Deut. 17:14-20.

Republican Economy

The whole territory of the state was so distributed that each family had a freehold (property), which was intended to remain permanently the inheritance of that family and which, even if sold, was to return at stated periods to its original owners. Since the whole population consisted of families of freeholders, there was no minority class of nobility as practiced in Europe for many centuries, often in spite of mental and moral disqualifications. Lest some conclude the tribe of Levi was an elevated class, the priests and Levites were solely ministers of public worship, whose economics were dependent on the voluntary taxes of the people.

What superlative could one use to express the sheer nobility of the legal system of Israel in contrast to other nations through the centuries, and even today? Man with all his selfish and vested interests could not have been the creator of these laws. They reflect not man but the wisdom and righteousness that could only be possessed by a divine God.

Yes, there is a God and how thankful we are that he is a God of supreme justice, love, wisdom, and power.

♦ CHAPTER FIVE ♦

Anti-Semitism

Why have Gentiles failed to recognize the awesome nobility of the Mosaic Law? The unfortunate answer is centuries-old anti-Semitism.

Ill wind is again blowing across Europe. It is the old wind of anti-Semitism with a new twist—the hatred of the Jewish State. The Israeli State has become the personification of the “International Jew” and the target of all the anti-Semitic hate that entails.

Anti-Semitism knows no distinction between secular and religious Jews. Secular Jews span a broad spectrum of viewpoints towards anti-Semitism. Some assimilationists feel they will escape its poisonous tentacles, but history has proven otherwise. Hitler sought out and found those whose trail seemed to be covered, even by intermarriage. Some secular Jews hold in disdain the observant Jew whom they feel epitomizes what anti-Semitism is targeting. Some secular Jews find themselves in harmony with much of the new anti-Semitism which is bashing Israel, but are uncomfortable that Israel is characterized as the “International Jew.” In reality, anti-Semitism targets all the Jewish people.

The main purpose of this booklet is not to convince you to be a Zionist. Regardless of your view of Zionism, if this book motivates you to embrace your Jewish heritage, I will be most grateful. However, when you finish the main portion of this book, please read the two added Appendices, “Zionism Is Not Racism” and “Israel’s Land Rights.”

There are millions of people who cling to the notion that the world is controlled by well-organized and malicious forces. And for a large segment of these people, Jews are a handy scapegoat for many evils. Media half-truths are circulated and exaggerated. Dark accusations are believed because it is desirable to believe them. It is convenient in our segmented society to choose one’s own reality. One tends to believe what makes one feel good. One can ignore inconvenient facts so rigorously that one’s picture of a geo-political situation can become a big distortion.

The Western World reflects centuries-old influences of the Christian churches. Many of which were unsavory, to say the least. The erroneous incitement of deicide—God killers—begat the vicious malignancy of anti-Semitism.

Justin Martyr, writing to the Jewish leader Trypho (A.D. 138), quoted from the Jewish Scriptures, which he referred to as “your Scriptures, or rather not yours, but ours.” He also stated that the “prophetical gifts...formerly among your nation have been transferred to us.”⁽¹⁾

Thus, “replacement theology” was born—Christians have replaced the Jewish people. It teaches the favorable promises of Judaic Scripture now belonged to Christians, not the Jewish people. Only the promises of punishment for disobedience belonged to the Jewish people.

In A.D. 387 St. [?] John Chrysostom ranted:

Since the deicide, the Jews have been delivered into the hands of their demons...they are only fit to be butchered... Their behavior is no better than that of swine and oxen in the gross lewdness.... The synagogue is a brothel, a cave of brigands, a den of ferocious animals....” ⁽²⁾ He also argued that when Christians beat and murder Jews, the Jews are to blame, not the Christians who had acted through God’s will.⁽³⁾

Ambrose, Bishop of Milan, ordered the burning of a synagogue in A.D. 388. “so that there would be no place where Christ is rejected.” In his eyes, the synagogue “was destroyed by the judgment of God.”⁽⁴⁾

Christian Anti-Semitism

Anti-Semitism was far more disastrous under the Roman Catholic Church than it had been under pagan Roman rulers. Christians had been the scapegoat of pagan Rome, but Jews were the scapegoats of the Roman Catholic Church. After all, if Jews had killed Christ (God, to the Catholic Church), they were responsible for the Black Death and any disaster that happened.

The Roman Catholic Church published over 100 anti-Semitic documents between the sixth and 20th centuries. Anti-Semitism became the official Church doctrine. The Church now supplanted the Jews as recipients of God's blessings and favors, including ownership over the Holy Land. The semi-official voice of the Vatican, *La Civiltà*, stated in 1862 that "as the Jews were formerly God's people, so are the Roman [Catholics] under the New Covenant."⁽⁵⁾

This "replacement theology" precipitated the horrific Crusades, not only wresting the Holy Land from Arabs and Jews, but massacring any infidel or heretic who stood in their way.

Upon their triumphal entry into Jerusalem, the First Crusade, under Pope Urban II, enthusiastically rounded up the Jews and burned them to death in their synagogue. En route to the Holy Land the Crusaders forced Jews to die or be baptized. The Catholic historian De Rosa records:

In the year 1096 half of the Jews of Worms were slaughtered as the Crusaders passed through the town. The rest fled to the bishop's residence for protection. He agreed to save them, on condition that they asked to be baptized. The Jews retired to consider their decision. When the doors of the audience chamber were opened, all 800 Jews inside were dead. Some were decapitated; fathers had killed their babes before turning their knives on their wives and themselves; a groom had slain his bride. The first-century tragedy of Masada was repeated everywhere in Germany and, later, throughout France.⁽⁶⁾

In Rome the Jews had been forced into ghettos for 300 years and "obliged ... to wear on their chest, to their public shame, a yellow circle of cloth."⁽⁷⁾ On July 17, 1555, Pope Paul IV issued an anti-Semitic bull, *Cum nimis absurdum*, which forced Jews to

sell their properties at great loss and reduced their status to slaves and rag merchants. The Jewish population of Rome was almost completely annihilated.

Pope Gregory XIII declared that Jewish guilt for crucifying Christ "only grows deeper with successive generations, entailing perpetual slavery." Ensuing popes persisted in vicious anti-Semitism.

A succession of popes reinforced the ancient prejudices against Jews, treating them as lepers unworthy of the protection of the law. Pius VII followed by Leo XII, Pius VIII, Gregory XVI, Pius IX—all good pupils of Paul IV.

Eleven days after Rome fell, on 2 October 1870, the Jews, by a royal decree, were given the freedom which the papacy had denied them for over fifteen hundred years. The last ghetto in Europe [at that time] was dismantled.⁽⁸⁾

The expulsion and persecution of Jews of Girona, Spain, are emblematic of the fatal history of Jews in the Spanish Holy (?) Inquisition by the Roman Catholic Church.

On March 31, 1492, Ferdinand and Isabel of Castile and Aragon, known as the Catholic Monarchs, issued the edict expelling the Jews from Spanish territory...[they had] no other choice but renunciation of religious belief or compulsory expatriation. Those who chose to convert to Christianity in order to avoid expulsion faced the full fury of the Inquisition, which had already begun to prosecute heretics in Gerona in 1490.... Some Jewish families were virtually wiped out at the hands of the Inquisitors.

"Replacement Theology" and Anti-Semitism

As "replacement theology" was begotten by the anti-Semitism of the Early Church Fathers, Martin Luther is a Protestant example of how the acceptance of "Replacement Theology" can, in turn, beget anti-Semitism. In an article entitled, "*That Jesus Was Born a Jew*," dated 1523, Luther initially said:

For they [the Catholics] have dealt with the Jews as if they were dogs and not human beings. They have done nothing for them but curse them and seize their wealth. I would advise and beg everybody to deal kindly with the Jews and

to instruct them in the Scriptures; in such a case we could expect them to come over to us. We must receive them kindly and allow them to compete with us in earning a livelihood...and if some remain obstinate, what of it? Not everyone is a good Christian.⁽⁹⁾

When the Jews did not convert as Luther expected, he wrote a pamphlet in his later years, *“Concerning the Jews and Their Lies,”* in which he listed eight actions to be taken against the Jews:⁽¹⁰⁾

- Burn all synagogues
- Forbid Jews to travel
- Destroy Jewish dwellings
- Forbid Jews to charge interest on loans to non-Jews
- Confiscate the Jews' holy books
- Force Jews to do physical labor
- Forbid rabbis to teach
- Expel the Jews from provinces where Christians live

Hitler, in a friendly session with Bishop Bering and Monsignor Steinman, observed that his policy for the Jews, after all, was “what the church had done for 1,500 years.” Also, Hitler often quoted Martin Luther to justify his final solution.

Anti-Semitism is at an all time high since the Holocaust.

♦ CHAPTER SIX ♦

Prophecy Proves the Accuracy Of the Judaic Bible

The God of the Judaic Bible is quite exclusive. He declares (Isa. 44:6), *“I am the first, and I am the last; and besides me there is no other God.”* And He can prove it.

His Word, the Judaic Bible, contains a built-in touchstone to prove its God is the only true God. In fact, in Isa. 43:9-12 and 44:11-20 the Judaic God challenges all the other claims to deity and identifies all other gods for what they are—the creation and imagination of the people who worship them.

What is this challenge of the One who claims to be the only true God? Listen to Isa. 46:9-10:

*“Remember the former things long past,
For I am God, and there is no other;
I am God, and there is no one like Me,
Declaring the end from the beginning
And from ancient times which have not been done,
Saying, My purpose will be established,
And I will accomplish all My good pleasure.”*

Also, Isa. 48:3,5:

*“I declared the former things long ago
and they went forth from My mouth,
and I proclaimed them.
Suddenly I acted, and they came to pass.
Therefore I declared them to you long ago,
before they took place I proclaimed them to you.
Lest you should say,
‘My idol has done them, and my graven image
and my molten image have commanded them.’”*

What an awesome challenge! Only an omnipotent and omniscient God, the Creator and Architect of humanity's destiny, could foretell the events of human history. Where does God make His prophetic declaration? In His written Word—the Judaic Bible.

Outside of a few vague statements, no other Scriptures of world religions contain prophecy. Over a third of the Judaic Bible is prophetic. The test is simple—if the words of the prophecies come to pass, then the Judaic Bible is the inspired Word of the Creator and Ruler of the universe.

Hundreds of Prophecies Fulfilled

Fulfilled prophecies indeed prove who is the one and only God. Hundreds of events prophesied in the Judaic Bible have already happened.

The Old Testament abounds with prophecies. God through His Prophets precisely described the future of many ancient cities and people. Ezekiel 26:1-14 contains a remarkable prediction concerning the city of Tyre, the commercial hub of the world for centuries.

Tyre — An Ancient City of Lebanon

The metropolis of Tyre occupied the coast of present day Lebanon. Some of its citizens lived on an island half mile out into the sea. Six main points stand out in this prophecy of Ezekiel. Many nations would attack Tyre (26:3). Nebuchadnezzar would destroy the mainland metropolis (26:8). The debris of the city would be cast into the water (26:12). The dirt or dust of Tyre would be scraped down to the bare rock then thrown into the sea (26:4,12). Fishermen would spread their nets over the site (26:5). Tyre would never be built again (26:14).

The incredible happened! As predicted, Nebuchadnezzar, King of Babylon, captured the mainland city in fulfillment of verses 7-11. But many of the people escaped to the island city. ⁽¹⁾ Without a navy, Nebuchadnezzar left.

Over 200 hundred years passed and Alexander the Great called on the Phoenician cities to surrender. Tyre refused and found itself in siege by Alexander. He demolished the old mainland city and with the debris, built a causeway 200 feet wide out to the island city of Tyre. To complete the causeway, Alexander's army literally scraped the dirt off the old city down to bare rock

to smooth out the causeway surface. Finally, he erected towers and war engines and conquered the island fortress of Tyre. What a remarkable fulfillment of verses 4 and 12! ⁽²⁾

After eighteen years, Tyre recovered rapidly. From 314 B.C. to A.D. 1291, Tyre in fulfillment of verse 3 was sacked and restored numerous times by many nations until its final destruction in A.D. 1291. In fulfillment of verse 14, never again was there an attempt to rebuild the Tyre of old. Since then, and even today, Tyre is the "place for the spreading of nets in the midst of the sea." ⁽³⁾

The six predictions from God's word concerning Tyre in Ezekiel 26 have been remarkably fulfilled.

Sidon — An Ancient City of Lebanon

The Prophet Ezekiel also prophesied (28:22-23) concerning Tyre's sister city Sidon, also on Lebanon's coast. The prophecy against Sidon is very different from that concerning Tyre. It was foretold that Tyre would be destroyed, made bare like a rock and built no more. The prediction against Sidon was that blood would be in her streets, her wounded should fall in the midst of her and the sword was to be on her every side. But there was no doom of extinction pronounced against her as was the case with Tyre.

George Davis observed that "not once, but many times blood has been in her (Sidon's) streets, her wounded have fallen in the midst of her and the sword has been 'upon her every side.'" The city was demolished time after time, has always been rebuilt and is still in existence today. ⁽⁴⁾

Edom

Edom would be a "perpetual desolation and thy cities shall not return." Ezek. 35:9; Jer. 49:13. Miles can be traveled through the country of ancient Edom without seeing man or beast. Its main city, Petra, has been remarkably preserved, but has been desolate for centuries.

Babylon, Medo-Persia, Greece, Rome, Egypt, Nineveh

Daniel's prophecies of the four ancient world empires have been accurately fulfilled in detail. Daniel 7. Where is Great Babylon of the Chaldeas? Isa. 13, Jer. 50-51. The powerful empires of Egypt and Assyria? Isa. 19. Nineveh? Nah. 1. "...For

I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee....” Jer. 46:28. In contrast, where is Israel?

Israel

God, for various reasons, permitted the destruction of the nation of Israel and the dispersion of the Jewish People which began in A.D. 70. One reason was Israel failed in reflecting God's law as a light unto the nations as it could have. The Judaic Bible centuries before prophesied Israel's national destruction. Jer. 16:13. However, it was prophesied that during this period of dispersion the Land of Israel would be relatively “barren of man and beast” until the Jewish people returned. (See Appendix B.) Jer. 33:10. But from this desolation onward there is an incredible series of prophecies that defy any possibility of chance happening.

Foxes a Harbinger of an Eternal Restoration

One day in the year A.D. 135 when Jerusalem lay in ruins and Rome barred the Jewish people from the precincts of the Holy City, some rabbis from a nearby village where the yeshivas had been removed decided to pray at the former site of the Temple.

When they saw the devastation of Jerusalem, they wept. Upon reaching the charred Temple ruins, they rent their garments in sorrow and tears. Their movements frightened some foxes that had made their nests where the Holy of Holies had stood. As the foxes ran away, the rabbis groaned with tears of anguish. But one of them, Rabbi Akiva, the Chief Rabbi at the time, laughed.

“How can you laugh?” the others asked. “Foxes, unclean animals in the Holiest Place? Was there ever such an abomination?”

“But this, too, was prophesied,” replied Akiva. “Jeremiah warned that our Temple would be destroyed and that foxes would invade the Holy Place.”

Lamentations 5:17-18 – *“For this our heart is sick; for these things our eyes are dimmed with tears. Because of Mt. Zion which is desolate. The foxes walk upon it!”*

Rabbi Akiva continued, “Because that prophecy has been fulfilled, I know the prophecy in Amos [of Israel's restoration, Amos 9:14-15] will also be fulfilled.”

Israel's Restoration Gradual

In Ezekiel 37 a dramatic prophecy of Israel's restoration is given. Ezekiel is shown a valley filled with “dry bones.” These “bones” are identified in verse 11 as Israel's hopeless condition as a nation.

Verses 5,6,11 — *“Thus saith the Lord GOD to these bones: ... I will lay sinews upon you and cover you with flesh, and form skin over you. And I will breathe into you and you shall live again. And you shall know that I am the LORD!... And He said unto me, ‘O mortal, these bones are the whole House of Israel.’ They said, ‘Our bones are dried up, our hope is gone; we are doomed.’”*

Although alive as a people, Israel's national polity had been dead for centuries. But in 1878 the “bones” began to come together. David Ben Gurion said the founding of Petah Tikvah in 1878, the first Jewish settlement for aliyah, marked the real beginning of the Jewish State.

World War One resulted in the *Balfour Declaration* promising the Jewish State. And sinews began to cover the bones, then flesh and skin. In 1948 the miracle occurred—the body of national polity emerged. Israel was a nation again. Over 2,500 years before, Ezekiel had predicted the death and rebirth of the State of Israel. Surely, Ezekiel wrote under the influence of God.

The Miracle of Israel's National Rebirth

Never before was an ancient nation destroyed, its people dispersed to the ends of the earth. Then, for that people to be regathered to its ancient homeland and re-established as a nation after nearly 2,000 years. It is no mistake. The Judaic Bible had foretold their return. Jer. 20:15; Ezek. 20:39. The rebirth of the Nation of Israel is an unparalleled miracle of history.

This miracle of rebirth actually had its conception in 1878. Remember, David Ben Gurion observed that the new State of Israel did not begin in 1948 but with the pioneering efforts of Jewish immigrants that began in 1878 with the founding of the Jewish settlement *Petah Tikvah*—which means “*Door of Hope*.”

The year 1878 did mark the beginning of an incredible fulfillment of a series of Bible prophecies related to the miraculous restoration of natural Israel. In that year the ban on Jewish

immigration and Jewish Land purchase was eased. In fulfillment of Bible prophecy, the massive return of the Jew in Diaspora to his ancient homeland commenced. Jer. 16:14-16; Isa. 43:4-6.

The purchasing of land itself was a fulfillment of prophecy. Jer. 32:44. At exorbitant prices, barren desert and malarial swamps were purchased from absentee Moslem landowners.

Amos 9:14-15 — *“Behold, the days come saith the LORD, ...when I will bring an end to the captivity of my people, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.*

“And I will plant them upon their land, and they shall never again, saith the LORD, be pulled up out of the land which I have given them.”

We have seen the remarkable fulfillment of these words of the prophet Amos in detail. The Jewish people are returning to their Promised Land, restoring the fertility of the waste places, building cities, planting vineyards and other crops and reaping their fruitage. How could Jeremiah predict the foxes within the Temple ruins and how could Amos make such an accurate prophecy over 2,000 years before, unless they were instructed by God? Yes, the Judaic Bible is true.

Gathered from the Ends of the Earth

The Children of Israel were scattered to the four corners of the earth and Isaiah 43:5-6 accurately predicted that their regathering would be co-extensive.

Isaiah 43:5-6 [NIV] — *“Do not be afraid, for I am with you; I will bring your children from the east and gather you from the west.*

“I will say to the north, ‘Give them up!’ and to the south, ‘Do not hold them back.’ Bring my sons from afar and my daughters from the ends of the earth....”

God enabled Isaiah to pre-empt history by over 2,500 years.

A Land of Miracles

Ezekiel 36:35-36 — *“And men shall say, ‘That land, once desolate, has become like the Garden of Eden; and the cities once ruined, desolate and ravaged, are now populated and fortified.’*

“And the nations that are left round about you shall know that I the LORD have rebuilt the ravaged places and replanted the desolate land. I the LORD have spoken and will do it.”

Natural Resources. David Ben Gurion, Israel’s dynamic first Prime Minister and an ardent student of the Bible, was convicted of its accurate history of Israel and its Land. He dispatched engineers, horticulturists, botanists, etc., with the Bible in one hand and research tools in the other. Miracles happened!

Following Bible clues, copper and iron mines were established. One mining engineer Abraham Dor observed that at the richest veins of copper, “We come upon the slag and furnaces of ancient Israel. We often get the feeling that someone has just left.” Deuteronomy 8:7-9 was often framed on the walls of mining offices:

**For the LORD thy God bringeth thee
into a good land; a land whose stones are iron
and out of whose hills thou mayest dig copper.**

Cities and Infrastructure. The faith and determination of the returned exiles was reflected in the pioneers who founded Tel Aviv, which became one of the largest and most beautiful cities in Israel. They stood on a hill of sand and elected a mayor before they broke ground. Incidentally, Tel Aviv means *“hill of spring.”*

New industries now fringe rebuilt historic cities. Highways and pipelines connect cities and communities across an energetic nation that had slept for centuries.

Reclaiming the Wasteland. Barren land transformed to the fertility of ancient Israel is a miracle predicted in Scripture. Amos 9:14-15; Ezek. 36:34-35. It was long assumed that most of Palestine was wasteland, irreclaimable for agriculture. (See Appendix B.) But archaeologists discovered the presence of more than 70 ancient settlement sites in one 65-mile stretch of the Jordan Valley alone, each with its own well for water. Lot, over 3,000 years ago, was not exaggerating when he *“lifted up his eyes, and he saw all the plain of Jordan, that it was well watered everywhere, even as the garden of the Lord.”* Gen. 13:10.

New agricultural settlements from Dan to Beersheba have risen beside ancient sites reidentified by Biblical archaeologists. Concrete pumping stations have been set over ancient springs or wells. A well from Abraham's day now supplies water for residents on the outskirts of Beersheba.

Flowers. One of Israel's major exports is roses. And guess what countries imports tulips from Israel in certain seasons of the year? Right, the Netherlands! This was prophesied, "*The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.*" Isaiah 35:1.

Today you can travel through Israel and view vast fields that were formerly wilderness desert areas now growing the finest of roses. For decades fresh flowers have been daily flown at the dawning rays over Israel to grace the homes and hotels across Europe at evening.

Fruits. Isaiah 27:6 — "*Israel shall blossom and bud and fill the face of the world with fruit.*" This prophecy has both a symbolic and literal fulfillment. Imagine, Israel was only founded 60 years ago and for decades has been exporting fruits, vegetables, and now high-tech all around the world.

The writer personally knew the Boyko family who pioneered with the Ben Gurion University in developing biblical principles of agriculture that helped the Arabah and Negev "blossom as a rose." The Bible made Israel the agricultural giant it is today exporting its products worldwide.

In 1905 Dr. Abraham Kuyper, Prime Minister of the Netherlands, wrote of his trip to Palestine: "The Jews have come in vain. Only God can check the blight of the encroaching desert. Only a miracle can save the Holy Land." The miracle happened. Why? God reclaimed desolate land just as he told Amos, Ezekiel, and the other prophets over 2,500 years before it happened.

Rain. Miraculous climatic changes as well nourished the dry and thirsty Land. In Bible times there were two copious rainy seasons in Israel—the "early and the latter rain." But as the Prophet Joel indicated, for the past many centuries the "early rains" have been minimal while the "latter rain" and dew have disappeared completely. Since 1878, just as the Prophet predicted, the "latter rain" is falling again. The precipitation of both has spiraled up over the decades as predicted in Joel 2:23-24.

"O children of Zion, be glad. Rejoice in the LORD your God. For He has given you the early rain in [His] kindness. Now He makes the rain fall [as] formerly. [The early rain and the late.] And threshing floors shall be piled with grain, and vats shall overflow with new wine and oil."

What a remarkable prophecy! Joel anticipated the degrees of Israel's rainfall centuries before it happened. As a result, the barren desert and malarial swamps began to blossom "as the rose"—fulfilling the Divine prediction of vineyards and gardens and roses. Isa. 35:1; Amos 9:14-15. "*The wastes shall be builded. And the desolate land shall be tilled*" and "*become like the Garden of Eden.*" Ezek. 36:33-35.

Trees. In Appendix B — "*Land Rights*" the utter desolation of the land and scarcity of trees before the return of the Jewish exiles is documented. George Sandys counted the trees in 1611 and found less than 1,000 in the whole land. One of the basic necessities in a barren land is reforestation. The Prophet Isaiah was instructed by God to predict a massive reforestation.

Isaiah 41:19-20 — "*I will put in the desert the cedar and the acacia, the myrtle and the olive. I will set pines in the wasteland, the fir and the cypress together, so that people may see and know, may consider and understand, that the hand of the LORD has done this, that the Holy One of Israel has created it.*"

Ever since the Jewish exiles began returning, they have been planting forests, naming them in honor of such friends and leaders of Israel as Chaim Weizmann, Lord Balfour, George V, and scores of others.

The Bible has helped them decide what kind of trees to plant and where to plant them. Debating whether a certain barren hill would be a suitable location for Israel's immense "Forest of Martyrs," Israelis found the answer in Joshua, which proved that a forest had previously existed there. "Knowing that trees grow more easily where trees have flourished before," explained Professor Zohary of the Hebrew University, "we rely on the Good Book."

"The first tree Abraham put in the soil of Beersheba was a tamarisk," said Israel's outstanding authority on reforestation, Dr. Joseph Weitz. "Following his lead we put out two million in the same area. Abraham was right! The tamarisk is one of the few

trees we have found that thrives in the south where the yearly rainfall is less than six inches.”

Through the efforts of the Jewish National Fund, millions of trees have been planted in Israel. Today from north to south majestic forests grace the hills of the Holy Land.

Jerusalem

The present walls of the Old City of Jerusalem were rebuilt by the Turkish or Ottoman Empire. For centuries Jerusalem was a small town. Sometimes its population waned and reports show a population inside the walls as low as 4,000 inhabitants. The number of its dwellers never swelled over 20,000. Living conditions were miserable. There was nothing outside the walls. Bands of robbers roamed the area and everyone feared to venture outside the walls at night.

When a British Jew, Sir Moses Montefiore, began building houses in the mid 1800s outside the walls, no one would live in them until Sir Moses hired private security police to protect his tenants. Since the late 1800s, whole neighborhoods began to spring up outside the walled city. The magnetic pull of the Holy City is immense. Today the area and population outside the walls is vastly larger than within the walled city of Jerusalem.

How unlikely seemed the words of Zechariah spoken over 2,500 years earlier when he predicted *“Jerusalem shall be inhabited as towns without walls for the multitude of men.”* Zechariah 2:8.

“Inhabited in its Own Place.” Zechariah 12:6 — *“And they shall devour all the peoples round about [Arabs] on the right hand and the left and Jerusalem shall be inhabited again in her own place, even in Jerusalem.”*

Verse 6 reveals that as a result of war with the Arabs, *“the people round about,”* Jerusalem shall inhabit its *“own place, even in Jerusalem”*—a unique phrase. What does it mean?

In 1948 when Jordan took the Old City, Israel declared the New City of Jerusalem as its capital. But in their hearts, the Israelis knew the Bible Jerusalem was in the hands of the Arabs. When Jordan attacked Israel in the 1967 War, the Israelis attacked occupied Old Jerusalem with a fervor. With the capture

of the Old City Jerusalem, Israel’s capital now occupied its own place—even in the biblical City of Jerusalem. A remarkable fulfillment of Zechariah’s prophecy!

Not only were Jews denied access to their holy places during Jordanian occupation, but the holy places were deliberately desecrated. Sacred stones were used for walkways and latrines. Since the 1967 victory, a Moslem holy place has never been desecrated by Israel. Both Arabs and Christians have access to their holy places.

Between 1948 and 1967 Jordan had systematically destroyed the Old City’s Jewish Quarter—leveling synagogues and eliminating evidence of Jerusalem’s Jewish character. Since 1967 the Israeli government embarked upon an ambitious building program. The old synagogues have been rebuilt. The largest synagogue, *Hurva*, was left in ruins as a memorial to another of the endless list of indignities suffered in the Jewish Quarter.

Russian Jews

In addition to the worldwide regathering of the Jewish people already considered, the Bible singles out their return from “the land of the north.” Students of prophecy apply the “land of the north” to Russia, including the former Soviet Union. Jeremiah predicted that the exodus from the Soviet Union would be so numerically large that people would observe it would seem greater than the exodus of the Israelites from Egypt over 3,500 years ago.

Jeremiah 16:14-15 [NAS] — *“Therefore, the days are surely coming, says the LORD, when it shall no longer be said, ‘As the LORD lives who brought the people of Israel up out of the land of Egypt,’ but ‘As the LORD lives who brought the people of Israel up out of the land of the north and all of the lands where they had been banished.’ For I will bring them back to their own land that I gave to their ancestors.”*

Between 1878 and the Bolshevik Revolution in 1917, Russian Jews trickled (“one from a town, two from a family”) into the Holy Land as prophesied in Jeremiah 3:12,14,18. Then the Communist regime in Russia banned any emigration of Jews. With the breakup of Communism, the massive exodus began.

An interesting story. In a meeting with Prime Minister Rabin of Israel when the Jewish emigration from Russia was just beginning, the author told Rabin that on the basis of Bible prophecy the author expected that over one million Russian Jews would emigrate to Israel in the next ten years. Rabin laughed, shook his head ‘No,’ and said at the most 300,000 would come. Two weeks before the national election he said in a campaign speech, “I will turn the economy around so that we will be able to absorb over one million Russian Jews in the next ten years.”

Whether Rabin actually believed this or not, it was good politics. Oh yes, when the ten years had expired, over one million Soviet Jews had made their way to Israel—the largest emigration from any country. It was a miracle! To visualize this miracle, some compare it to the United States absorbing the total population of France in ten years. No wonder, as the Prophet Jeremiah predicted, the people of the world would marvel.

What a litany of prophecies fulfilled! The odds of so many prophecies anticipating centuries beforehand events that have occurred with Israel is absolutely zero. It defies human providence. It requires Divine providence. These Hebrew prophets of old could only have written as influenced by God. Such supernatural fulfillment of prophecy distinguishes the Judaic Bible as the veritable Word of God.

The God of Prophecy

The Judaic God, the only true God, the Creator and Ruler of the universe, knew His human race would devise gods that were the figment of their own imaginations. Isa. 44:8-20. The Judaic God, the God of prophecy, challenges the false gods of the various cultures to declare the end from the beginning in Isaiah 46:9-10.

*For I am God, and there is no other;
I am God, and there is no one like Me,
Declaring the end from the beginning
And from ancient times which have not been done,
Saying, My purpose will be established,
And I will accomplish all My good pleasure.*

The gods of the other world religions cannot meet this challenge of prophecy. They are silent—dumb. Why? They do not exist! And the machinations of the world’s nations today do not have the power to meet this challenge. Their schemes will collapse. Why?

The Judaic Bible contains hundreds of prophecies that have been fulfilled. Indeed, over one-third of your Bible is prophetic. No other purported Bible of the other world religions contains a system of prophecy. Only the Judaic Bible contains this prophetic proof that it is the inspired Word of God.

Take heart. Amidst attacks of terror and anti-Semitism, develop the Faith of Father Abraham. God’s Word will not be broken, though it seems to be delayed. His faithfulness in the past guarantees the future of the Jewish people.

♦ CHAPTER SEVEN ♦

Conclusion

God is trying to tell you something. Planet earth dwells between the spiral arms of the Milky Way only by Divine appointment. You are uniquely favored to enjoy an unobstructed panoramic view of the awesome wonders of the universe that reveal the glory of God. God is demonstrating the realities of his existence and if there is a God amidst the wonders of the universe, He must have a further revelation.

There is nothing on planet earth that gives such proof—scientific, historic and prophetic—of supernatural origin as the Judaic Bible. There is nothing that reveals the intrinsic excellence of God's attributes justice, love, wisdom and power as does the Judaic Bible. There is nothing that codifies a just and compassionate system of laws that if they were obeyed could bring equity, peace and happiness to all—everyone loving his neighbor as himself.

In no other book are the responsibilities of justice and compassion detailed for so many diverse areas of life. True, some of the details deal with the agricultural economy of Israel in times past. However, the principles are so obvious that they can be applied to today's economy. Further, we have not even dealt with the book of Proverbs in the Judaic Bible. It is a book containing practical reflections of divine principles as they relate to every relationship and experience in life, all of which are premised on the intrinsic axiom: *"The reverence of God is the beginning of [true] wisdom."* Proverbs 9:10.

The wisdom of the Judaic Bible is so all-embracing and so all-compelling that the Hebrew Prophets Isaiah and Micah predict a time yet future when many people will look in desperation and

expectation to Jerusalem for instruction from God. *"The Law will go forth from Zion and the word of the Lord from Jerusalem."* Isa. 2:1-3; Micah 4:1-2.

Whether we take this literally or symbolically, the laws and percepts of the Judaic Bible will yet be esteemed by Jews and Gentiles as the eternal verities of God. The Judaic Bible will give values, ideals and purpose that will add a new dimension to your life. Perhaps you have been turned off by nominal or legalistic members of the Jewish community. Certainly that is possible in any religious community. But remember, true reverence is the beginning of true wisdom that can instill a faith meaning to life you have never experienced.

I urge you to accept the challenge exemplified by Job's faith and prayer in dealing with his doubts and experiencing the reality of knowing his Creator.*

* Remember the lesson of Job (p. 21-27).

♦ APPENDIX A ♦

Zionism Is Not Racism

The main purpose of this book is not to convince you to be a Zionist. Regardless of your view of Zionism, if this book motivates you to embrace your Jewish heritage, I will be most grateful.

An ill wind is again blowing across Europe. It is the old wind of anti-Semitism with a new twist—the hatred of the Jewish State of Israel. The Palestinians have replaced Israel as the underdog.

The media loves an underdog. Guilt ridden after the Holocaust, the world powers finally, but lamely, fulfilled their promise of a Jewish State after reneging since the San Remo Conference of 1920.

Why the delay? Arab oil was discovered and became the driving force behind Western economies. A Jewish State, Yes. But to appease the Arabs, the UN voted to recognize an Israeli State less than 20% of the size originally promised.

On May 14, 1948, Israel reluctantly accepted and declared its independence. Immediately, the mechanized armies of six Arab States immediately charged the ragtag army of the Israeli fledgling state. Azzam Pasha, Secretary of the Arab League, boasted that the slaughter of the Jews would rival the carnage wrought by the Mongols during their 13th century invasion of the Middle East. Containing many Holocaust survivors, Israel's army was admittedly the heroic underdog. It was cheered on to victory in the Western World. Two more legendary victories followed in 1967 and 1973 as Israel acquired and maintained rule over the West Bank and Gaza. Numerically superior Arab military might folded before Israel's determination to exist in the midst of the sea of 22 Islamic Arab States.

A Necessary Strategy Change

The Arabs realized a new strategy of portraying the Arabs within the borders of Israel as the underdog needed to be crafted. Before Arafat, the Arabs in the Holy Land identified themselves as part of the all-embracing Arab Nation. Arafat propagandized them into a dispossessed political Palestinian entity. (*Time*, Jan. 3, 1994.) It worked.

Tens of millions of Arab oil propaganda dollars later, Israel is no longer the underdog. World opinion is now clamoring for the legitimate rights to statehood for the Palestinian underdog on the entire so-called West Bank and Gaza. Consequently, Israel is now vilified as an oppressive colonial power. Palestinian terrorists are called “freedom fighters,” not mass murderers.

What are the facts?

It is incredible that in a 21st century advanced civilization such a diabolical regime as the PLO can be hailed as a legitimate idealistic band of freedom fighters. Freedom fighters do not single out civilians, including mothers and children, for terrorism. Unfortunately, Palestinian civilians and children are sometimes killed in IDF operations against terrorism. The vast difference is that the IDF does not purposely target civilians. Compared to the few myopic photographic distortions publicized by the PLO, there are hours of video footage that completely delegitimize Palestinian leadership. (See *Palestinian Media Watch*, www.pmw.org.il)

In footage of Arafat haranguing the Palestinian masses in Hitler-like oratory, the Palestinians respond in shouts of “Jihad! Jihad! Jihad!” On Palestinian TV children's hour programs, Palestinian girls and boys under the age of ten are brainwashed to hysterically sing that they want to be suicide bombers when they grow up. In summer recreational children's camps financed by the European Union, Palestinian children 15 and under are programmed to hate Jews and trained to be terrorists.

Listen to the videotaped words of a young 21-year-old mother of two on her way to a suicide bombing in Gaza (Jan. 1, 2004): “*I always wanted to be the first woman who sacrifices her life for Allah. My joy will be complete when my body parts fly in all*

directions.” Why was she so mentally sick? Not because she had been humiliated and oppressed as a Palestinian, but because she had been a manipulated pawn.

The Palestinian leadership that manipulates the blossoming flowers of youth to be suicide bombers and twists the minds of young mothers to abandon their little children to glorify Allah in holy Jihad—such a leadership is mentally sick and morally bankrupt. One shudders to think of an independent Palestinian State under their inevitable tyrannical rule.

Unfortunately a large segment of Arab-oil-dependent Europe has adopted Arab hatred of the Jewish State and bristles with anti-Semitism. What is most sad is that some Jews have embraced this hatred of the Jewish State. Unfortunately, this plays tricks on their personality.

The New Anti-Semitism

“Historic anti-Semitism” is at an all-time high worldwide since the Holocaust. Today, the world is additionally experiencing the “New anti-Semitism” which vilifies the Jewish people collectively as represented in the State of Israel. The Israeli State is hated simply because it is a nation of Jews. Its leaders are grotesquely cartooned in all the vulgarities of historic anti-Semitism.

Mortimer B. Zuckerman, editor-in-chief and publisher of *U.S. News and World Report*, says in his article “Graffiti On History’s Walls,” *Jewish World Review*, Oct. 29, 2003:

“Just as historic anti-Semitism has denied individual Jews the right to live as equal members of society, anti-Zionism would deny the collective expression of the Jewish people, the State of Israel, the right to live as an equal member of the family of nations. Israel’s policies are thus subjected to criticism that causes it to be singled out when others in similar circumstances escape any criticism at all. Surely if any other country were bleeding from terrorism as Israel is today, there would be no question of its right to defend itself. But Israel’s efforts merely to protect its own citizens are routinely portrayed as aggression...

“But for many, recent criticism of Israel has become so perverse, so persistent, so divorced from reality that it can be seen only as emotional anti-Semitism hiding behind the insidious political mask of anti-Zionism...

“The new anti-Semitism transcends boundaries, nationalities, politics, and social systems. Israel has become the object of envy and resentment in much the same way that the individual Jew was once the object of envy and

resentment. Israel, in effect, is emerging as the collective Jew among nations.... In Europe and the Muslim world—even in Asia—traditional anti-Semitism has lately re-emerged as anti-Zionism, focused on the Jews of Israel, the role of Israel, and, for some, on Jews in the United States who support Israel...

“The worst crimes of anti-Semites in the past—racist and ethnic cleansing, attempted genocide, crimes against humanity—are now increasingly ascribed to Jews and to the Jewish state...

“...tolerance, sadly, is not to be found in the world body created to foster universal values and human ideals—the United Nations. Tragically, the growth of international hostility to Israel has found its most prominent expression in the operations of the U.N...

“Last year, U.N. conferees met and, for the first time in the 52 years since its adoption, excoriated one country—Israel—for alleged violations. Not Cambodia and Rwanda, with their well-documented records of genocide. Not Zimbabwe, with its racist economic policies. Not the Balkan states, with their ethnic cleansing. Not even China, with its dismal record on Tibet. Only Israel was singled out.

“Similarly, the U.N. Commission on Human Rights, chaired on occasions by such notably enlightened states as Libya, has followed this same pattern, devoting much of its time, energy, and efforts to attacking Israel. The commission went so far as to affirm, last April 15, the legitimacy of suicide bombing against Israelis, or in judgment-free U.N. speech, “all available means, including armed struggle.”...

“To single out Israel as the only state that must restore a refugee population is to hold the Jewish state to a different standard. Or, perhaps, the more accurate term is double standard. Against such a backdrop, with a history so cynically manipulated by its enemies, the distortions and outright untruths that characterize more recent relations between Israel and the Palestinians should probably come as no surprise. There are virtually countless examples from which to choose, but last year’s “massacre” by Israeli forces at the Palestinian refugee camp of Jenin is particularly illustrative.”

This anti-Zionism is riding the crest of Arab oil diplomacy. It is not a coincidence that the nation of France, which currently has the highest percentage of anti-Semitism in Europe, is nearly 100% dependent on OPEC oil. Notwithstanding this Arab oil dependent alliance of nations to the contrary, Israel’s rights to their Land are Biblical, historical and legal.

♦ APPENDIX B ♦

*Israel's Land Rights***Israel's Divine Rights to the Land**

Not only Judaic and Christian Scriptures promise the Land of Israel to the Jewish people, even the Moslem *Qur'an* supports the right of the Jews to the Land of Israel. My Islamic friend, Imam Sheikh Professor Abdul Hadi Palazzi, translated the following passages from the *Qur'an*.

“Bear in mind the words of Moses to his People [Children of Israel]. He said: ‘Remember, my People, the favour which God has bestowed upon you... Enter, my People, the Holy Land [Land of Israel] which God has assigned for you...’” [*Qur'an*: Sura 5:20-21 “The Table”]

“Children of Israel, remember the favour that I [Allah] have bestowed upon you, and that I exalted you above the nations.” [*Qur'an*: Sura 2:47, “The Cow”]

Sura 17:104 openly refers to the reinstatement of the Jews in the Land of Israel before the last judgment:

“And thereafter, We [Allah] said to the Children of Israel: ‘Dwell securely in the Promised Land. And when the last warning will come to pass, We [Allah] will gather you [Children of Israel] together [in the Land of Israel] in a mingled crowd.’”

“By God's will they [Children of Israel] routed them [Philistines/Palestinians]... Had God not defeated some [Philistines/Palestinians] by the might of others [Children of Israel], the earth would have been utterly corrupted. But God is bountiful to mankind.” [*Qur'an*: Sura 2:252, “The Cow”]

“We gave the persecuted people [Children of Israel] dominion over the eastern and western lands [east and west banks of the Jordan River] which We had blessed. Thus was your

Lord's gracious word fulfilled for the Israelites, because they had endured with fortitude...” [*Qur'an*: Sura 7:137, “The Heights”]

“We settled the Israelites in a secure land [Land of Israel] and provided them with good things.” [*Qur'an*: Sura 10:93, “Jonah”]

“Pharaoh sought to scare them [the Jews] out of the land [of Israel]: but We [Allah] drowned him, together with all who were with him. Then We said to the Israelites: ‘Dwell in this land. When the promise of the hereafter comes to be fulfilled, We shall assemble you all together [in the Land of Israel in the End of Days].’” [*Qur'an*: Sura 17:103, “The Night Journey”]

“We delivered him [Abraham] and Lot, and brought them to the land [of Israel] which We had blessed for all mankind. We gave him [Abraham] Isaac and then Jacob for a grandson; and We made each a righteous man. We ordained them leaders to give guidance at Our behest, and enjoined on them charity, prayer and almsgiving. They served none but Ourselves.” [*Qur'an*: Sura 21:70-71, “The Prophets”]

“It was Our [Allah's] will to favour those who were oppressed [the Jews] and to make them leaders of mankind, to bestow on them a noble heritage and to give them power in the land [of Israel]: and to inflict on Pharaoh, Haman, and their army, the very scourge dreaded by their victims.” [*Qur'an*: Sura 28:5-6, “The Story”]

If Islamic Scriptures cede the Land to Israel, then the Palestinian land rights claim is rather shallow.

Most Christians agree that God gave the ancient Land called Israel to the descendants of Abraham, Isaac and Jacob, but many wrongly believe Israel eternally forfeited their right to that Land.

What Do the Scriptures Say?

This revisionist concept of Israel's forfeiture of their Land is refuted by the Prophet Jeremiah. “*Thus saith the LORD...if I have not appointed the ordinances of heaven and earth, then will I cast away the seed of Jacob...for I will cause their captivity to return [Hebrew—return from exile] and have mercy on them.*” Jer. 31:35-37; 33:25-26. These two prophecies in Jeremiah together devastate “Replacement Theology.”

Only when God's laws of the universe cease to control day and night and the operation of heaven and earth, only then will God cast off the seed of Abraham, Isaac and Jacob. Then Jeremiah shows, *"That the city [Old Jerusalem] shall be built to the Lord"* by the returned Jews and, furthermore, *"It shall not be plucked up, nor thrown down anymore forever."* Jer. 31:38-40. **The descendants of Israel (Jacob)—not Ishmael or Esau—will receive the city of Jerusalem (including East Jerusalem) forever.**

Zechariah was written after the return from Babylonian captivity and during the building of the second temple. Yet Zechariah prophesied a **future dispersion and final regathering of Israel to its Land.**

Zechariah 8:7-8 — *"Thus saith the LORD of hosts; Behold, I will save my people from the east country, and from the west country; And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness."*

Zechariah 8:13 — *"And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, but let your hands be strong."*

Zechariah 8:20-23 — *"Thus saith the LORD of hosts; It shall yet come to pass, that there shall come people, and the inhabitants of many cities: And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the LORD, and to seek the LORD of hosts: I will go also. Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD. Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you."*

Israel was cast out of her Land as a punishment for not heeding the *Torah* and the Prophets of God, although there would be a regathering which we now see.

Jeremiah 16:13-15 — *"Therefore will I cast you out of this land into a land that ye know not, neither ye nor your fathers; and there shall ye*

serve other gods day and night; where I will not shew you favour. Therefore, behold, the days come, saith the LORD, that it shall no more be said, The LORD liveth, that brought up the children of Israel out of the land of Egypt; But, The LORD liveth, that brought up the children of Israel from the land of the north and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers."

Zephaniah 3:19-20 — *"Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the LORD."*

"No More Pulled Up"

The Scriptures, furthermore, speak of this final regathering as culminating in joy and blessing that will never end.

Jeremiah 31:10-12 — *"Hear the word of the LORD, O ye nations, and declare it in the isles afar off, and say, **He that scattered Israel will gather him, and keep him,** as a shepherd doth his flock. For the LORD hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all."*

The time is yet future when Israel, restored to its Land, will experience an eternity of joy.

Amos 9:14-15 — *"And I will bring again the captivity [return from exile] of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall **no more be pulled up out of their land which I have given them,** saith the LORD thy God."*

Such prophecies as these cannot be logically interpreted in any symbolical sense. Israel is to be literally planted again "upon their own land," the Land of their fathers. God had given

them the Land by divine promise to Abraham and his seed—an “everlasting possession.” This promise is from God Himself and must eventually be fulfilled. The original promise to Abraham stands forever.

Genesis 13:14-17; 17:8 — “*Lift up now thine eyes and look from the place where thou art, northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever, ...Arise, walk through the land, in the length of it, and in the breadth of it; for I will give it unto thee.... I will give it unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession.*”

“No more pulled up”... “give the Land forever”... “an everlasting possession” — these phrases speak of Israel’s future and eternal possession of the Land.

Israel’s Historical Rights to the Land The Palestinian Claim

The Palestinian claim that the Land for centuries sustained a thriving Palestinian culture is not authorized by the facts of history.

Jews have lived in their Land for 1,700 years, virtually uninterrupted, until the Roman destruction of Israel’s polity in A.D. 70. Slaughter and expulsion decimated the three million Jewish inhabitants. Christian, Persian, Arab, Crusader, Mameluke and Turkish armies devastated the Holy Land and temporarily ruled. While most Jews were hounded and chased to the ends of the earth, **some** Jews still clung to their Land. Jews are the indigenous people of the Holy Land—over 3,600 years.*

The Arab historian Khaldun observed that as late as A.D. 1400, the Land was permeated with Jewish culture. Nearly 300 years after Arab rule ended, there was still no evidence of Palestinian roots or an established culture. Thus, the **noted Arab historian denies the claim of an uninterrupted Palestinian culture dating back to A.D. 640.**

* With the possible exception of the few years of Babylonian captivity.

James Parker’s exhaustive work *Whose Land* observes, “It is not until the Turkish period, A.D. 1517-1917, that in the ethnic sense it [the Holy Land] acquired a substantial Arab population....”⁽¹⁾

For centuries the total combined population of Moslems, Christians and Jews was about 200,000. Compared with the Jewish population peak of over 3 million, the Land was relatively “desolate of man and beast” as predicted in Jeremiah 33:10.

PLO Chairman Yassir Arafat in his speech before the U.N. in 1974 declared, “The Jewish invasion began in 1881... Palestine was then a verdant area, inhabited mainly by an Arab people in the course of building its life and dynamically enriching its indigenous culture.”

What happens when this claim is compared with the personal observations of the following recognized authorities?

In 1738 Thomas Shaw observed a Land of “barrenness...from want of inhabitants.”⁽²⁾

In 1785 Constantine Francois de Volney recorded the population of the three main cities. Jerusalem had a population of 12,000 to 14,000. Bethlehem had about 600 able-bodied men. Hebron had 800 to 900 men.⁽³⁾

In 1835 Alphonse de Lamartine wrote, “Outside the city of Jerusalem, we saw no living object, heard no living sound...a complete eternal silence reigns in the town, in the highways, in the country....the tomb of a whole people.”⁽⁴⁾

In 1857 the British consul in Palestine, James Finn, reported, “The country is in a considerable degree empty of inhabitants and, therefore, its greatest need is that of a body of population.”⁽⁵⁾

This historic observation is a remarkable confirmation of the Biblical predictions that during Israel’s period of punishment and dispersion, the Lord would cause the Land to become relatively desolate of man and beast. Jer. 16:14-18; 33:10. No wonder by 1857 it was just waiting for “a body of population”! In the Lord’s providence this needed body of population—the Jewish people—began to return after 1878, the year Ben-Gurion designated as the incipient beginning of the State of Israel.

The most popular quote on the desolation of the Land is from Mark Twain’s *The Innocents Abroad* (1867):

Palestine sits in sackcloth and ashes. Over it broods the spell of a curse that has withered its fields and fettered its energies....Palestine is desolate and unlovely....It is a hopeless, dreary, heartbroken land.

The records of history confirm the Biblical predictions that during the Jewish dispersion and God's disfavor, the Land of Israel would become relatively desolate awaiting the return of the Jewish people when its period of disfavor ended in 1878. The records of history simply do not confirm today's Palestinian claim of Palestinian roots and culture in a "verdant area" since the Arab rule of the Land (A.D. 640-1099).

Southern Syria vs. "Palestine"

The Romans changed the name of the Land of Israel to "Palestine." But from A.D. 640 until the 1960s, Arabs referred to this same Land as "Southern Syria." Arabs only began calling the Land "Palestine" in the 1960s. Until about the 18th century, the Christian world called this same Land, "The Holy Land." Thereafter, they used two names: "The Holy Land" and "Palestine."

In 1922 when the League of Nations gave Great Britain the Mandate to prepare Palestine as a national home for the Jewish people, the official name of the Land became "Palestine" and remained so until the rebirth of the Israeli State in 1948. However, during this very period, the leaders of the Arabs in the Land called themselves Southern Syrians and clamored that the Land became part of a "Greater Syria." This "Arab Nation" would include Syria, Lebanon, Iraq, and Transjordan, as well as Palestine. An observation in *Time* magazine well articulated how the Palestinian identity was born so belatedly in the 1960s:

Golda Meir once argued that there was no such thing as a Palestinian; at the time, she wasn't entirely wrong. Before Arafat began his proselytizing, most of the Arabs from the territory of Palestine thought of themselves as members of an all-embracing Arab nation. It was Arafat who made the intellectual leap to a definition of the Palestinians as a distinct people; he articulated the cause, organized for it, fought for it and brought it to the world's attention...(6)

If there had been an Arab Palestinian culture, a normal population increase over the centuries would have been expected. But,

with the exception of a relatively few families, the Arabs had no attachment to the Land. If Arabs from southern Syria drifted into Palestine for economic reasons, within a generation or so the cultural tug of Syria or other Arab lands would pull them back. This factor is why the Arab population average remained low until the influx of Jewish financial investments and Jewish people in the late 1800s made the Land economically attractive. Then sometime between 1850 and 1918, the Arab population shot up to 560,000.

Not to absolve the Jews, but to defend British policy, the pro-Arab British secretary for the colonies, Malcolm MacDonald, declared in the House of Commons (November 24, 1938): "The Arabs cannot say that the Jews are driving them out of the country. If not a single Jew had come to Palestine after 1918, I believe the Arab population of Palestine would still have been around 600,000...."(7)

Jewish contributions and Jewish immigration continued to flow into the Land. The Jews created industry, agriculture, hospitals—a complete socio-economic infrastructure. As job opportunities increased, so did Arab immigration. In fact, in 1939 President Roosevelt observed that "Arab immigration into Palestine since 1921 has vastly exceeded the total Jewish immigration during this whole period." (8) For one specific example, in 1934 between 30,000 and 36,000 Arabs from the Hauran Province in Syria left for "the better life" in Palestine. (9)

On the other hand, Great Britain's *White Paper* of 1939 closed the doors of Jewish immigration to their Land. Simultaneously, there was a large-scale Arab immigration to the new Land of opportunity during World War II. (10) In 1946 Bartley C. Crum, a United States Government observer, noted that tens of thousands of Arabs had entered Palestine "because of this better life—and they were still coming." (11)

The Testimony of Arabs and Christians

Because Arabs until the 1960s spoke of Palestine as Southern Syria or part of Greater Syria, in 1919 the General Syrian Congress stated, "We ask that there should be no separation of the southern part of Syria, known as Palestine." (12) In 1939 George Antonius noted the Arab view of Palestine in 1918:

Faisal's views about the future of Palestine did not differ from those of his father and were identical with those held then by the great majority of politically-minded Arabs. The representative Arab view was substantially that which King Husain [Grand Sherif of Mecca, the great grandfather of the current King Hussein of Jordan] had expressed to the British Government...in January 1918. In the Arab view, Palestine was an Arab territory forming an integral part of Syria.⁽¹³⁾

Referring to the same Arab view of Palestine in 1939, George Antonius spoke of "the whole of the country of that name [Syria] which is now split up into mandated territories..."⁽¹⁴⁾ His lament was that France's Mandate over Syria did not include Palestine which was under Britain's Mandate.

As late as May 1947, Arab representatives reminded the U.N. in a formal statement, "Palestine is a...part of the Province of Syria....Politically, the Arabs of Palestine were not independent in the sense of forming a separate political entity."⁽¹⁵⁾

On May 31, 1956, Ahmed Shukairy had no hesitation, as the then head of the PLO, in announcing to the Security Council, "It is common knowledge that Palestine is nothing but southern Syria."⁽¹⁶⁾

Syrian President Hafez Assad once told PLO leader Yassir Arafat:

You do not represent Palestine as much as we do. Never forget this one point: There is no such thing as a Palestinian People, there is no Palestinian entity, there is only Syria. You are an integral part of the Syrian People, Palestine is an integral part of Syria. Therefore it is we, the Syrian authorities, who are the true representatives of the Palestinian people.⁽¹⁷⁾

Assad stated on March 8, 1974, "Palestine is a principal part of Southern Syria, and we consider that it is our right and duty to insist that it be a liberated partner of our Arab homeland and of Syria."⁽¹⁸⁾

In the words of the late military commander of the PLO as well as member of the PLO Executive Council, Zuhair Muhsin:

There are no differences between Jordanians, Palestinians, Syrians and Lebanese. We are all part of one nation. It is

only for political reasons that we carefully underline our Palestinian identity...yes, the existence of a separate Palestinian identity serves only tactical purposes. The founding of a Palestinian state is *a new tool in the continuing battle against Israel* [emphasis ours].⁽¹⁹⁾

These testimonies confirm the Scriptures that God gave the Land to the Jewish people as an everlasting possession. The relatively few Arabs who wandered into the Land between A.D. 670-1878 were temporary dwellers. The valid perspective of history reveals that the large recent influx of Arabs that paralleled the regathering of Jews has no historic roots in the Land.

The Verdict of History: Land Rights

Before Jewish immigration and Jewish investments spawned massive Arab immigration, Arabs were actually leaving Palestine. Then the flow of traffic reversed.

...Palestine changed from a country of Arab emigration to one of Arab immigration. Arabs from the Hauran in Syria as well as other neighboring lands poured into Palestine to profit from the higher standard of living and fresh opportunities provided by the Zionist pioneers.⁽²⁰⁾

This phenomenon is confirmed by the *Palestine Royal Commission Report* which observed that in the period between the Balfour Declaration and the United Nations Partition Resolution of 1947, Palestine became a land of Arab immigration.⁽²¹⁾ As documented by Frankenstein, substantial Arab immigration was a recent phenomenon:

The early "lovers of Zion" began the stimulation of Arab immigration. Some writers have come out with the conclusion that in 1942, 75 percent of the Arab population were either immigrants or descendants of immigrants into Palestine during the preceding one hundred years, mainly after 1882.⁽²²⁾

Are the Settlements Legal?

The following Consolidated Articles of April 23, 1990 and October 21, 1991 from *The New Republic* were written by Eugene W. Rostow, former U.S. Assistant Secretary of State (1966-1969).

"With varying degrees of seriousness, all American administrations since 1967 have objected to Israeli settlements in the West Bank (Judea and Samaria) on the ground that it would make it more difficult to persuade the Arabs to make peace. President Carter decreed that the settlements were "illegal" as well as tactically unwise. President Reagan said the settlements were legal but that they made negotiations less likely.

"(U.N.) **Security Council Resolutions 242 and 338.** *Resolution 242*, adopted after the Six Day War in 1967, set out criteria for peace-making by the parties (to the conflict); *Resolution 338*, passed after the Yom Kippur War in 1973, makes resolution 242 legally binding and orders the parties to carry out its terms forthwith. Unfortunately, confusion reigns, even in high places, about what those resolutions require.

"(Since 1967) **Arab states have pretended** that the two resolutions are "ambiguous" and can be interpreted to suit their desires. And some Europeans (Russian) and even American officials have **cynically allowed Arab spokesmen to delude themselves and their people—to say nothing of Western public opinion—about what the resolutions mean.** It is common even for **American journalists to write that Resolution 242 is "deliberately ambiguous,"** as if the parties are equally free to rely on their own reading of its key provisions.

"Nothing could be further from the truth. *Resolution 242*, which as Under Secretary of State for Political Affairs between 1966 and 1969, I **helped produce**, calls on the parties to make peace and allows Israel to administer the territories it occupied in 1967 until "a just and lasting peace in the Middle East" is achieved. When such a peace is made, Israel is required to **withdraw its armed forces "from territories"** that it occupied during the Six Day War—not from **"the"** territories, nor from **"all" the territories, but some of the territories**, which included the Sinai Desert, the West Bank, the Golan Heights, East Jerusalem, and the Gaza Strip.

"Five and a half months of vehement public diplomacy made it perfectly clear what the missing definite article in Resolution 242 means. Ingeniously drafted resolutions calling for withdrawals from **"all" the territories were defeated** in the Security Council and the General Assembly. **Speaker after speaker made it explicit that Israel was not to be forced back to the "fragile" and "vulnerable" Armistice Demarcation Lines, but should retire once peace was made to what Resolution 242 called "secure and recognized" boundaries agreed to by the parties.** In negotiating such agreement, the parties should take into account, among other factors, security considerations, access to the international waterways of the region, and, of course, their respective legal claims.

"Resolution 242 built on the text of the Armistice Agreements of 1949,...provided (except in the case of Lebanon) that the Armistice Demarcation Lines separating the military forces were "not to be construed in any sense" as political or territorial boundaries, and that "no provision" of the Armistice Agreements "shall in any way prejudice the right, claims, and positions" of the parties "in the ultimate peaceful settlement of the Palestine problem." In making peace with Egypt in 1979, Israel withdrew from the entire Sinai...

"The heated question of Israel's settlements in the West Bank during the occupation period should be viewed in this perspective. The British Mandate recognized the right of the Jewish people to "close settlement" in the **whole of the Mandated territory. It was provided that local conditions might require Great Britain to "postpone" or "withhold" Jewish settlement in what is now Jordan. This was done in 1922. But the Jewish right of settlement in Palestine, west of the Jordan River, that is in Israel, the West Bank, Jerusalem, and the Gaza Strip, was made unassailable. That right has never been terminated, and cannot be terminated except by a recognized peace between Israel and its neighbors. And perhaps not even then, in view of Article 80 of the U.N. Charter, "the Palestine Article," which provides that nothing in the Charter shall be construed "to alter in any manner the rights whatsoever of any states or any peoples or the terms of existing international instruments."**

"Some governments have taken the view that under the *Geneva Convention of 1949*, which deals with the rights of civilians under military occupation, Jewish settlements in the West Bank are illegal, on the ground that the Convention prohibits an occupying power from flooding the occupied territory with its own citizens. President Carter supported this view, but President Reagan reversed him, specifically saying that the settlements are legal but that further settlements should be deferred since they pose an obstacle to the peace process.

"The Jewish right of settlement in the West Bank is conferred by the same provisions of the Mandate under which Jews settled in Haifa, Tel Aviv, and Jerusalem before the State of Israel was created. The Mandate for Palestine differs in one important respect from the other League of Nations mandates, which were trusts for the benefit of the indigenous population. **The Palestine Mandate, recognizing "the historical connection of the Jewish people with Palestine, and the grounds for reconstituting their national home in that country,"** is dedicated to "the establishment in Palestine of a national home for the Jewish people, it being clearly understood that nothing should be done which might prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country."

"The Mandate qualifies the Jewish right of settlement and political development in Palestine in only one respect. Article 25 gave Great Britain and the League Council discretion to "postpone" or "withhold" the Jewish people's right of settlement in the Trans-Jordanian province of Palestine—now the Kingdom of Jordan—if they decided that local conditions made such action desirable. With the divided support of the council, the British took that step in 1922.

"The Mandate does not, however, permit even a temporary suspension of the Jewish right of settlement in the parts of the Mandate west of the Jordan River. The Armistice Lines of 1949, which are part of the West Bank boundary, represent nothing but the position of the contending armies when the final cease-fire was achieved in the War of Independence. And the Armistice Agreements specifically provide, except in the case of Lebanon,

that the demarcation lines can be changed by agreement when the parties move from Armistice to peace. Resolution 242 is based on that provision of the Armistice Agreements and states certain criteria that would justify changes in the demarcation lines when the parties make peace.

"The State Department has never denied that under the Mandate "the Jewish people" have the right to settle in the area. Instead, it said that Jewish settlements in the West Bank violate *Article 49 of the 4th Geneva Convention of 1949*, which deals with the protection of civilians in wartime. Where the territory of one contracting party is occupied by another contracting party, the convention prohibits many of the inhumane practices of the Nazis and the Soviets before and during the Second World War—the mass transfer of people into or out of occupied territories for purposes of extermination, slave labor or colonization, for example.

"Article 49 provides that the occupying power "shall not deport or transfer part of its own civilian population into the territory it occupies." But the Jewish settlers in the West Bank are volunteers. They have not been "deported" or "transferred" by the government of Israel, and their movement involves none of the atrocious purposes or harmful effects on the existing population the Geneva Convention was designed to prevent. Furthermore, the Convention applies only to "acts by one signatory carried out on the territory of another." **The West Bank is not the territory of a signatory power, but an unallocated part of the British Mandate. It is hard, therefore, to see how even the most literal minded reading of the Convention could make it apply to Jewish settlement in territories of the British Mandate west of the Jordan River.** Even if the Convention could be construed to prevent settlements during the period of occupation, it could do no more than suspend, not terminate, the rights conferred by the Mandate. Those rights can be ended only by the establishment and recognition of a new state or the incorporation of the territories into an old one.

"As claimants to the territory the Israelis have denied that they are required to comply with the Geneva Convention but announced that they will do so as a matter of grace. The Israeli courts apply the Convention routinely, sometimes deciding against the Israeli Government. Assuming for the moment the general applicability of the Convention, it could well be considered a violation if the Israelis deported convicts to the area, or encouraged the settlement of people who had no right to live there (Americans for example). But how can the Convention be deemed to apply to Jews who have a right to settle in the territories under international law: a legal right assured by treaty and specifically protected by *Article 80 of the U.N. Charter*, which provides that nothing in the Charter shall be construed "to alter in any manner rights conferred by existing international instruments." **The Jewish right of settlement in the area is equivalent in every way to the right of the existing Palestinian population to live there.**

"The general expectation of international law is that military occupations last a short time, and are succeeded by a state of peace established by treaty or otherwise. In the case of the West Bank the territory was occupied

by Jordan between 1949 and 1967 and has been occupied by Israel since 1967. Security Council Resolutions 242 and 338 ruled that the Arab states and Israel must make peace, and that when "a just and lasting peace" is reached in the Middle East, Israel should withdraw from some but not all of the territory it occupied in the course of the 1967 war. The Resolutions leave it to the parties to agree on the terms of peace.

"Article 80 of the U.N. Charter permits Israel to ignore both UN Resolutions 424 and 338. Jewish land rights granted by the League of Nations' British Mandate cannot be annulled by the United Nations. Israel is only required to recognize the civil and religious rights of the Arabs in the Land."

* * *

The Islamic, Christian and Jewish Bibles as well as history and international law stand united in supporting Israel's right to all of the Land. If Israel chooses to permit the Palestinians a political entity on any part of Israel's rightful Land, that is Israel's decision, not other nations'. With all urgency a way must be found to guarantee the human dignity and security of both Jew and Arab.

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