

# Creation Revelation



**God is in the details**

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**Thy word is true from the beginning: and every one  
of thy righteous judgments endureth forever.**

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**Psalm 119:160**

## THE GLORIOUS LAND

**In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: The Kenites, and the Kenizzites, and the Kadmonites, and the Hittites, and the Perizzites, and the Rephaims, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites. (Gen 15:18-21 KJV)**

**“We Jews have a secret weapon in our struggle with the Arabs—we have no place to go.”<sup>1</sup> (Golda Meir, former Prime Minister of Israel)**

**“The Jews must give up their status as a nation and Israel as a state, and assimilate as a community in the Arab world.”<sup>2</sup> (Boutros Boutros-Ghali, United Nations Secretary-General, 1994)**

### Introduction

**T**he intent of this article is to present the evidence for the Jewish claims to the land known today and Biblically as Israel. The Jewish claims are both divine and secular. Israel, with God's help, took the land in battle from the Canaanite sons of Ham. Ham was one of Noah's three sons that were saved on the Ark. Ham's children settled in Canaan, Egypt, and the African continent. Noah had two more sons, Japheth and Shem. Japheth is associated with the Europeans, Persians, and Indians (Aryans). Shem is the founder of the Semitic races, which includes the Jews through Abraham. The Arabs are generally thought of as sons of Ishmael, a son of Abraham by Sarah's Egyptian servant Hagar. It was to be through Isaac, Abraham's son by his wife Sarah that the covenant promises would pass, including the inheritance of the land known as Canaan.

### Palestine

The word "Palestine" originates from the name for the land of the Philistines, "Philistia." The modern use of this word, "Palestine", is derived from the name given to the land of Israel by the Romans. The Philistine people were a

non-Semitic, non-Arab people who probably migrated to the Middle East coastal Gaza area from Crete sometime during the 12<sup>th</sup> century BC. Contrary to the wishes of the Arabs, and contrary to the revisionist history, the entry of the Jews into the land of Canaan most likely occurred sometime in the 15<sup>th</sup> century, predating the Philistines at Gaza.<sup>3</sup> The use of the words "Palestine" and "Palestinian covenant" in this article is only intended to reflect the usage in the documents and references cited.

### Israel's Claims to the Land

Israel's claim to the land is based specifically on two Old Testament covenants, Abrahamic and Palestinian, given to Israel directly by God. Israel's claim is by divine right, and is acknowledged by Israel's prophets.<sup>4</sup> The claim is also supported by the Balfour Declaration, the League of Nations, and by United Nations resolution. The Abrahamic covenant, briefly stated, is that the patriarch and his descendants would receive the land as an "everlasting possession." This covenant is an unconditional covenant, God will do what He says unaffected by anything Israel might do.<sup>5</sup> This covenant is found in Genesis chapters 12, 13, 15, and 17. God told Abram

(Abraham) to leave Ur of the Chaldees and go to a land that He would show him. We will now review the covenant made to Abraham.

Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into **the land of Canaan**; and into the land of Canaan they came. And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land. And the LORD appeared unto Abram, and said, **Unto thy seed will I give this land**: and there builded he an altar unto the LORD, who appeared unto him. (Genesis 12:1-7 KJV)

God repeated this promise again during a time when Abram, after a dispute, had parted from his nephew Lot, and Lot went away to Sodom. Abraham chose the land (spiritual), but Lot, like Cain, chose the cities (secular) away from "the presence of the Lord" (Genesis 4:16, 17).

Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom. But the men of Sodom were wicked and sinners before the LORD exceedingly. And the LORD said unto Abram, after that Lot was separated from him, **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 for ever.** (Genesis 13:12-15 KJV)

Notice that God promised to give the land to Abraham and to his descendants forever. Lot reaped the fruit of his decision to separate from Abraham. We next encounter Lot when God saved Lot from the destruction of wicked Sodom, by the intercession of Abraham. After that, Lot became the father of the Moabites and the Ammonites through incest with his daughters (Genesis 19:36-38).

God's promise is even more specific regarding the boundaries of the Covenant Land. Israel has never achieved the extent of the promised boundaries. Don't look for Israel to be pushed off the land, but the opposite should be expected.

In the same day the LORD made a covenant with

Abram, saying, **Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: The Kenites, and the Kenizzites, and the Kadmonites, and the Hittites, and the Perizzites, and the Rephaims, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.** (Gen 15:18-21 KJV)

When Abraham was ninety-nine years old, God appeared and reaffirmed the covenant again.

And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face: and God talked with him, saying, As for me, behold, **my covenant is with thee, and thou shalt be a father of many nations.** Neither shall thy name any more be called Abram, but **thy name shall be Abraham**; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And **I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.** And **I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession**; and I will be their God. (Genesis 17:1-8 KJV)

As we continue we find that the covenant was specific, that it should apply to Abraham's seed through his son by Sarah, Isaac, not Ishmael.

And Abraham said unto God, O that Ishmael might live before thee! And God said, **Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.** And as for Ishmael, I have heard thee: **Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation. But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.** (Genesis 17:18-21 KJV)

The Old Testament prophets repeated Israel's right to the land, beginning with Moses.

Behold, I have set **the land** before you: go in and **possess the land which the LORD sware unto your fathers, Abraham, Isaac, and Jacob, to give unto them and to their seed after them.**

(Deuteronomy 1:8 KJV)

David reaffirmed the covenant as he spoke to the people.

Be ye mindful always of his covenant; the word which he commanded to a thousand generations; Even of **the covenant which he made with Abraham, and of his oath unto Isaac; And hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant, Saying, Unto thee will I give the land of Canaan**, the lot of your inheritance; (1 Chronicles 16:15-18 KJV)

Ezekiel reasoned if Abraham being alone when the promise came, how much more should Israel, being a multitude, expect the inheritance.<sup>6</sup>

Son of man, they that inhabit those wastes of the land of Israel speak, saying, **Abraham was one, and he inherited the land: but we are many; the land is given us for inheritance.** (Ezekiel 33:24 KJV)

Psalms 105 reaffirms the covenant and clearly includes Israel as well.<sup>7</sup>

Which **covenant he made with Abraham, and his oath unto Isaac; And confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant:** Saying, Unto thee will I give **the land of Canaan**, the lot of your inheritance: (Psalms 105:9-11 KJV)

From these verses of the Old Testament it should be clear that God intended Israel to have the land of Canaan (modern Palestine) forever, as a divine right, unconditionally. Moses led the children of Israel out of Egyptian bondage about 600 years after Abraham. God entered into another covenant, the Palestinian covenant, with Moses regarding the conditions of Israel's occupation of the land promised to Abraham and his descendants. It is clearly stated that "its benefits were conditional, depending upon Jewish obedience and conduct."<sup>8</sup> The inheritance was "forever," but the possession was conditional.

And it shall come to pass, **if thou shalt hearken diligently unto the voice of the LORD thy God, to observe and to do all his commandments** which I command thee this day, that **the LORD thy God will set thee on high above all nations of the earth:** (Deuteronomy 28:1 KJV)

Other verses speak of conditions of God's favor to Israel, but nothing invalidates the promise that the land would be for the children of Israel forever. No one else has ever claimed the land as their national homeland since Israel claimed what God had promised them. He promised that he would scatter them off the land into other nations as a result

of disobedience, but the scriptures are clear that he would restore them to their land after periods of punishment and repentance.<sup>9</sup> **If you doubt God's Word, ask yourself, who could have imagined the scattered Jews returning to their land from all nations, as prophesied, after approximately 2000 years in exile? Never in history has any nation survived 2000 years of exile, except Israel.** Equally remarkable, their language, long considered a dead language, has been revived.<sup>10</sup> This is equivalent to the modern Italians suddenly reviving and speaking Latin.

But it shall come to pass, **if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee** this day; that all these curses shall come upon thee, and overtake thee... The LORD shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: **and shalt be removed into all the kingdoms of the earth.**

(Deuteronomy 28:15, 25 KJV)

And **the LORD rooted them out of their land** in anger, and in wrath, and in great indignation, and **cast them into another land**, as it is this day. (Deuteronomy 29:28 KJV)

And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the LORD thy God hath driven thee, And **shalt return unto the LORD thy God, and shalt obey his voice** according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; That **then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee. If any of thine be driven out unto the outmost parts of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee:** (Deuteronomy 30:1-4 KJV)

"[T]he Abrahamic and Palestinian covenants were Israel's divine guarantee of the land and became the basis of her later claims to Palestine."<sup>11</sup>

There are other documents validating the Jewish claim. The Balfour Declaration of 2 November 1917 is one of the most important secular documents in support of the Zionists' goal of a Jewish homeland in Palestine (Figure 1). It pledged British support for this purpose. It became part of the British Mandate ratified by the League of Nations on 29 September 1922. The United Nations on 29 November 1947 approved partitioning of Palestine to take place following termination of the British Mandate on 15 May 1948. The partitioning was meant to establish both Jewish and Palestinian States. The United Nations decision was accepted by the Jewish Agency,

but was rejected by the Arab League. The Arabs prepared to prevent the formation of the Jewish State when the British Mandate expired.<sup>12</sup>

Before we examine the claims of the Arabs, let's take a look at the reasons the Jews were sent from their land to exile among other nations.

### Jewish Dispersions Before 70 AD

Because of severe famine, Israel left Canaan and went down to Egypt and became a great nation (Genesis 41:56, 57; 42:1, 2; 45:9-11; 46:2-7). The people remained in Egypt 430 years and became a captive people. God sent Moses to free His people and to lead them back to Canaan, the Promised Land (Genesis 46:1-7; Exodus 3:1-17; 12:40, 41, 51). It was to be Joshua who would actually lead the people across the Jordan River into the Glorious Land (Joshua 3:14-17).<sup>13</sup> For the first time, Israel was in the land as a nation, and eventually obtained a king to rule over them.

Under the Old Covenant, because of disobedience and apostasy, Israel was led away captive to other nations. At the end of King Solomon's reign, 975 BC, a revolution caused by religious apostasy and excessive taxation split Israel into two parts - Israel composed of ten tribes and Judah composed of Judah and Benjamin (1 Chronicles 10:1-19).<sup>14</sup>

The Northern Kingdom apostatized more than Judah and both went through 300 years of civil strife until finally Assyria conquered the northern ten tribes and carried thousands into captivity to Nineveh. A remnant escaped into Judah. The Assyrians sent aliens into Israel (Northern Kingdom) to mix with the remaining people, to further assure the destruction of the country and people.<sup>15</sup>

After conquering the Northern Kingdom, the Assyrians next turned their sights on Judah. They pushed south to Judah, but by the intervention of God the Assyrians were defeated and Judah was preserved. Judah, instead of repenting and returning to keeping the laws of God, entered into apostasy and rebellion. Therefore God withheld his protection, and 100 years later "the Babylonian Empire, which had absorbed the Assyrian Empire, came against Judah and conquered Jerusalem (Daniel 1:1)."<sup>16</sup> After being conquered by the Babylonians under Nebuchadnezzar in 606 BC,<sup>17</sup> Judah was led away captive to Babylonia.

At that time, Jehoiakim, the king of Judah was morally corrupt and unsympathetic to the condition of his people. He encouraged the worshipping of idols. He tried at first to deal with Nebuchadnezzar, but after having delivered Jerusalem to Nebuchadnezzar, reneged and attacked the Babylonians. He was slain by Nebuchadnezzar and his body left to rot outside the gates of Jerusalem.<sup>18</sup> Both Isaiah and Jeremiah prophesied this fall (Isaiah 39:5, 6; Jeremiah 20:4; 21:9, 10).

The Jews were to serve the king of Babylon for seventy years before God would bring them back (Jeremiah 25:10-13). God promised to not forsake His people, and to return them from their captivity after seventy years (Jeremiah 29:10-14). God kept His word, and Israel was again established on her land. There would be one more dispersion.

### Jewish Dispersion From 70 AD

When Jesus came to Israel, the Jews refused to recognize Him and He was "cut off" as prophesied by Daniel.

And after threescore and two weeks **shall Messiah be cut off**, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. (Daniel 9:26 KJV)

Jesus said it was because they did not recognize the time of their visitation (by their Messiah).

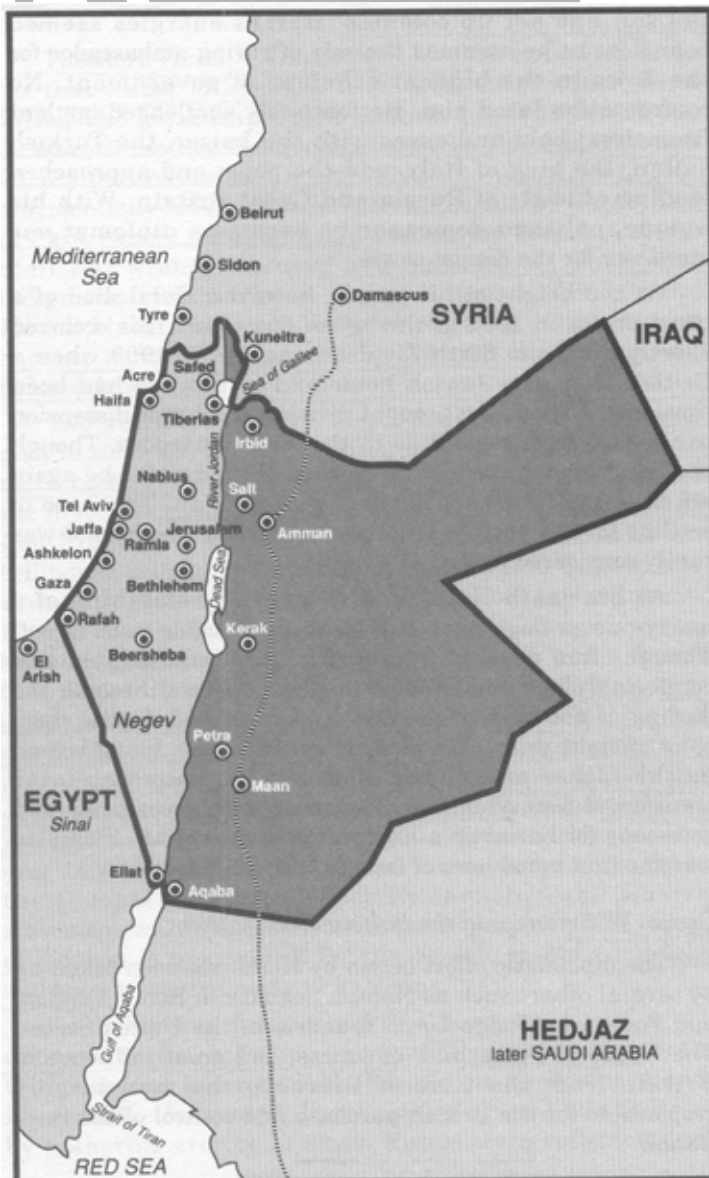
For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; **because thou knewest not the time of thy visitation.** (Luke 19:43, 44 KJV)

Rome fulfilled this prophecy beginning in 67 AD when the Roman generals, Flavius Vaspasian and his son Titus, came against Israel and Jerusalem to quell a Jewish revolt caused by unemployment and Roman oppression. It took three years to finally take Jerusalem and to destroy the Temple and the city. It is reported by Josephus that 2.7 million people were sealed inside the walls of Jerusalem for four months during the siege, enduring famine, pestilence, and resorting to cannibalism. After the fall of the city in 70 AD, many of the holdouts were crucified, and thousands of youths were taken to Egypt and Europe, and were sold as slaves or became entertainment in the arena, as they were fed to beasts for sport. Masada was the last Jewish holdout, and was taken in 73 AD. This time the population took their own lives rather than to resort to the cruelties of Rome.<sup>19</sup>

There was one final revolt of note by the Jews against the Roman authority. This revolt was called Bar Kochba's Revolt. Harsh oppression of the remaining Jews, and sacrilegious desecrations of the Temple site led to Jewish longing for a military "messiah." This latest revolt against Rome began in 131 AD. In 132 AD a warrior, Simon bar Kochba (son of the Star), was recognized as their Messiah. This was justified by the Rabbi's misreading of the prophecy of Balaam.

I shall see him, but not now: I shall behold him, but not nigh: **there shall come a Star out of Jacob**, and a Sceptre shall rise **out of Israel**, and shall **smite the corners of Moab**, and **destroy all the children of Sheth.** (Numbers 24:17 KJV)

This rebellion produced a long standoff of nearly three years, angering the Romans. The Roman general, Severus,



**Figure 1**  
**The Balfour Declaration borders of 1917 - Solid Line.**  
**Transjordan ceded to Abdullah in 1921 - Dark Area.**

was forced to systematically “slaughter every living thing, combatant and noncombatant in his path – men, women, children, cattle.... After two years of grinding, ruthless, merciless butchery, the Jewish lines wavered as the populace was reduced to the vanishing point.”<sup>20</sup> After this revolt was quashed in 135 AD, the Romans gathered up all the remaining Jews they could find and shipped them out of the land, selling them into slavery. Jerusalem, now known as *Aelia Capitolina*, became a pagan city, off limits to Jews.<sup>21</sup> The Romans renamed the Promised Land *Syria Palestina*.<sup>22</sup>

The dispersed Jews became outcasts in whatever land they settled. They were severely persecuted by pagans since they would not bow to idols, and by the Church as “Christ killers,” and they were denied certain professions, severely restricting their livelihood. They became the scapegoats for all the evils that befell the lands in which they resided. They were blamed for the “Black Death” that ravaged

Europe, and for economic problems at other times. They suffered forced “conversions” at the hands of the inquisitor, and continued to suffer right up to the time of the Nazi’s “final solution” that resulted in the Holocaust. Through it all they maintained their identity, as if one day God would finally remember His promise to them.<sup>23</sup>

The Jews still had a continuous presence in Palestine even after the dispersion following the destruction of Jerusalem in 70 AD. The land was never totally bereft of Jews making their homes in their own land. In fact, despite the dispersion, the Jews are the only people who have continuously inhabited the land of Israel for the last 3,000 years.<sup>24</sup>

*[The Zionists’] real title deeds were written by the... heroic endurance of those who had maintained a Jewish presence in the Land through the centuries, and in spite of every discouragement.*<sup>25</sup>

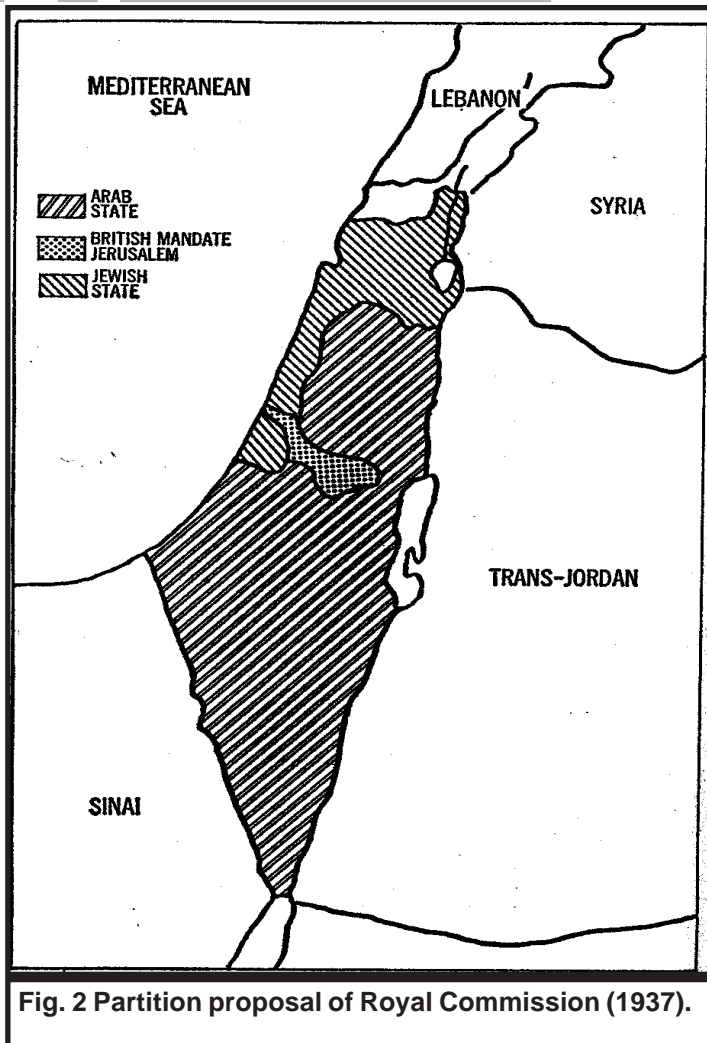
Those in exile never lost hope in restoration of their homeland. It was engrained in their culture, religion, and literature.<sup>26</sup> But it was in Palestine that Jewish communities held on amidst persecution and massacres at the hands of Turks, Moslems, Arabs, and Crusaders. Even so, their presence continued.<sup>27</sup>

In spite of persecutions and massacres, displaced Jews from all lands continued to immigrate to Eretz (Land of) Israel during most centuries until modern times. They returned, enduring great hardships, to settle in their “Glorious Land,” only to endure further persecution and frequent unbearable conditions. They experienced continual hardships, except for brief periods such as during the occupation by the Ottoman Turks at the beginning of the 16<sup>th</sup> century, when they were made welcome. As the prosperity of the Ottoman Empire declined, so did their treatment of the Jews living in Palestine. The Turk’s benevolent treatment of the Jews lasted until the first anti-Jewish Ottoman ruler, Sultan Murad III, ordered the deportation of 1,000 wealthy Jews in 1576.<sup>28</sup>

By the 19<sup>th</sup> century, voices in Europe, particularly Britain, began to devise plans for the restoration of the Jewish homeland. It is significant that Moslem authorities did not reject the various plans.<sup>29</sup> At no time, in any age, when proposals were made for the return of the Jews, was it ever suggested that they should not return because the land had become the property of others. The Palestinian claim by the Arabs is a modern fabrication.<sup>30</sup> Sir William Dawson wrote in 1888:

*No nation has been able to establish itself as a nation in Palestine up to this day [1888], no national union and no national spirit has prevailed there. The motley impoverished tribes which have occupied it have held it as mere tenants at will, temporary landowners, evidently waiting for those entitled to the permanent possession of the soil.*<sup>31</sup>

By 70 AD the population of Palestine was between 5 and 7 million people. By 1785, the population was not more than 200,000, and by 1850 the population declined to between



**Fig. 2 Partition proposal of Royal Commission (1937).**

prophet (Mohammed). The Persians, followed by the Turks, increasingly dominated the Abbasids. Eventually the Fatimids of Egypt defeated the Abbasids. By this time the Arabs had no part in the government of the land. Even so, the Arabs left behind both their new religion and their language to non-Arab peoples. Finally, the Ottoman Turks, and their empire, came to possess the land.<sup>35</sup>

During the entire period from 70 AD there cannot be found a "Palestinian Arab" nation.<sup>36</sup> Arabs concocted and perpetuated the myth of Palestine as the Arab homeland. They sustain the myth that Arabs were the original inhabitants; and that Canaanites, Philistines, and Amorites were Arabs, when, in fact, it can be shown they are not. They attempt to explain that the Jews only briefly ruled the land during the times of David and Solomon, and that the modern Jews are not their descendants.<sup>37</sup> It can be demonstrated that, Arab claims to the contrary, Arabs never came into Palestine until the 7<sup>th</sup> century Moslem conquest.<sup>38</sup> The Arabs claim that the Western powers brought the Jews to Palestine and displaced the Arab possessors of the land.<sup>39</sup> The Arabs will not admit that the Jews have had a continuous 3,500 years presence in the Promised Land.<sup>40</sup>

Mohammed, hoping to win over both Christians and Jews to his new religion, ordered the Islamic faithful to face Jerusalem when they prayed. When, after 18 months, no acceptance or response came from either Christian or Jew, he rescinded the order and required the devotees of Islam to face Mecca. Mohammed, recognizing the holiness of Jerusalem, was probably responsible for the legend that the Temple Mount was the site of his ascent to the seventh heaven on Buraq, a horse with wings, a woman's face, and a peacock's tail. Thus the Temple Mount became the site of Islam's third holiest site, after Mecca and Medina. It is for this reason that there exists the Al Aksa Mosque and the Dome of the Rock. The plain fact is that no evidence exists that Mohammed ever set foot in Jerusalem.<sup>41</sup>

In 1948, the Israelis, out of ammunition, surrendered the Old City to the Jordanians. The city became divided. The Arabs tore down the Jewish synagogues, paved streets with the grave stones from the ancient Jewish cemetery on the Mount of Olives, and also used the grave stones as toilet seats in their attempt to obliterate the signs of Jewish existence in Old Jerusalem.<sup>42</sup>

Engraved in the Arab concept of communication is exaggeration. Lying is permissible if the truth brings unpleasant results. An Arab is forced to exaggerate lest his communication causes doubt or is regarded as the opposite of his intentions. The Arabs have the capacity to "manufacture facts and to deceive themselves into accepting them, and to work themselves up into a public passion over what is in fact a nonexistent emotion." The Arab has the ability to sincerely believe the lie he creates. As a result, the Arabs believe their claims to the land.<sup>43</sup>

As a result of Arab exaggeration, the minor contributions of Faisal and T. E. Lawrence in the First World War turned a few train wreckings by an "army" of 600 men, and an advance of 800 miles aided by British, Australian, French, and later, Jewish forces, into an Arab army of 100,000

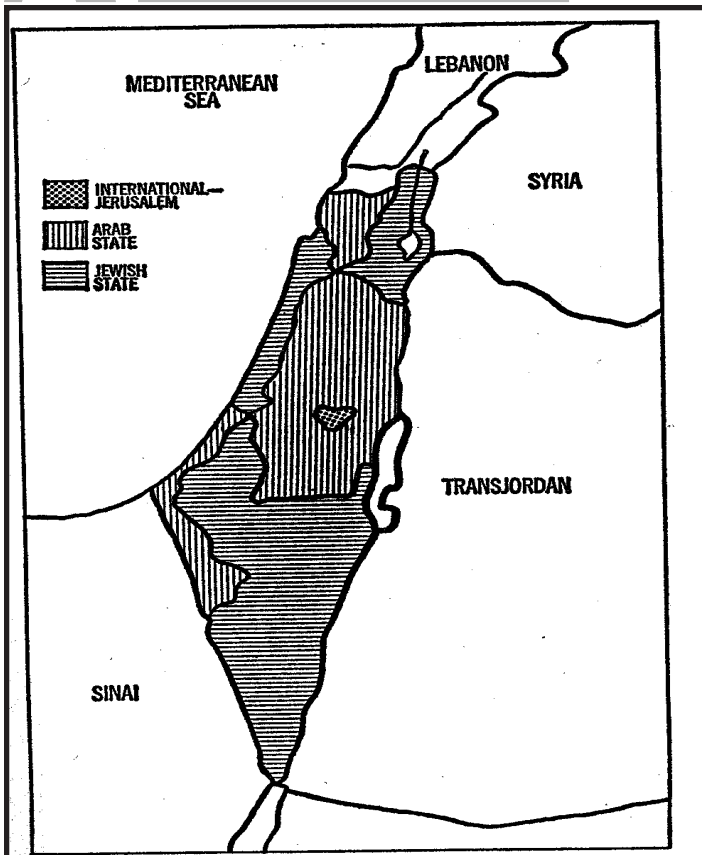
50,000 and 100,000 people in the whole of Palestine.<sup>32</sup> In 1835, Alphonse de Lamartine wrote of Israel as a tomb.<sup>33</sup>

*Outside the gates of Jerusalem we saw indeed no living object, heard no living sound, we found the same void, the same silence... as we should have expected before the entombed gates of Pompeii or Herculaneum... a complete eternal silence reigns in the town, on the highways, in the country... the tomb of a whole people.<sup>34</sup>*

Each time Israel went into exile, the land became desolate. Each time Israel was returned to the land, the land blossomed. The Arabs now claim this blossoming land as their own.

### Arab Claims to the Land

It was at the birth of their new religion that the Arabs emerged from their historic homeland, Arabia, to conquer land ranging from the Atlantic Ocean to the border of China. During their early period they established the Umayyad Empire, and succeeded in conquering Palestine, which they held for a little over a century until overthrown in 750 AD by the Abbasids, who claimed descent from Abbas, an uncle of the



**Fig 3. Partition proposed by the United Nations (1947)**

men, victoriously advancing 800 miles, suffering 20,000 casualties, taking 40,000 prisoners. Emir Faisal delivered this exaggeration at the Paris Peace Conference, in February 1918. This fable was further disseminated by the British and accepted by the uninformed masses.<sup>44</sup>

Another example of Arab exaggeration is that the Arab reports of the 1967 war (the Six Day War) were initially of vast devastation wreaked upon Israel, her armies, and her cities. The world press, in favor of the fabrications coming from Cairo, ignored contrary reports coming from Jerusalem. King Hussein of Jordan entered the fray and persisted, to his regret, largely due to belief in the Arab lies and exaggerations. At the end of the six days, the lies and exaggerations were seen for what they were.<sup>45</sup> Many events, riots, and even Israeli attacks on Arabs, have been staged for the benefit of the press, and world public opinion.<sup>46</sup> Recent Arab claims this year (2002) of Israeli atrocities against Palestinian Arabs in Jenin (in the West Bank area) have been exposed as products of Arab exaggeration.

The Arabs view their world as the territory bounded by the Persian Gulf and the Atlantic coast of Africa; and the borders of Turkey to the Arabian Ocean, and in Africa to the northern borders of Uganda and Senegal. The existence of tiny Israel within these borders is considered an offence. The problem of "homeless Palestinians" is simply a smokescreen for that offense.<sup>47</sup>

In the 1930's, the Arabs ignored the Zionists'

proposal for the formation of a state based on political parity between Jews and Arabs. This would have provided the Arabs "constitutional equality regardless of majority and minority." In 1937, the Zionists agreed to the British Royal Commission's proposal to divide the mandated Jewish homeland with the Arabs, giving the Arabs a Palestinian state. This proposal relegated Israel to a small area of land in north Israel, and did not include Jerusalem. The Arab leaders rejected this plan (Figure 2).<sup>48</sup>

The Zionists once again, in 1947, accepted a United Nations partition proposal that gave considerable land to the Arabs and left Israel with defenseless borders (Figure 3). The Arab response was the attempt to drive Israel from the land at the birth of the State of Israel.<sup>49</sup>

The Armistice that was finally reached with the Arabs in 1949 included improved, but still weak borders for Israel (Figure 4). Even with the signing of the Armistice, it has ever been the Arab intention to eliminate Israel.<sup>50</sup>

The Arab claims to the land are based largely on fabrications of their own invention. Let's look at the founding of Israel and the Arabs direct and indirect confrontations with Israel since 1948 to realize their claims.

### The State of Israel

On 14 May 1948, the State of Israel was born.<sup>51</sup> Israel's birth was realized after a long, hard labor against impossible obstacles.

In 1918, the Arabs were assisted in their conquest of the Middle East by British, Australian, and French forces, first weakening Turkish fortifications and cities, then having Arab forces, led by Faisal and supported by T.E. Lawrence, enter and claim victory and the territory. This sham established Arab claims to former Turkish controlled land. Coming a year after the Balfour Declaration (1917), which agreed to the establishment of a Jewish homeland in Palestine, it is thus significant that the Arabs, at this time, made no claim on the area of the Middle East known as Palestine.<sup>52</sup>

The following year, in February 1919, the Arab leader, Emir Faisal, signed an agreement with the Zionist leader, Dr. Chaim Weizmann, agreeing to the creation of a Jewish state within the British Mandate. The proposed borders would include the West Bank and Gaza, as well as land east across the Jordan River to the Hejaz Railway. The northern border would include Sidon, and the southern border would be at Aqaba (Figure 5). Final borders remained to be negotiated, but Faisal described the Jewish proposals as "moderate and proper."<sup>53</sup>

At the same time, a battle was going on between the British and French for supremacy in Mandate control of the Middle East. Both had Mandate claims. The British eventually prevailed. The reasons that the Arabs of 1918 laid no claim to Palestine was the Sykes-Picot Agreement of 1915 that provided for international administration in Palestine, and the Balfour Declaration of 1917. All parties understood that a Jewish homeland was to be eventually established there once immigration increased the number of Jews to majority

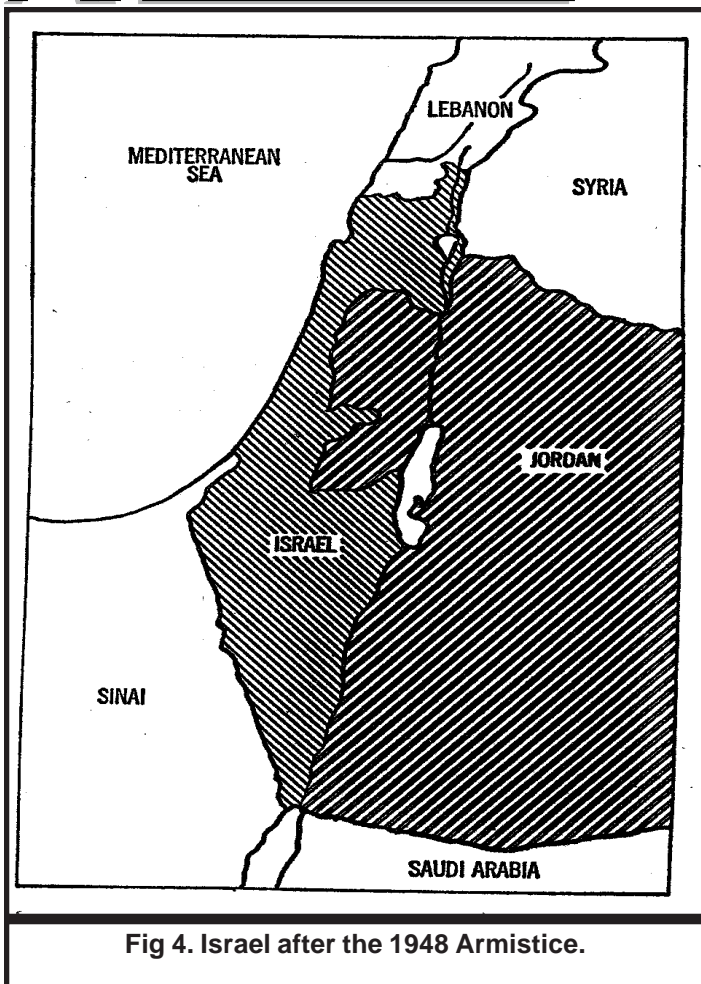


Fig 4. Israel after the 1948 Armistice.

status. It was for this purpose that the Mandate for Palestine, administered by the British, was approved by the League of Nations in 1922. In accepting the Mandate, Great Britain agreed to create a national home for the Jews in Palestine.<sup>54</sup>

To complicate matters, Faisal was first established in Syria, but was ousted and given Iraq. In 1921, his brother Abdullah was given the eastern portion of the original land promised the Jews in the Balfour Declaration, which became Transjordan (Figure. 6). This was to placate him for the territory given to Faisal. The Zionists were given little choice but to acquiesce. The British Mandate had called for much more territory for Israel. This partitioning was accomplished by an amendment to the Mandate, which had not yet been ratified. Despite the Mandate, the British envisioned a federation of Arab states extending from the Persian Gulf to the Mediterranean, and from Turkey to the Arabian Sea, all controlled by the British. Their goal was to attempt to thwart the purpose of the Mandate, and deny the Zionist's their homeland by inspiring and supporting Arab resistance, and to censor all information about the Balfour Declaration and Mandate from the people of Palestine. With the help of the British Military, thus was born the militant Arab movement in 1919, instigating anti-Jewish riots and a war on Zionism. It was the fabrication of the "Lawrence of Arabia" myth and the "rights of the Palestinian Arabs" that is the substance of current Arab propaganda.<sup>55</sup>

Finally, it was the governing British that transferred

the Jewish rights to the land, divine, historic, and recognized, to the Arabs. When the Arabs refused partition in 1947, the British ignored the United Nations recommendations to partition the land between the Arabs and Jews, and attempted to prevent the birth of the Jewish state, by direct British military intervention and the equipping of the Arab invaders.<sup>56</sup>

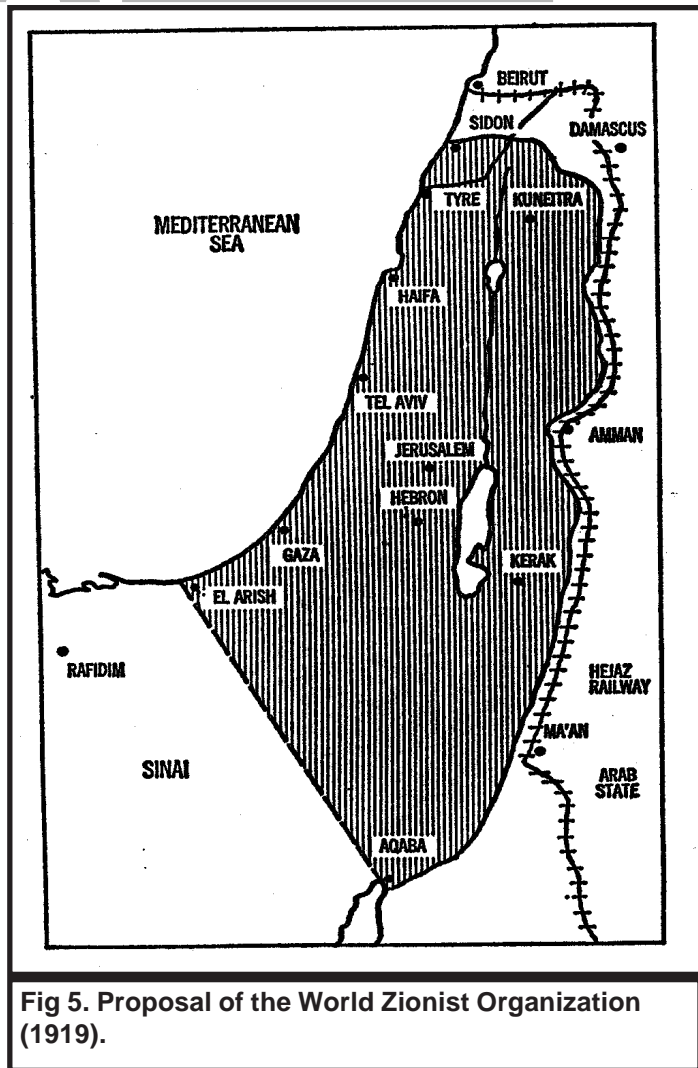
The British ambitions of Middle East domination caused their support of the establishment of the Arab League in 1945 for the purpose of promoting political and economic cooperation among its members. This was fueled by the White Paper of 1939, that proclaimed Great Britain's abandonment of its Zionist policy and advocated reducing the Palestine Jews to a stateless minority status. They gave the Arabs the vision of the feasibility of a vast pan-Arab territory; a reborn Arab empire of which Palestine was a part. Finally, in 1939, after suppressing an Arab revolt against the British overlords, the British government announced the abandonment of its sham Zionist policy and closed the door on its limited Jewish immigration policy, trapping Jews inside Nazi-occupied Europe.<sup>57</sup> It was finally the Holocaust, the rising of the Jewish resistance movement, and failure of the Arabs to defend their British overlords that finally ended British rule in the Middle East, and prevented the transfer of the sovereignty that the Arabs came to expect. The British now armed and encouraged the Arabs to battle against the State of Israel in 1948. The British opened the borders for Arab forces, and provided British officers, while blockading Israel's ports to prevent supplies and reinforcements reaching the tiny Israeli defense forces. Even the United States enforced an embargo against Israel. To the shock and dismay of the Arabs and Britain, Israel prevailed against considerable odds and meted out humiliation to the proud Arab.<sup>58</sup>

### The 1948 War of Independence

The movie "Exodus," featuring Paul Newman, portrayed the Jewish return to Palestine, the British opposition to Jewish immigration, the battle with the Arabs for the land, and the birth of the State of Israel. There really was a ship named "Exodus." This vessel set sail from France on 11 July 1947 carrying 4,550 survivors of the German death camps. On arrival at Haifa, British naval forces rammed the vessel. In Haifa Harbor, the British herded the death camp refugees onto a prison ship and returned them to Germany to be placed in prison camps for displaced persons.<sup>59</sup>

The war for independence was spearheaded by Jewish underground groups facilitating immigration into the land despite intransigent opposition by the British. Israel resorted to guerrilla activity against the British in the hopes of sabotaging the British efforts to deny them their mandated State.<sup>60</sup>

On 29 November 1947 the United Nations General Assembly approved the partitioning of Palestine into two States, one Jewish, and one Arab upon the termination of the British Mandate on 15 May 1948. The Arabs refused to agree, and prepared to deny by force the creation of the



**Fig 5. Proposal of the World Zionist Organization (1919).**

State of Israel. War commenced after the British flag was taken down on 14 May 1948. The Jews immediately proclaimed its independence. Within minutes of this declaration President Truman recognized the State of Israel as a sovereign nation. The Arabs attacked in full force from all sides by Syria, Transjordan, Lebanon, Egypt, Yemen, Iraq, and Saudi Arabia. The Arab nations fighting Israel totaled a population of 140 million, while the Jewish population totaled 650,000. The tiny Jewish army surprised the Arabs on all fronts, until a truce was called after Israel took the offensive and routed her opponents. An armistice was signed with Egypt on 24 February 1949. In May of 1950, the State of Israel was accepted into the United Nations as an independent sovereign nation.<sup>61</sup> Despite international recognition of the Jewish homeland, the Arab states refused to accept the recognition of the new state of Israel, a microcosm in the sea of Arab states.<sup>62</sup>

### Palestinian Arab Refugees

To most of the world it appears that the Jews invaded Israel to establish their Jewish State, and drove the Arab owners off their land into the squalid camps so vividly portrayed by the media. The truth is far different. For the most part, the Arabs voluntarily left their homes at the time

of the Israeli independence, by their own volition, or at the instigation of their Arab leaders – that their departure would help the Arab cause. They had no place to go outside of Palestine. Their Arab neighbors refused to absorb them within their own communities. They have been exploited as pawns of the Arab cause ever since. Newspaper reports of the events of 1948 make no mention that the Israelis forcibly drove the Palestinians from their property. In fact, at that time (April – June 1948), A London newspaper hostile to Zionism, *The Times*, made no mention that the Zionists were driving the Arab Palestinians from their homes. Further, no Arab spokesman at the time mentioned it.<sup>63</sup> “The Palestinian refugee problem is an integral part of Arab strategy in their war with Israel.”<sup>64</sup>

Arab attacks on the Jews began immediately after the United Nations decision of 29 November 1947, to divide Palestine into an Arab and Jewish state. The Arab states, composed of Syria, Lebanon, Transjordan, Iraq, Saudi Arabia, Yemen, and Egypt, agreed to invade as soon as the birth of the State of Israel was announced. Their certain victory would be better accomplished if the local Arabs were out of the way. They were promised a speedy return to reclaim their own, and the vanquished Jew’s, possessions when Israel was defeated.<sup>65</sup>

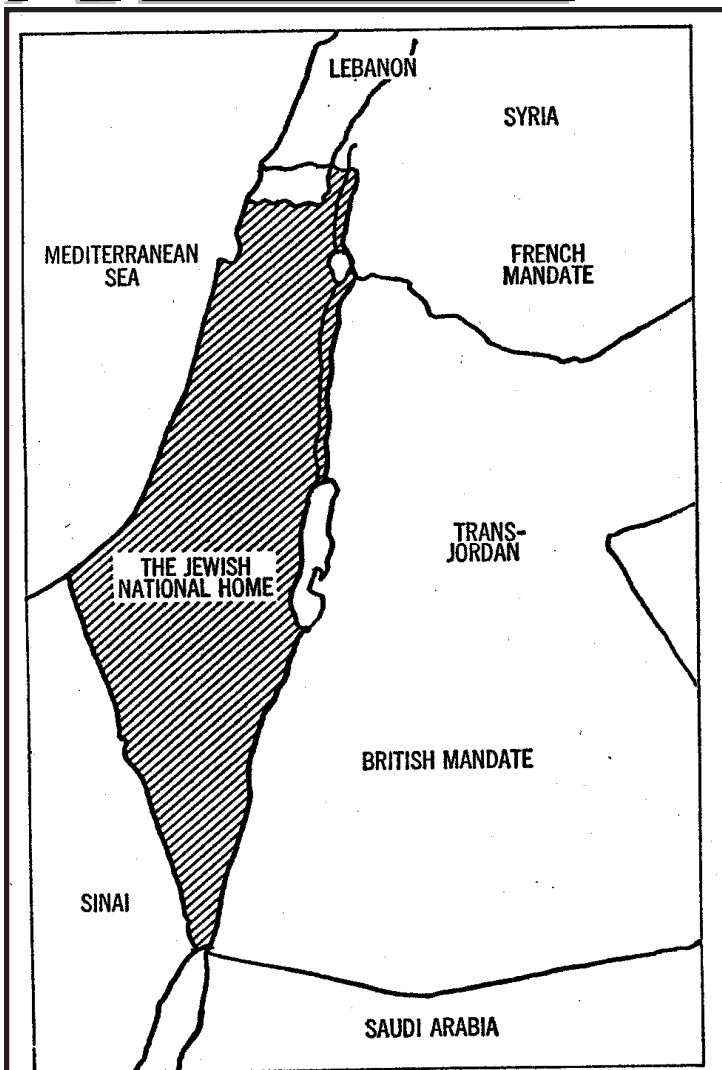
The Haifa District Headquarters of the British Palestine Police reported to their Jerusalem Headquarters on 26 April 1948 that, “Every effort is being made by the Jews to persuade the Arab populace to stay and carry on with their normal lives, to get their shops and businesses open and to be assured that their lives and interests will be safe.” This effort was in vain.<sup>66</sup> The wealthier class leisurely abandoned their homes in December 1947 and early 1948, before Israeli statehood, preferring to flee, rather than to serve the Arab cause. This action brought criticism by the Arab weekly of Jaffa, *As Sarih*, on 30 January and 30 March 1948. The remaining Arab residents were urged to flee in late winter and early spring of 1948 to facilitate the soon advance of the invading Arab armies. It was intimated by the Arab leaders that those Palestinian Arabs remaining in their homes, accepting Jewish protection, would be regarded as renegades.<sup>67</sup> A Beirut newspaper, *Sada al Janub*, quoted Greek Catholic Bishop of Galilee, Monsignor George Hakim, on 16 August 1948:

*The refugees were confident that their absence would not last long, and that they would return within a week or two. Their leaders had promised them that the Arab Armies would crush the “Zionist gangs” very quickly and that there was no need for panic or fear of a long exile.*<sup>68</sup>

The Jordanian newspaper, *Falastin*, admitted on 19 February 1949:

*The Arab States encouraged the Palestine Arabs to leave their homes temporarily in order to be out of the way of the Arab invasion armies.*<sup>69</sup>

Jamal Hussein, Acting Chairman of the Palestine



**Fig 6 The First Partion, Jewish Homeland reduced by excluding Eastern Palestine (Transjordan).**

Arab Higher Committee, reported to the United Nations Security Council on 23 April 1948:

*The Arabs did not want to submit to a truce... they rather preferred to abandon their homes, their belongings and everything they possessed in the world and leave the town [Haifa]. This is in fact what they did.<sup>70</sup>*

The fleeing Palestinian Arabs have been in refugee camps ever since, refused assimilation into the populations of other Arab states. Offers from Israel to relieve their plight have been rejected. The Arab actions are in stark contrast to Israel's policy of accepting displaced brothers and sisters who were forced from their possessions in Arab states.<sup>71</sup> It was only after the Arabs failed to destroy the newly born Israeli state and facilitate the triumphant return of the evacuated Palestinian Arabs that the myth was developed to transfer blame to the Israelis for the plight of the displaced Palestinian refugees. This myth of Israeli responsibility,

together with inflation of the refugee numbers, soon became one of the most powerful weapons in the Arab's propaganda arsenal.<sup>72</sup>

According to the British, the number of Arabs living within the border of what became Israel was 561,000. Not all of these fled Israel. Under no stretch of the imagination could the number of displaced Arabs exceed 561,000. Early Arab sources put the number of Arab Palestinian refugees that fled Israel at somewhere between 200,000 and 300,000. The UN Special Representative, Count Bernadotte reported, on 16 September 1948, that the number of Arab refugees was 360,000, including 50,000 still on Israeli soil. In spite of this, the figures would eventually inflate to 2 million Arab souls. This inflation of numbers was partly due to aid provided by the United Nations. Arabs came from all quarters to be counted and receive free UN handouts. The International Red Cross and Arab leaders were instrumental in getting refugee status for most Arabs, whether or not they fled their homes, or were truly refugees of the war of 1948. Relief organizations were not permitted to determine whether the names on the relief roles were fictitious. UN figures would escalate to 1 million refugees receiving aid by the summer of 1949. Subsequent Arab claims use ever-higher numbers to bolster their anti-Israeli propaganda.<sup>73</sup> Arab governments block any effort to absorb the refugees into their population. To this end, they prevent any resettlement efforts and perpetuate the squalid camps for propaganda photo opportunities, and the insistence on the "right" of the refugees to return to their home; that right being identical with the Arab policy of the destruction of the State of Israel.<sup>74</sup> United Nations' resolutions are consistent in preventing resettlement of the refugees, and in perpetuating the squalid refugee camps.<sup>75</sup> Other countries, such as Germany, Finland, India, Pakistan, and Turkey have absorbed millions of refugees into their population, without compulsion or aid, after expulsion of their people from other countries.<sup>76</sup>

In contrast with the Arab refugee situation, twice as many Jews living in Arab countries after 1948 (900,000), such as Syria, Algeria, Morocco, Iraq, Yemen, and Egypt, were subjected to harsh persecutions, including extortion, imprisonment, depriving means of livelihood and profession, depriving education, confiscation of goods, vandalism, torture, and expulsion - most with only meager belongings, if at all, and confiscation of their property. Many Jews had lived in Arab lands for hundreds of years. Most of these Jewish refugees (between 700,000 and 820,000) were assimilated into Israeli society.<sup>77</sup> The following is a description, reported in *Alliance Review*, New York, April 1957, of how Jews were forced out of Egypt in 1957:

*Large number of Jews of all nationalities have either been served with orders of expulsion, or were subjected to ruthless intimidation to compel them to apply for permission to depart. Hundreds who have reached lands of refuge have testified that they were taken in shackles from prison and concentration camps to board ships. In order to ensure that this deliberate creation of a new*

*refugee problem should not evoke protests from international public opinion, documents proving expulsion were taken away from expellees before departure. Furthermore they were compelled to sign statements certifying that they left voluntarily. The victims of this barbaric process were deprived of their possessions.<sup>78</sup>*

After the 1967 war as many as 200,000 Arabs packed up and left Israel without coercion or pressure from either side. Lines of refugees crossed into Jordan. When they reached Jordan, foreign newspapers interviewed them, and they claimed to have been driven out by the Jews.<sup>79</sup>

There is a purpose to the Arab Nation's refusal to assimilate the Palestinian Arab refugees. As long as there are Palestinian Arab refugees, the Arabs can demand that they be returned to Palestine. The return of the inflated numbers of Arabs, and the majority they will represent, is tantamount to the destruction of the State of Israel.<sup>80</sup> The exploitation of the refugees is substantial leverage in the propaganda war. After 1948, the Arabs found themselves in a position of power and wealth, enabling them to leverage much more than refugees.

## Public Opinion

It was about this time that the vast oil reserves were discovered on Arab soil propelling the Arab states to a position of world power, relegating the British to only a share of the favors of the Middle East, in competition with the great powers who would exploit the oil. It was oil that in 1948 drove the United States to seek postponement of the Zionists' declaration of their Jewish state, and to participate in an embargo against Israel. United States "support" of Israel is tempered by its commitment to Arab oil. It was only after the 1948 survival of Israel that the United States' relations and aid towards Israel became favorable; even then the political bias favored the Arabs and their oil.<sup>81</sup>

Today, the United States' pro-oil stance, anti-Israel bias is brought sharply into focus when one considers that the non-Jewish Rockefellers control four of the seven largest oil companies in the world. In addition, the Rockefellers control the mass media, including television and public education. They control, as well, the arena of world agenda setting with their influence in the secretive Council on Foreign Relations and the Trilateral Commission, of which many major media, industry, education, military, financial, and political leaders are members. They can control what information people see and hear.<sup>82</sup>

Arabs, or Arab sympathizers control some major news wire services. A Saudi Arab acquired United Press International (UPI) in 1992. Reuters is even more anti-Israel. Reuters news wire service employs Palestine Liberation Organization (PLO) and Hamas operatives.<sup>83</sup> There is very little main stream news available that is not influenced by bias and pressures from board members, media owners, or influential organizations. The bias and pressures may be either political, financial, or both. That

bias is usually favorable to the Arabs and their oil.

The next section will discuss a word that has been the subject of much unfavorable propaganda. That word is Zionism.

## Zionism

According to Gary Stearman, the word "Zion" is made up of several Hebrew words that give the idea of "creation of a lasting structure." One of its roots, *zoh*, means "foundation," "to erect," or "a monument." Other roots, *zahah* and *zih* refer to "a structure." Talmudic scholars say that "Zion" is to be interpreted as *mitzuyan*, meaning "outstanding," "distinguished," or "excellent." The idea conveyed by the word "Zion" is God's eternal protection of His people, the Lords faithfulness toward mankind, and man's perseverance toward the final perfection of faith.<sup>84</sup> Zion is also a place. It is a mountain in Jerusalem, and refers to Jerusalem itself, and ultimately it is the New Jerusalem, as such it is eternal. It is God's holy mountain on earth. It is where God's people will be. God showed this mountain to Abraham. Abraham offered to sacrifice Isaac there, it is where Solomon's Temple was built, and it is where Jesus paid the ultimate sacrifice for all our sins. Today, also, there is no doubt that it is a "burdensome stone" to the nations of the world just as the prophet Zechariah said it would be.

Thus saith the LORD; **I am returned unto Zion, and will dwell in the midst of Jerusalem:** and Jerusalem shall be called a city of truth; and **the mountain of the LORD of hosts the holy mountain.... 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 8:3, 8 KJV)

And in that day will **I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.** (Zechariah 12:3 KJV)

In 1897, Theodor Herzl founded the Zionist Organization for the purpose of exploring ways and facilitating the return of the Jews to their ancient homeland, Israel, in order to revive the Hebrew culture, faith, and nation. By 1914, when the First World War broke out, the Zionists found their opportunity when Turkey sided with Germany. They reasoned that their best hope was the defeat of the Turkish Empire. The Zionists' leaders, Chaim Weizmann, Zeev Jabotinsky, and Aaron Aaronson, focused the Zionist Organization to influence the United States to abandon neutrality and to enter the war against Germany. Weizmann's efforts were directed at the "pro-Allied" campaign in the United States. Jabotinsky organized a Jewish legion fighting with the British against the Turks in Palestine. Aaronson developed an intelligence organization to aid the British in their efforts in Palestine.<sup>85</sup>

T. E. Lawrence (Lawrence of Arabia) writing in 1917, indicated that the Arabs had “no national feeling.” The Arab leaders acknowledged the Jewish right to the land of Palestine, until they became involved with the modern efforts to resist the return of the Jews to their land. The 1919 treaty between Faisal and Weizmann, and correspondence between Faisal and Felix Frankfurter acknowledged and took for granted that Palestine was to be a Jewish state as proposed by the Balfour Declaration. The treaty between Faisal and Weizmann is revealing, and simply stated the intent by Faisal to accept Jewish sovereignty in Palestine.<sup>86</sup>

*The Arab State and Palestine in all their relations and undertakings shall be controlled by the most cordial goodwill and understanding and to this end Arab and Jewish duly accredited agents shall be established and maintained in the respective territories.*

*In the establishment of the Constitution and Administration of Palestine all such measures shall be adopted as will afford the fullest guarantees for carrying into effect the British Government's (Balfour) declaration of 2 November 1917.*

*All necessary measures shall be undertaken to encourage and stimulate immigration of Jews into Palestine on a large scale and as quickly as possible to settle Jewish immigrants upon the land.<sup>87</sup>*

Faisal's father, Hussein, corroborated this intent when writing to the Arab population in 1918.<sup>88</sup>

*The resources of the country are still virgin soil and will be developed by the Jewish immigrants. One of the most amazing things until recent times was that the Palestinian used to leave his country, wandering over the high seas in every direction. His native soil could not retain a hold on him, though his ancestors had lived on it for 1,000 years. At the same time we have seen the Jews from foreign countries streaming to Palestine from Russia, Germany, Austria, Spain, America. The cause of causes could not escape those who had the gift of a deeper insight. They knew that the country was for its original sons [abna'ihī-l-asliyin], for all their differences, a sacred and beloved homeland. The return of these exiles [jaliya] to their homeland will prove materially and spiritually an experimental school for their brethren who are with them in the fields, factories, trades, and in all things connected with toil and labor.<sup>89</sup>*

On 24 July 1918, the foundation stone was laid for Hebrew University in Jerusalem, attended by Christians, Moslems and Jews. The Moslem religious leader, Kamil el-Husseini, laid one of the stones with a parchment under it giving the date as “the twenty-first year after the first Zionist

Congress and the first year of the Balfour Declaration ‘promising to grant a national home to the Jewish people in Palestine.’”<sup>90</sup> The question that won't go away is, “Who owns the land?” It is fabricated Arab claims that have resulted in successive wars and terrorist acts against the State of Israel.

### Operation Kadesh

In 1956, Israel was under increased pressure from Soviet military aid to Egypt, attacks from across her borders, and a blockade of the Gulf of Aqaba, cutting Israel's access to the Red Sea and Indian Ocean. The Egyptians were preparing for an invasion of Israel. In October 1956, the Israelis launched a swift campaign called “Operation Kadesh.” In three days they drove the Egyptians out of the Sinai back across the Suez Canal and ended the Egyptian Sea blockade. Israel was ready to invade Cairo when the United Nations pressured them to withdraw from the Sinai back to their own borders.<sup>91</sup>

### The 1967 War

Still smarting from his 1956 humiliation, Gamal Abdel Nasser, former President of Egypt, said in 1965 that, “The liquidation of Israel will be liquidation through violence. We will enter a Palestine not covered with sand, but soaked in blood.” Nasser was convinced that war against Israel would require long and careful preparation. He insisted on the fulfillment of three conditions prior to action: Arab military superiority, Arab unity, and the diplomatic isolation of Israel. It was finally in May of 1967 that he believed these conditions were fulfilled. They were ready, they were superior, and they did it openly, announcing to the world the Arab intentions three weeks before they were to act. On 14 May 1967, Egypt, Syria, and Jordan, supported by Iraq, began to mass resources and forces for a three front attack against Israel. The Straits of Tiran were closed to Israeli shipping by an Egyptian naval blockade. On 5 June 1967, Israel unleashed her air force and army in a preemptive strike against the Egyptian forces, held back the invaders from Jordan and Syria, and defeated them all, for which action Israel was labeled the aggressor. This victory was accomplished in only six days. Israel gained control of western Palestine to the Jordan River, the Golan Heights, and the Sinai up to the Red Sea and the Suez Canal. Since the 1967 War, the goal of the Arabs has been to first return Israel to her pre-1967 borders. Without precedence, the Arab dominated United Nations, on 22 November 1967, adopted into its preamble, “The inadmissibility of the acquisition of territory by war,” thus bolstering the Arab demands that Israel return the newly acquired territory.<sup>92</sup>

### The Yom Kippur War

In July 1972, President Anwar Sadat of Egypt announced that he had asked the Soviet Union to withdraw its advisors. The Soviet Union complied. It is significant that previous to that, on 29 May 1972, President Nixon and Soviet leader Brezhnev, intending to reduce international tension, signed the “Détente” agreement. Sadat's stated reason for the expulsion of Soviet advisors was that they refused to supply

sophisticated weapons. In fact, this was a ruse designed to lull the Israelis and to restrain the Western Powers prior to the planned Arab invasion against Israel in October 1973, using the same sophisticated weaponry they claimed was denied them.<sup>93</sup>

On 6 October the Egyptians and the Syrians (The Soviet advisors merely moved from Egypt to Syria) caught Israel sleeping during Yom Kippur and had early success. Israel recovered in time to regain the Golan Heights – pushing into Syria, thus threatening Damascus.<sup>94</sup>

On 16 October 1973, the Arab Organization of Petroleum Exporting Countries (OPEC) announced a sudden steep increase in oil prices, and threatened a 5% per month production decrease. This pressure was to continue until such time as the total withdrawal of Israeli forces from all Arab territory, occupied as a result of the June 1967 War, and the rights of the Palestinian people are restored.<sup>95</sup> The Arabs discovered the right button to push.

In the south the recovered Israelis pushed across the Suez Canal into Egypt itself. At this point the Nixon Administration pressured Israel to accept a ceasefire. In spite of the Arab oil embargo, the United States belatedly began to supply Israel. Though denied landing rights by oil-frightened European nations, tiny Azores honored their agreements with the United States, and allowed United States' supply planes landing rights.<sup>96</sup>

It was Dr. Henry Kissinger who promised the Arab United Nations Ambassador, eleven days before the attack by Egypt and Syria, that the United States would work toward ending the Arab/Israeli status quo in the Middle East. It was United States Secretary of State, Henry Kissinger, who delayed supplies by eight days to a pleading Israel to, in his words, see Israel "bleed just enough to soften it up for the post-war diplomacy he was planning."<sup>97</sup>

Kissinger pressured Israel to accept unfavorable disengagement terms, causing Israel to surrender territory in the Sinai, including her only independent source of oil, the Abu-Rodeis oil fields, that provided 60% of her internal requirement. Egypt was granted the "gifts" by promising not to attack Israel for three years and was required to reopen the Suez Canal, which greatly aided Soviet strategic plans. Israel, for her generosity, was also required to return the Golan Heights to Syria by the same United States pressure. Henry Kissinger thus converted an Israeli victory into a defeat, thus fulfilling his promises to the Arab United Nations Ambassador. The United States, through this diplomacy, superficially replaced the Soviet Union as Egypt's friend and benefactor. All the while, Egypt maintained a shadow relationship with the Soviet Union.<sup>98</sup>

The Arabs have been embarrassingly unsuccessful in head-on confrontations. In order to keep the war going they continue to rely on terrorist organizations such as the Palestine Liberation Organization and its spawns.

## The PLO

Yasser Arafat was born in Palestine, possibly Jerusalem as he claims. During the 1920's his family moved

to Cairo where he became an engineer. After reportedly serving in the Egyptian military invasion of Palestine in 1948 he eventually moved to a job in Kuwait and began his political activities against Israel.<sup>99</sup> The head covering (keffiyeh) Arafat wears is carefully arranged to appear like the State of Israel, to depict what he is fighting for.<sup>100</sup>

"Fatah," Arafat's terrorist organization, was not founded by Arab Palestinians, but was founded in the late 1950's in Lebanon. By 1963, Fatah opened its first official office in Algiers, but was forced out, and relocated temporarily to Beirut. By mid-1965 they established headquarters in Damascus, where, influenced by Syria, they carried out their first operations directly against Israel. They made hit-and-run attacks against Israeli civilians and attempted to infiltrate, recruit, and to influence the Palestinian Arabs to support their activities. Arafat tried to incite the Palestinian Arabs to boycott Israeli institutions, and to participate in simple acts of sabotage. These early attempts to garner Palestinian Arab support after the Six-Day War was disappointing. After only three months, a disappointed Arafat pulled his organization out of Israel and back to Syria. The Palestinian terrorist organizations are not branches of the homeless Palestinian Arabs, but rather, instruments of one or more of the Arab States. "Fatah," itself, is a faction of the Palestine Liberation Organization (PLO). Increasingly after their defeat in the 1967 war, the Arab States began to support and rely on these terrorist organizations to soften Israel for a final military defeat. Money for their operations flowed from Kuwait, Saudi Arabia, and Libya. Algeria, Egypt, Iraq, Lebanon, and Jordan provided training camps. Egypt, Syria, Jordan, and Iraq furnished instructors.<sup>101</sup>

Since 1948, the Arabs have mixed direct war with Israel with terrorist activity against Israel and other countries, most recently against the United States on 11 September 2001. The Arabs have been defeated each time it has confronted Israel head on. It has now increased its frequency of attacks against Israel in its effort to have its way.

Tension in the Middle East is good for business, especially the armaments business. The United States is the world's largest supplier of arms. Between 1973 and 1993, arms sales in the Middle East was valued at nearly one trillion dollars.<sup>102</sup> According to Ramon Bennett:

*The United States and other nations might talk about "strategic balances," but they really mean "bank" balances, not arms balances—the weapons industry is the world's most lucrative business, and wars are necessary to keep the industry rolling and populations employed.<sup>103</sup>*

Once the power of the oil embargo and concessions they obtained was realized, the Arabs began to revise their goal to the attainment of a Palestinian State.<sup>104</sup> On 29 October 1974 the Arab states, meeting in Rabat, Morocco, passed unanimous resolutions giving legitimacy to the Palestine Liberation Organization (PLO) as the sole representative of the Palestinian people. Those resolutions included the following:<sup>105</sup>

- (a) Reaffirming “the right of the Palestinian people to return to its Homeland”;
- (b) Reaffirming “the right of the Palestinian people to set up an independent national authority, under the leadership of the Palestine Liberation Organization as the sole legitimate representative of the Palestinian people, in every part of Palestine liberated. The Arab States are obligated to support this authority, from the moment of its establishment, in all spheres and at all levels”;
- (c) Expressing “support for the Palestine Liberation Organization in exercising its national and international responsibility within the framework of Arab undertakings.”<sup>106</sup>

These resolutions shifted the burden to the PLO for the elimination of Israel.<sup>107</sup>

Egyptian President Nasser created the PLO for the purpose of continuing his war against Israel.<sup>108</sup> Peace with Israel means the complete elimination of the State of Israel, replaced with a secular state under an Arab Palestinian flag. Nasser’s successor, Anwar Sadat’s idea of peace was a paraphrase of the PLO constitution, but only the Jews whose family occupied Israel in 1948 would be permitted to remain. All others were to leave for the countries of their former origins.<sup>109</sup>

Now recognized by the entire Arab world, clothed in his new authority, PLO leader Yasser Arafat, two weeks after the Rabat Conference, addressed the United Nations General Assembly dressed in fatigues, his holstered revolver on his side. He denounced imperialism and colonialism, and their “puppet,” Zionism. He called for the elimination of the State of Israel, to be replaced by a democratic, secular State of Palestine. He stated, however, that all Jews now living in Israel could remain there, subject to whatever fate awaited them in the new “democratic, secular State.”<sup>110</sup>

Incredibly, on 9 September 1993, Yitzhak Rabin’s government formally announced the PLO as the “sole legitimate representative of the Palestinian people.” On 13 September 1993, at the White House, Shimon Peres and Yasser Arafat signed a “Declaration of Principles,” to set the terms for conducting “peace” negotiations. On 4 May 1994, at Cairo, Rabin and Arafat signed the Gaza-Jericho First “Peace Accord” giving Gaza and Jericho to the PLO.<sup>111</sup>

*The Arab’s purpose for the “Peace Accord” is not to make lasting peace, but to create a tactical Islamic “truce” in order to destroy Israel at an appropriate time....<sup>112</sup>*

On the same day of the “peace” agreement signed on the White House lawn, Arafat addressed the Palestinian Arabs on Jordan television as follows:

*Since we cannot defeat Israel in war we do this in stages. We take any and every territory that we can of Palestine, and establish a sovereignty*

*there, and we use it as a springboard to take more. When the time comes, we can get the Arab nations to join us for the final blow against Israel.<sup>113</sup>*

Besides the elimination of the State of Israel, the elimination of the Christians of Lebanon, and the elimination of the autonomous seeking Kurds (Moslem, but non-Arabic) of Iraq was now a goal for Arab Moslem domination of the Middle East. The solution for the Kurds was made in March 1975, while the elimination of the Lebanese Christian government began a month later. The PLO and Syria now control Lebanon, while the Kurds are isolated and persecuted by Iraq.<sup>114</sup>

The rape of Lebanon by Syria and the PLO, that began in 1974, lasted eight years. Approximately 100,000 Lebanese were slaughtered in the battle to Moslemize what was essentially a mixed Christian/Moslem country with a Christian government. The Syrians aided the Christians at first, setting up a Christian puppet government until the Christians became weary of Syrian control. The Syrians put down the resistance and the Christians were chased to the land area bordering Israel. The Israelis aided this group.<sup>115</sup> During this time the PLO and Arafat developed closer ties with the Soviet Union, which now supplied them with massive military aid. The Soviet Union and other Eastern bloc countries, as well as Cuba, Viet Nam, North Korea, and China were now providing terrorist training for the PLO. The Israeli Defense Force uncovered evidence of these activities in June 1982.<sup>116</sup>

After the attempted assassination of the Israeli Ambassador in London, Israel launched a massive strike into Lebanon and advanced to the gates of Beirut. By international outcry and Washington pressure, Arafat and his PLO were allowed to escape on 31 August 1982, leaving Lebanon to the eventual control of Syria.<sup>117</sup>

## The Covenant with Death

On 13 September 1993, Israel and the PLO signed the “Oslo Accords” that committed the PLO to cancel clauses in their PLO Covenant that call for the destruction of Israel, and to fight terrorism in every area under PLO control. In exchange, Israel gave, under the 1994 “Cairo Agreement,” Gaza and Jericho. The 1995 “Interim Agreement” gave the PLO seven major cities in Judea and Samaria, plus control of additional smaller towns and villages. To this date, despite promises and bogus affirmations, the PLO has never amended the PLO Covenant to renounce its commitment to the destruction of Israel.<sup>118</sup> All Israeli/Arab negotiations end favoring the Arabs.

## One Step Forward, Two Steps Back

Goaded by her “friends,” Israel has been embarked on a doomed “land for peace” strategy, which should fool nobody. It is difficult to imagine that anyone in their right minds would believe that the Arabs will be satisfied with less than the destruction of the State of Israel, and the ouster of

the Jews from the land. That's been their mantra all the while. "Friends of Israel" have been engaged in balancing their oil needs and arms sales, by pressuring Israel to surrender lands that are essential to her national security, pushing her borders to indefensible positions. For Israel it has been a diplomacy of one step forward, and two back, as she is forced by her "friends" to snatch defeat from the jaws of victory. The secular leaders of the State of Israel are not followers of God's Word, and do not recognize the promises that God has made. However, it is clear from Bible prophecy that these Arab states or the PLO will not defeat Israel in these end times.

There is a time coming when God will once more go to battle for Israel. During a future war God will bring Gog to battle and will slay him on the mountains of Israel.<sup>19</sup> From Ezekiel's description, it appears that Gog of Magog will be the leader of Russia, and with many Islamic nations will come from the north against Israel. Israel will remain in the land after this battle until, finally, many nations will come one more time. This time they will come to do battle against Jesus Christ at Armageddon. Again, God will defeat these armies and His great enemy Satan.

The time has come when Israel must choose who to serve, God or mammon. The time is now when we all must choose whom to believe, God or our secular leaders and those that influence with godless humanism. We have seen that God will do exactly what He says He will do. The time has come to choose Jesus Christ, who paid the price for our souls, or to choose mammon and perish eternally.

## AΩ

<sup>1</sup> Stanley A. Ellisen, WHO OWNS THE LAND?, Portland, OR: Multnomah Press, 1991, p. 103.

<sup>2</sup> Ramon Bennett, THE WALL, Citrus Heights, CA: Shekinah Books, LTD, 2000, p. 152.

<sup>3</sup> Ramon Bennett, PHILISTINE, Citrus Heights, CA: Shekinah Books Ltd, 1995, pp. 156-162.

<sup>4</sup> Ellisen, WHO OWNS THE LAND?, pp. 17-19. Bennett, THE WALL, p. 17.

<sup>5</sup> Bennett, THE WALL, p. 23.

<sup>6</sup> F. C. Cook, BARNES NOTES: EZEKIEL, Grand Rapids, MI: Baker Books, 1879, 1996, p. 381.

<sup>7</sup> Bennett, THE WALL, p. 25.

<sup>8</sup> Ellisen, WHO OWNS THE LAND?, pp. 17-19. Bennett, THE WALL, pp. 17, 23.

<sup>9</sup> Bennett, THE WALL, p. 23.

<sup>10</sup> Bennett, THE WALL, p. 20.

<sup>11</sup> Ellisen, WHO OWNS THE LAND?, p. 19.

<sup>12</sup> Ellisen, WHO OWNS THE LAND?, pp. 11, 12, 64.

<sup>13</sup> Daniel twice referred to the Land of Israel as the Glorious Land in Daniel 11:16 and 41.

<sup>14</sup> Noah W. Hutchings, DANIEL THE PROPHET, Oklahoma City, OK: Hearthstone Publishing, Ltd., 1990, 1998, p. 14.

<sup>15</sup> Hutchings, DANIEL THE PROPHET, p. 14.

<sup>16</sup> Hutchings, DANIEL THE PROPHET, p. 14, 15.

<sup>17</sup> Sir Robert Anderson, THE COMING PRINCE, Grand Rapids, MI: Kregel Publications, Reprinted 1957 from the 10<sup>th</sup> Edition, 1984, pp. 231-233. Jerusalem was taken and servitude began in the year beginning in the month Nisan 606 BC, Nebuchadnezzar was not yet king, but his reign began in 605 BC.

<sup>18</sup> Hutchings, DANIEL THE PROPHET, p. 15. Flavius Josephus, William Whiston (translator), THE WORKS OF JOSEPHUS: ANTIQUITIES OF THE JEWS, Peabody, MA: Hendrickson Publishers, Inc., 1987, Book 10, Chapter

6, p. 272. Charles Rollin, ROLLIN'S ANCIENT HISTORY: HISTORY OF THE ASSYRIANS, Chapter II, Infonautics Corporation, 1998.

<sup>19</sup> Ellisen, WHO OWNS THE LAND?, pp. 25-28.

<sup>20</sup> Ellisen, WHO OWNS THE LAND?, pp. 28, 29. Max I. Dimont, JEWS, GOD, AND HISTORY, New York, NY: Simon and Schuster, 1962, pp. 110, 111; quoted by Ellisen, WHO OWNS THE LAND?, p. 29.

<sup>21</sup> Ellisen, WHO OWNS THE LAND?, pp. 29-30. Ramon Bennett, PHILISTINE, Citrus Heights, CA: Shekinah Books Ltd, 1995, p. 129.

<sup>22</sup> Bennett, PHILISTINE, p. 129.

<sup>23</sup> Ellisen, WHO OWNS THE LAND?, pp. 30-35, 45-57.

<sup>24</sup> Samuel Katz, BATTLE-GROUND: FACT AND FANTASY IN PALESTINE, New York, NY: Steimatzky/Shapolsky, 1973, 1977, 1978, 1985, pp. 87, 88. Bennett, PHILISTINE, pp. 129, 130.

<sup>25</sup> James Parkes, WHOSE LAND? A HISTORY OF THE PEOPLES OF PALESTINE, London, Eng.: Pelican Books, 1970, p. 266, quoted by Katz, BATTLE-GROUND: FACT AND FANTASY IN PALESTINE, p. 87.

<sup>26</sup> Katz, BATTLE-GROUND: FACT AND FANTASY IN PALESTINE, pp. 85-87.

<sup>27</sup> Katz, BATTLE-GROUND: FACT AND FANTASY IN PALESTINE, p. 90.

<sup>28</sup> Katz, BATTLE-GROUND: FACT AND FANTASY IN PALESTINE, pp. 93-101, 106.

<sup>29</sup> Katz, BATTLE-GROUND: FACT AND FANTASY IN PALESTINE, pp. 102-105.

<sup>30</sup> Katz, BATTLE-GROUND: FACT AND FANTASY IN PALESTINE, p. 107.

<sup>31</sup> Sir John William Dawson, MODERN SCIENCE IN BIBLE LANDS, New York, NY: Harper, 1889, pp. 449, 450, quoted by Katz, BATTLE-GROUND: FACT AND FANTASY IN PALESTINE, p. 107.

<sup>32</sup> Katz, BATTLE-GROUND: FACT AND FANTASY IN PALESTINE, p. 109.

<sup>33</sup> Katz, BATTLE-GROUND: FACT AND FANTASY IN PALESTINE, pp. 108, 109.

<sup>34</sup> Alphonse de Lamartine, RECOLLECTIONS OF THE EAST, London, Eng.: G. Virtue, 1845, Vol. 1, pp. 268, 308, quoted by Katz, BATTLE-GROUND: FACT AND FANTASY IN PALESTINE, pp. 108, 109.

<sup>35</sup> John A. Garraty, Peter Gay, editors, THE COLUMBIA HISTORY OF THE WORLD, New York, NY: Harper & Row, Publishers, 1972, pp. 270-275, 293, 448. Katz, BATTLE-GROUND: FACT AND FANTASY IN PALESTINE, pp. 110-113.

<sup>36</sup> Katz, BATTLE-GROUND: FACT AND FANTASY IN PALESTINE, p. 115.

<sup>37</sup> Katz, BATTLE-GROUND: FACT AND FANTASY IN PALESTINE, pp. 130, 131. Bennett, PHILISTINE, pp. 136-138, 154-156.

<sup>38</sup> Bennett, PHILISTINE, pp. 141, 144.

<sup>39</sup> Katz, BATTLE-GROUND: FACT AND FANTASY IN PALESTINE, p. 131.

<sup>40</sup> Bennett, THE WALL, p. 17. Bennett, PHILISTINE, p. 145.

<sup>41</sup> Katz, BATTLE-GROUND: FACT AND FANTASY IN PALESTINE, pp. 131, 132.

<sup>42</sup> Katz, BATTLE-GROUND: FACT AND FANTASY IN PALESTINE, pp. 134, 212. Bennett, PHILISTINE, p. 140.

<sup>43</sup> Katz, BATTLE-GROUND: FACT AND FANTASY IN PALESTINE, pp. 134-137. Bennett, PHILISTINE, pp. 22-25.

<sup>44</sup> Katz, BATTLE-GROUND: FACT AND FANTASY IN PALESTINE, pp. 136, 137.

<sup>45</sup> Katz, BATTLE-GROUND: FACT AND FANTASY IN PALESTINE, pp. 137-139.

<sup>46</sup> Katz, BATTLE-GROUND: FACT AND FANTASY IN PALESTINE, pp. 142, 143.

<sup>47</sup> Katz, BATTLE-GROUND: FACT AND FANTASY IN PALESTINE, pp. 164, 165.

<sup>48</sup> Katz, BATTLE-GROUND: FACT AND FANTASY IN PALESTINE, pp. 256-258.

<sup>49</sup> Katz, BATTLE-GROUND: FACT AND FANTASY IN PALESTINE, pp. 39, 257.

<sup>50</sup> Katz, BATTLE-GROUND: FACT AND FANTASY IN PALESTINE, pp. xviii, 257.

<sup>51</sup> Bennett, PHILISTINE, p. 105.

<sup>52</sup> Katz, BATTLE-GROUND: FACT AND FANTASY IN PALESTINE, pp. 50-52.

<sup>53</sup> Katz, BATTLE-GROUND: FACT AND FANTASY IN PALESTINE, pp. 42, 43.

<sup>54</sup> Katz, BATTLE-GROUND: FACT AND FANTASY IN PALESTINE, pp. 52-55, 309. John A. Garraty, Peter Gay, editors, THE COLUMBIA HISTORY OF THE WORLD, New York, NY: Harper & Row, Publishers, 1972, p. 1049.

<sup>55</sup> Katz, BATTLE-GROUND: FACT AND FANTASY IN PALESTINE, pp. 56, 58, 64, 196, 260.

<sup>56</sup> Katz, BATTLE-GROUND: FACT AND FANTASY IN PALESTINE, pp. 43, 44. Ellisen, WHO OWNS THE LAND?, pp. 17, 19.

<sup>57</sup> Katz, BATTLE-GROUND: FACT AND FANTASY IN PALESTINE, pp. 74, 75.

<sup>58</sup> Katz, BATTLE-GROUND: FACT AND FANTASY IN PALESTINE, pp. 75, 80, 167, 169-173. Garraty, Gay, editors, THE COLUMBIA HISTORY OF THE

WORLD, p. 1102.

<sup>59</sup> EXODUS: *Ship of Misfortune, Israel My Glory*, Westville, NJ: The Friends of Israel Gospel Ministry, Inc., Vol. 60, No. 2, March/April 2002.

<sup>60</sup> Ellisen, WHO OWNS THE LAND?, pp. 96-98.

<sup>61</sup> Ellisen, WHO OWNS THE LAND?, pp. 98-107.

<sup>62</sup> Katz, BATTLE-GROUND: FACT AND FANTASY IN PALESTINE, pp. 42, 164.

<sup>63</sup> Katz, BATTLE-GROUND: FACT AND FANTASY IN PALESTINE, pp. 12, 13.

Bennett, PHILISTINE, pp. 105, 106, 118, 119.

<sup>64</sup> Bennett, PHILISTINE, p. 105.

<sup>65</sup> Katz, BATTLE-GROUND: FACT AND FANTASY IN PALESTINE, pp. 13-20.

Bennett, PHILISTINE, p. 105.

<sup>66</sup> Katz, BATTLE-GROUND: FACT AND FANTASY IN PALESTINE, pp. 19, 20.

<sup>67</sup> Katz, BATTLE-GROUND: FACT AND FANTASY IN PALESTINE, p. 14, 15.

Bennett, PHILISTINE, pp. 105, 106.

<sup>68</sup> Katz, BATTLE-GROUND: FACT AND FANTASY IN PALESTINE, pp. 14, 15.

<sup>69</sup> Katz, BATTLE-GROUND: FACT AND FANTASY IN PALESTINE, pp. 16, 17.

<sup>70</sup> Katz, BATTLE-GROUND: FACT AND FANTASY IN PALESTINE, pp. 20, 21.

<sup>71</sup> Ellisen, WHO OWNS THE LAND?, pp. 154, 155, 164, 165. Katz, BATTLE-GROUND: FACT AND FANTASY IN PALESTINE, p. 33.

<sup>72</sup> Katz, BATTLE-GROUND: FACT AND FANTASY IN PALESTINE, pp. 21, 22.

<sup>73</sup> Katz, BATTLE-GROUND: FACT AND FANTASY IN PALESTINE, pp. 22-25.

Bennett, PHILISTINE, pp. 109, 110.

<sup>74</sup> Katz, BATTLE-GROUND: FACT AND FANTASY IN PALESTINE, p. 28, 31.

Bennett, PHILISTINE, pp. 118, 119.

<sup>75</sup> Bennett, PHILISTINE, pp. 117, 118.

<sup>76</sup> Katz, BATTLE-GROUND: FACT AND FANTASY IN PALESTINE, pp. 28-31.

<sup>77</sup> Katz, BATTLE-GROUND: FACT AND FANTASY IN PALESTINE, pp. 33-37.

Bennett, PHILISTINE, pp. 107, 108, 110-112.

<sup>78</sup> Katz, BATTLE-GROUND: FACT AND FANTASY IN PALESTINE, pp. 36, 37.

<sup>79</sup> Katz, BATTLE-GROUND: FACT AND FANTASY IN PALESTINE, pp. 163, 164.

<sup>80</sup> Bennett, PHILISTINE, pp. 120, 122.

<sup>81</sup> Katz, BATTLE-GROUND: FACT AND FANTASY IN PALESTINE, pp. 167, 199,

200. Bennett, PHILISTINE, p. 261.

<sup>82</sup> Gary H. Kah, EN ROUTE TO GLOBAL OCCUPATION, Lafayette, LA:

Huntington House Publishers, 1992, pp. 61, 62. Bennett, PHILISTINE, p. 192.

<sup>83</sup> Bennett, PHILISTINE, pp. 193, 194.

<sup>84</sup> Gary Stearman, ZION:THE ENIGMA OF THE AGES, *Prophecy in the News*, Oklahoma City, OK: Prophecy in the News, June 2002, p. 10.

<sup>85</sup> Katz, BATTLE-GROUND: FACT AND FANTASY IN PALESTINE, pp. 119-123.

<sup>86</sup> Katz, BATTLE-GROUND: FACT AND FANTASY IN PALESTINE, pp. 125-127. Ellisen, WHO OWNS THE LAND?, p. 88.

<sup>87</sup> Quoted by Katz, BATTLE-GROUND: FACT AND FANTASY IN PALESTINE, p. 127.

<sup>88</sup> Katz, BATTLE-GROUND: FACT AND FANTASY IN PALESTINE, p. 128.

<sup>89</sup> Quoted by Katz, BATTLE-GROUND: FACT AND FANTASY IN PALESTINE, p. 128.

<sup>90</sup> Katz, BATTLE-GROUND: FACT AND FANTASY IN PALESTINE, pp. 128, 129.

<sup>91</sup> Ellisen, WHO OWNS THE LAND?, pp. 111, 112. Katz, BATTLE-GROUND: FACT AND FANTASY IN PALESTINE, pp. 7, 8.

<sup>92</sup> Katz, BATTLE-GROUND: FACT AND FANTASY IN PALESTINE, pp. 2, 184-188, 210. Bennett, PHILISTINE, pp. 74, 75, 258.

<sup>93</sup> Katz, BATTLE-GROUND: FACT AND FANTASY IN PALESTINE, pp. 217-220, 226.

<sup>94</sup> Katz, BATTLE-GROUND: FACT AND FANTASY IN PALESTINE, pp. 219, 220, 222, 223.

<sup>95</sup> Katz, BATTLE-GROUND: FACT AND FANTASY IN PALESTINE, pp. 221, 222, 225.

<sup>96</sup> Katz, BATTLE-GROUND: FACT AND FANTASY IN PALESTINE, pp. 223, 224.

<sup>97</sup> Katz, BATTLE-GROUND: FACT AND FANTASY IN PALESTINE, pp. 229-231.

The Kissinger quote was taken from THE NEW YORK TIMES, 17 March 1976.

<sup>98</sup> Katz, BATTLE-GROUND: FACT AND FANTASY IN PALESTINE, pp. 231-234. Bennett, PHILISTINE, p. 235.

<sup>99</sup> Katz, BATTLE-GROUND: FACT AND FANTASY IN PALESTINE, p. 145.

<sup>100</sup> Bennett, THE WALL, p. 153.

<sup>101</sup> Katz, BATTLE-GROUND: FACT AND FANTASY IN PALESTINE, pp. 144-149. Bennett, PHILISTINE, pp. 75, 76.

<sup>102</sup> Arie Stav, ON THE THRESHOLD OF CRITICAL MASS. PART II, *Middle East Intelligence Digest*, June 1993. Bennett, PHILISTINE, pp. 19, 254, 255, 263.

<sup>103</sup> Bennett, PHILISTINE, p. 19.

<sup>104</sup> Katz, BATTLE-GROUND: FACT AND FANTASY IN PALESTINE, pp. 237, 238.

<sup>105</sup> Katz, BATTLE-GROUND: FACT AND FANTASY IN PALESTINE, p. 245.

<sup>106</sup> Katz, BATTLE-GROUND: FACT AND FANTASY IN PALESTINE, p. 245.

<sup>107</sup> Katz, BATTLE-GROUND: FACT AND FANTASY IN PALESTINE, p. 245.

<sup>108</sup> Bennett, PHILISTINE, p. 74.

<sup>109</sup> Katz, BATTLE-GROUND: FACT AND FANTASY IN PALESTINE, p. 246.

<sup>110</sup> Katz, BATTLE-GROUND: FACT AND FANTASY IN PALESTINE, pp. 246, 247.

<sup>111</sup> Bennett, PHILISTINE, p. 69.

<sup>112</sup> Bennett, PHILISTINE, pp. 50, 51.

<sup>113</sup> Bennett, PHILISTINE, p. 93.

<sup>114</sup> Katz, BATTLE-GROUND: FACT AND FANTASY IN PALESTINE, pp. 247-252, 260.

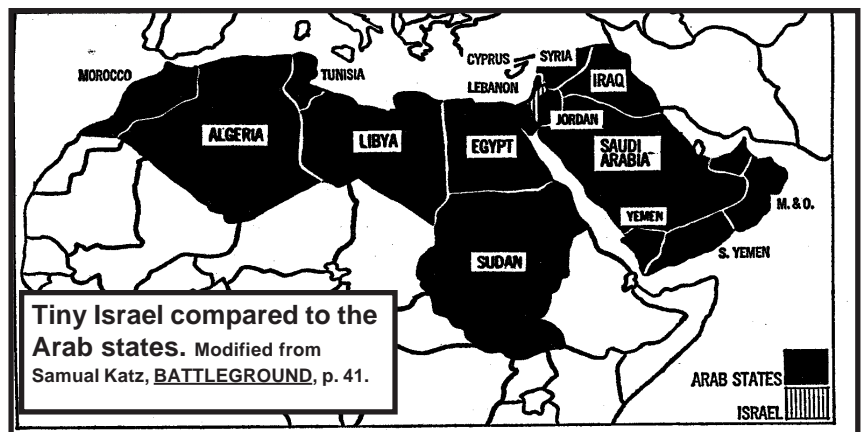
<sup>115</sup> Katz, BATTLE-GROUND: FACT AND FANTASY IN PALESTINE, pp. 283-285. Bennett, PHILISTINE, pp. 75-79, 165.

<sup>116</sup> Katz, BATTLE-GROUND: FACT AND FANTASY IN PALESTINE, pp. 285, 286.

<sup>117</sup> Katz, BATTLE-GROUND: FACT AND FANTASY IN PALESTINE, pp. 289, 291-293. Bennett, PHILISTINE, p. 81.

<sup>118</sup> Bennett, THE WALL, pp. 156-163.

<sup>119</sup> For a discussion of this battle, see: THE RED HORSE, *Creation Revelation*, October-December 2001, Vol. 5, Issue 4.



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