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# THE FORUM NEWSLETTER

SUMMER  
EDITION

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Vol. I, No. 2    The American Jewish Forum, Inc.    Editor: Richard Freund

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## IN THIS ISSUE: Timerman Transcripts, pages 3-6



*From left to right: AJF Executive Director, Richard Freund; Author, Donald Lambro; Congressman John LeBoutellier (R-Great Neck); AJF Chairman of the Board, Professor David Meiselman.*

### Lambro and LeBouteillier Address AJF Washington Confab

WASHINGTON — Admitting he had reached the conclusion reluctantly, columnist and author Donald Lambro told members of the American Jewish Forum that the only sure way to end the extravagant and sometimes frivolous spending habits of the U.S. Congress may be with a Constitutional Amendment limiting the government's ability to tax.

Such an amendment has been proposed by Nobel Laureate economist Milton Friedman, and others.

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*Professor Seymour Siegel, President of the American Jewish Forum.*

# Editorial

## Anti-Semitism and Metaphors of the Holocaust

by Richard Freund

Recently, I have noted with great remorse a growing propensity among journalists and world leaders to describe violence and political savagery with metaphors linked with the Holocaust. When one describes violence or crimes committed in contemporary society with words such as "Hitlerism," "Nazis," or "Nazi tactics," that person is not indulging in literary hyperbole, but rather literary injustice. The "silence" on the Holocaust has only recently been broken. Jewish survivors feel compelled to tell a generation of people who have grown up unaware about the systematic destruction of the Jewish people in Nazi Germany. To those who live with the memory, it is a sacred task. One which requires a daily ritual of living and remembering.

Concurrent with the breaking of the "silence" by survivors, others within the world community have seen fit to transform an unparalleled historical catastrophe into a literary attitude. Therefore, one can find in the past few years, P.L.O. leaders calling Israelis "Nazis," fundamentalist Arab leaders being called "Hitler," and a host of other more volatile comparisons. This is unfortunate when it is done by unknowing Gentiles or enemies of Israel. We cannot retrieve the unprecedented meanings behind the words once they have been made commonplace. These types of metaphors neither clarify the item being compared, nor do they heighten one's awareness of the Holocaust. They enter our vocabulary and lose their inherent value.

Anti-Semitism is not an unique event. It is a phenomenon as ancient as civilization's first encounters with the Jews. The Holocaust is unique, not because it is anti-Semitism ideologically practiced, but because it represents the consummate ends of institutionalized hate. There are countries in the world today where Jews live under the threat of de facto anti-Semitism day to day. Anti-Semitism is practiced but not sanctioned in many countries where Jews have lived before and after 1945. When Jacobo Timerman affirms in striking terms the existence of anti-Semitism in Argentina, the Jews care. When, however, he compares the situation in Argentina circa 1980 to Nazi Germany circa 1940 he commits an error of the grossest sort. For Mr. Timerman, as a knowledgeable Jew living after the Holocaust, knows that the Holocaust is different. The Talmud states that one who knowingly commits a crime is liable, while one who unknowingly commits a crime is not. When unknowing Gentiles commit the same error as Mr. Timerman they are forgiven for their ignorance. Mr. Timerman, however, cannot be forgiven. The Jews care about anti-Semitism because the persecution of Jews is at once a violation of human rights and Jewish rights. While anti-Semitism, however, is tantamount to human rights, human rights is not only

anti-Semitism. Jacobo Timerman is, therefore, not a spokesperson for human rights when he decries anti-Semitism in Argentina. In his own case, Timerman claims that he is the victim of vicious anti-Semitic tactics carried out with the knowing collusion of the Argentine government. After reading the published transcripts of the Timerman investigation, one will have to agree that if Mr. Timerman is guilty of anything, it is certainly not connected with his Jewishness. In the matter of anti-Semitism and the Holocaust, Mr. Timerman has succeeded in the short space of his book, *Prisoner Without a Name, Cell Without a Number*, to add insult to injury, make the sacred common, and mislead many as to the meaning of human rights and anti-Semitism.

## Remarks About Argentina

by Seymour Siegel

Argentina is in the news. The publication of a book of prison memoirs by Jacobo Timerman has created a sensation. When he appeared in the hearing room in the Senate during the confirmation hearings of the Assistant Secretary of State-designate, Doctor Ernest Lefever, Timerman drew more attention than the witnesses who were testifying. To read the press, Argentina is seen as a savage country dominated by anti-Semitic militarists about to let loose a flood of Hitlerite oppression. We are exhorted to put Argentina in quarantine until it shapes up.

I know Argentina well, especially the Jewish community there. I helped found a rabbinical seminary in Buenos Aires; have taught and visited there many times. I was there before the present *junta* came to power, and several times afterwards.

There have, undoubtedly, been lamentable instances of torture and execution in the wake of restoring order after the virtual civil war that existed in Argentina before the advent of the present *junta*. There are, undoubtedly, anti-Semites in Argentina as there are haters of Jews and Judaism everywhere the children of Israel have lived. Some of these anti-Semites hold positions of influence.

However, it would be wrong to believe that the Jews of Argentina are in the same situation as their co-religionists were under Hitler.

First of all, the government has never expressed any anti-Semitic policy. On the contrary, Argentina has friendly relations with Israel. The leaders of the Jewish community are cordially welcomed by the ruling *junta*. I have been present when representatives of the government participated in Jewish celebrations and meetings.

Secondly, there is a flourishing community in the country. The more than four hundred thousand Jewish citizens of Argentina have a proud history. They have created an impressive network of cultural and religious institutions which function today without any interference. The Jewish community conducts activities on behalf of the state of Israel and boasts of an active and influential Zionist organization. The Jewish press in Spanish and Yiddish is totally free. Jews have distinguished themselves

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# Transcripts of Cross-Examination of Jacobo Timerman by Chief of Police, Province of Buenos Aires, General Ramon Campos, May 1977

The panel starts: . . . so that we can talk some on the composition of the package of shares corresponding to the creation of the newspaper "La Opinion." I would like you to tell me once again how the newspaper was made up at that time.

**Timerman:** Mr. Graiver had 45% of the share; I had 45% and Mr. Rothenberg had 10%.

**Panel:** And were these shares represented, so to speak, in La Opinion itself? or were they represented in other societies with other denominations?

**T:** The publishing house Olta is the Opinion's publisher.

**P:** The publishing house is Olta. That is to say that on the publishing house I understand that you had 45% of the share, David Graiver had 45% and Jorge Abraham Rothenberg 10%.

**T:** Correct.

**P:** Mr. Timerman. When is Gustavo S.A. created . . . approximately?

**T:** It must have been at the end of 1973, I think, or at the beginning of 1974. I do not remember exactly.

**P:** As in the case of Olta, I would like you to tell me how the package of shares of Gustavo S.A. was made up.

**T:** I believe it was the same as Olta.

**P:** The same as Olta?

**T:** Yes.

**P:** Was it kept that way until Mr. David Graiver's death?

**T:** The issue of shares was kept that way; the capital's contributions kept changing a long time before Mr. Graiver's death.

**P:** At the time of Mr. David Graiver's death, was the package of shares composed in the same manner as it is today?

**T:** Yes. 45, 45 and 10.

**P:** And Gustavo S.A.?

**T:** The same.

**P:** And today, Mr. Timerman?

**T:** Also.

**P:** How is the package of shares of Olta composed?

**T:** In Olta . . . I have 65%, 5% is in the hands of the Graiver family and . . . how much is it . . . Mr. Rothenberg has 30%.

**P:** And Gustavo S.A.?

**T:** I have 68%, the Graiver family has 2% and Mr. Rothenberg has 30%.

**P:** What is the reason for the change in the composition of Olta and Gustavo S.A.'s package of shares?

**T:** Contributions of capital were made during the building's construction and during the payment of some printing installments. Mr. Rothenberg and I made them. Afterwards, a . . . was called, a meeting of the two companies was summoned in order to clean that up, . . . the . . . were made . . . that is to say . . . organize . . . in order to finish organizing that. The corresponding edicts were published in the official bulletin of our newspaper which is the Cronista Comercial, because that is the custom and . . . had the Graiver family been present, it could have subscribed

always provided it would have contributed capital, obviously, for the increase of capital corresponding to the 45% . . . but nobody was present. In the meetings.

**P:** Was a contract of trusteeship of shares made on behalf of the company when Olta S.A. started?

**T:** Yes. A contract was signed but it never took effect because we did not give it much importance, so it never worked.

**P:** Did you put it in because it was not deposited?

**T:** No sir. The contract never worked.

**P:** Did it therefore have an ethical value?

**T:** Relatively also . . . that is . . . it has an ethical value when it is deposited that way, yes . . . the value recognized by the member.

**P:** The value recognized by the members? What value do they want to recognize?

**T:** Mr. Graiver . . . that is to say . . . no, none.

**P:** You do not recognize any. You do not have values . . .

**T:** Sir, if you interrupt me . . . that is the reason why I want to explain. Mr. Graiver never took the same interest in the newspaper the way I did. Therefore, ethically, it did not fit that he exercise the same control I had.

**P:** Mr. Timerman. You say that he was never interested in the newspaper. That is to say, he just subscribed the 45% of the shares. Did Mr. Graiver contribute the endorsements?

**T:** Yes. From the Banco Comercial.

**P:** In what manner?

**T:** I do not remember the amount . . . in the manner in which the newspaper needed it.

**P:** Were these the only endorsements Olta S.A. had?

**T:** At the beginning yes. Afterward . . . but with other banks.

**P:** Did it help, so to speak, Mr. David Graiver's jobs and equipment imported from abroad by La Opinion and Banco Comercial?

**T:** Yes sir.

**P:** Do you recognize that as a contribution?

**T:** Once . . .

**THE PANEL INTERRUPTS**

Or an interest?

**T:** . . . Yes. Yes. Interest yes; but we once discussed that and we pointed out . . .

**P:** The question is definite. Sir, do you recognize it?

**T:** Yes.

**P:** Mrs. Papaleo . . . excuse me, I do not know your name . . . What do you know with regards to the composition of the package of shares of Olta from its start until this date?

**Mrs. Graiver:** I know that half of the shares belonged to my husband and that there is a contract stating it. And that the shares are here as well.

**P:** And with regard to Gustavo S.A.?

**Mrs. G:** The same way.

P: Did Mr. Timerman try, at some point, to negotiate the re-acquisition of those shares with a representative of the Graiver family?

Mrs. G: No sir. In February I had a conversation with Mr. Isidoro Graiver and Mr. Rothenberg telling them to talk to Mr. Timerman and transmit to him our interest in selling our portion immediately.

P: Were you thinking of including it in the estate, or not?

Mrs. G: Yes sir. I told Mr. Rothenberg that the contract was also going to be presented in the estate.

P: Therefore, it is in this way that Mr. Rothenberg contacts or would have contacted Mr. Timerman.

Mrs. G: Yes sir.

P: Mr. Timerman. Did Mr. Rothenberg contact you?

T: No. At that point, the companies had already been constituted, the meetings made and one could not change that. When the Graiver family did not attend the meetings, the proportions had already varied and were unchangeable.

P: Mrs. Graiver. Did Mr. Rothenberg give you an answer on that contact he should have made?

Mrs. G: He said that he would transmit . . . that he had transmitted the message to Mr. Timerman and that we would have an answer by March.

P: In March?

Mrs. G: We are unaware of this meeting Mr. Timerman is talking about. I . . . can only say that my husband gave a large amount of money for the making of the plant. The offices have proof.

P: Do you have documents which prove that?

Mrs. G: I believe so, sir.

P: That is to say . . . do you receive any other news after Mr. Rothenberg tells you that there will be an answer in March?

Mrs. G: No sir. But in February, when we spoke to Mr. Rothenberg, Mr. Rothenberg said the shares were there but the meeting was not mentioned at all. He said that the shares remained the same way I knew, that is, 50% belonged to my husband.

P: 50%. Did Mr. Rothenberg have a participation?

Mrs. G: He did not talk to me about that, sir.

P: Mr. Timerman. What do you have to say to that?

T: I am bewildered because the meetings were organized by Mr. Rothenberg; the meetings have his signature; the meetings were held and the edicts published inviting the shareholders to the meeting. All this was done as the law requires. It must have happened in October . . . or in November. Mr. Rothenberg knows.

P: Mrs. Graiver.

P: In November of what year?

T: . . . I . . . in 1976. And this conversation takes place in February.

P: October . . . November 1976?

P: In October 1976, according to you, the newspaper's capital was 45% Graiver's.

T: Yes. Because it had a big capital. Yes.

P: Until October 1976?

T: The shares, yes. They were distributed that way. That is to say, I cannot remember the exact date but they were like that until October or September. There is only one month's difference, no more.

P: Mrs. Graiver. Aside from the contact you had with Mr. Timerman through Mr. Rothenberg, did you receive a . . . another type of contact? Did you receive, or were you contacted in any way?

Mrs. G: Some time after I returned to the country, I had an appointment with Mr. Timerman who told me . . .

P: Excuse me. Excuse me Madam. Is this appointment correct?

T: Yes. Yes. I also told it.

Mrs. G: It must have been in October that Mr. Timerman asked me where the shares were. He said that I should be very careful because I could be killed just like what had happened in La Razon newspaper where there was a famous case, whose name I do not remember, where a person was killed because he had a great quantity of shares of La Razon Newspaper. But he did not tell me . . .

P: Did you say that, Mr. Timerman?

T: Yes.

Mrs. G: I told Mr. Timerman that the shares were out of the country. At that moment Mr. Timerman did not tell me that the shares did not belong to David Graiver. He did not tell me that they had varied in number nor that they would change in number nor that there would be a meeting.

P: Were you or someone from the Graiver family notified?

Mrs. G: No sir.

P: Of those meetings?

Mrs. G: No sir.

P: By Mr. Timerman?

Mrs. G: No sir.

P: Getting back to the subject. Did you keep this company with a motive until September or October of 1976 with a contribution or . . . integration of 45% David Graiver's, 45% yours and 10% Rothenberg's? Am I correct?

T: The capital's constitution yes. The contributions no. You mentioned contributions.

P: And the company?

T: Aah, the company yes.

P: Was it kept that way until September or October 1976?

T: Yes. Yes.

P: With 45% David Graiver's, 45% yours and 10% Rothenberg's?

T: Yes. Yes.

P: Is that correct?

T: Yes.

P: According to you, this was later changed. According to you. According to Mrs. Papaleo, this was not changed. Mr. Timerman—what motivated you not to call Mr. Graiver's representatives to the so-called meetings which you say were summoned?

T: The edict was made through the corresponding legal way. Nothing more.

P: Wouldn't it be easier to make the edict by calling people on the telephone or informing somebody, or by publishing it in a newspaper?

T: It came out in two newspapers.

P: In two newspapers?

Mrs. G: Excuse me. I would like to say that most probably these publications are legal but in this case there was a more direct way to contact us and inform us of a



meeting to be held, which would issue more shares. This would have been essential, especially in the relation we had. It is obvious that they did not call us because they wanted us out of the company.

T: I did not have this kind of relation with anybody in the Graiver family except with David himself.

P: You could have called . . . Are you aware that there were other calls for any other reasons?

Mrs. G: I don't know.

P: Mr. Timerman says that he did not have the sort of relationship and that's the reason why he didn't call.

Mrs. G: But normally one would call the office.

P: That's what they say

A LOT OF NOISE

Mrs. G: Mr. Rothenberg would call constantly when they needed money or when they had problems with the banks.

P: Constantly?

Mrs. G: Yes sir.

P: You mean to say that only this phone call was omitted.

Mrs. G: Yes sir.

T: I have never called and have never had contact with anybody there. You were asking, sir, about the contributions.

Mrs. G: I think that the people who are arrested with me can testify on those phone calls. Mrs. Fanfu can tell you about the contributions.

P: Why did either Mr. Timerman or Mr. Rothenberg call usually? What did they ask for or request?

Mrs. G: Mr. Rothenberg used to go to our office in Suipacha.

P: Why did he go? To do . . .

Mrs. G: They had problems . . .

P: For example?

Mrs. G: According to what I have been told, it was always a problem related to money.

P: Requests for money?

Mrs. G: Yes sir.

P: Mr. Rothenberg would therefore contribute . . . withdraw and contribute to the newspaper.

Mrs. G: So I believe.

P: What do you have to say to that, Mr. Timerman?

T: I am completely unaware of that.

P: I would like to ask you a question, madam. I would like to know the following:

Mrs. G: Yes sir.

P: Do you have the shares with you?

Mrs. G: Yes sir.

P: The ones referred to . . . in the newspaper?

Mrs. G: Yes sir.

P: Do you also have the delivery receipt of Rothenberg's shares which have been deposited in the Banco Comercial de La Plata?

Mrs. G: Yes sir.

P: And are they at your disposal?

Mrs. G: Yes.

P: In other words, from what you have told us, Rothenberg's shares are also yours.

Mrs. G: They are there. Yes sir.

T: What? . . . Whose are Rothenberg's shares?

P: David Graiver's. The bulletin is here . . . Banco Comercial . . .

T: I don't know that . . . No. No No. It's the first time I hear about that.

P: Please . . .

T: But how can that be? But . . . has them; how can they be deposited? if he presented them at the meeting? There can't be two sets of shares?

P: If you would be kind enough, please tell me the date of the statements.

Mrs. G: January 15th, 1974.

T: They must have been withdrawn. Otherwise how would he have gone to the meeting?

Mrs. G: Here are the shares.

T: The original?

Mrs. G: Yes sir.

P: Lift that up.

T: But how did he go to the assembly?

P: Mr. Timerman, what is the truth?

T: I don't know. Look, I'm very disconcerted because . . . I must look in the books . . . of the newspaper. Yes. He was present in the assembly; there was a Justice Inspector\*, the . . . is there.

P: Is this your signature?

T: Sir, I don't have my glasses.

P: Is this your signature?

T: Yes, sir. With Mr. Rothenberg's signature. But what is that? No. No. Not that.

P: What do you mean not? And this not either?

T: No. No. That is not Rothenberg's. Those are not Rothenberg's shares.

P: How do you know that they're not?

T: No. I mean that there are two different types of shares here. They are Gustavo and Olga. I think that we're talking about two different companies.

P: Look, here I have Gustavo's as well.

T: Of course, Those are they. That's what I mean. They're not Rothenberg's. That's why I was disconcerted. What do you mean? . . . Did he present false shares at the assembly?

P: Mr. Timerman. Can we go on? Did that Assembly take place?

T: Sir. The assembly was registered in the books and informed to the Justice Inspection. I think that you have Gustavo's and Olga's. They're both different but both belong to Graiver. There's nothing belonging to Rothenberg. There can't be. If there were, how would he have gone to the assembly?

P: Mr. Tara . . . would you please read this?

Mr. Tara: Banco Comercial de La Plata, Head Office, Avenida 7 and corner of 43: \$100.000.—receipt of custody of . . . 76 . . . Hilda Gutil de Rothenberg. Yes. Received as non-performed deposit . . . in . . . Rothenberg, the following securities: Shares of Establecimiento Grafico.

T: No. It is clear already. It's in custody. I also have them in custody in a bank. But they're mine. I put them in custody. It's like depositing money in a bank.

P: Can you please explain why Mr. Rothenberg's receipt is in Mr. David Graiver's hands?

T: It probably . . . probably stayed in the bank. Rothenberg's withdrawal must also be there.

P: Then why does Messrs. Graiver have it and not Mrs. . . .

T: . . . does not have the shares.

P: . . . and in custody? . . . who has the receipt of custody and who has the shares?

T: No. No sir. It's not who has the shares. Whoever has the shares is what counts. It's as if . . .

P: Sir.

T: No. I'm sorry. Sir, there's definitely something very wrong here.

P: The something definitely wrong is yours.

T: No sir.

P: Did the assembly exist? Can you go over that again?

T: The assembly did exist. It's in the newspaper's books.

P: You go back to the newspaper. Before this assembly took place, if ever it took place, what was the percentage of the newspaper?

T: 45, 45 and 10.

P: You had 45, Rothenberg had 45 and Graiver had 10?

T: No. Graiver had 45 and Rothenberg had 10.

P: Mrs. Papaleo. Would you like to make further statements?

Mrs. G: No sir.

P: Are you sure?

Mrs. G: No. Sir, what I would like to say is that in my conversations with both Mr. Timerman and Mr. Rothenberg we spoke of the shares and referred to them as belonging to David Graiver, no question in mind.

P: And what date did the last ones have?

Mrs. G: February, Sir.

P: Of what year?

Mrs. G: 1977.

P: And Mr. Timerman promised to solve the problem or speak to you . . .

Mrs. G: Mr. Rothenberg was going to be my go-between with Mr. Timerman.

P: And you were going to talk about this problem on what date?

Mrs. G: In March.

P: Mrs. Papaleo, this is the last question. Do you consider that Mr. Timerman made a heavy remark or insinuated possible death threats when you had the conversation with him and he spoke about death? Or maybe . . . Whatever you say . . .

Mrs. G: I really thought that they were going to kill me for having those shares. The proof is that I told him I didn't have them when in fact we did have them.

P: Thank you.

### **Brief History of American Jewish Forum**

The American Jewish Forum was organized by a group of Jewish-citizens who felt that it was necessary to provide a voice for the growing numbers of Jews who are conservative in their political views and affiliations. This group met in Washington, D.C. in May of 1980 and has begun to form chapters in the large centers of the United States.

The original members of the group included professors and academicians, members of the government, scholars in foundations, and journalists. During the election of 1980, members of the American Jewish Forum played a significant role in mobilizing voters in the Jewish community to join their fellow citizens in bringing into office an administration devoted to conservative ideals.

*continued from page one*

Lambro, a columnist for United Features Syndicate and author of the popular book, *Fat City: How Government Wastes Your Taxes*, spoke to an audience of nearly 100 at the June 18 meeting, sponsored by AJF's Washington chapter.

Other speakers at the Capitol Hill Club meeting included Professor David Meiselman, an economist and Director of the Graduate Economics Program at Virginia Polytechnic Institute (VPI); Congressman John LeBouteillier (R-New York), and Rabbi Seymour Siegel of the Jewish Theological Seminary of America, who is currently serving in Washington as a Fellow at Smithsonian Institution's Woodrow Wilson International Center for Scholars and as an Adjunct Scholar at The Heritage Foundation, the influential public policy think tank.

Professor Meiselman is Chairman of the Board of AJF, and Rabbi Siegel is the organization's President.

### **Friend of Israel**

In his brief remarks, interrupted by a number of important floor votes in the House of Representatives, Congressman LeBouteillier defended Israel's recent bombing of Iraq's nuclear facility—and said that critics of the raid were really just showing their true colors as enemies of Israel.

Congressman LeBouteillier said the raid would give certain members of the Senate a convenient excuse for voting in favor of the AWACS aircraft sale to Saudi Arabia, but predicted that the sale still would be vetoed later this year by Congress (if the Reagan Administration decides to go ahead with the deal). A better alternative, the New York Congressman said, would be for the United States to "lease" the planes to the Saudis, with the U.S. government maintaining ownership and control. This is the position, he said, that is favored by Secretary of State Alexander Haig.

Despite mixed signals coming out of the White House in the wake of the Iraqi raid, Congressman LeBouteillier said the American Jewish community still would find "that Ronald Reagan is the best friend Israel has ever had" in the White House.

Lambro, a frequent critic of wasteful government spending, said that hundreds of government programs could be cut or eliminated without any ill side-effects.

The American Jewish Forum was organized by a group of Jewish citizens who felt it was necessary to provide a voice for the growing numbers of Jews who are conservative in their political views and affiliations. The organization now has, or is in the process of forming, chapters in New York, Chicago, Washington, Philadelphia, Kansas City, and a number of other communities.



To the Editor:

At last! An organizational home for the neglected Jew—the Jewish conservative. Oh, how it is needed. Most of the Jewish organizations and publications are *de jure* liberal if not so in fact; their liberal Luddite leaders automatically endorsing the same old coalitions that are no longer relevant, social and economic programs that failed, while shrilly condemning those Jews who voted for Reagan, are opposed to affirmative action and other sinful acts.

The country has changed and so have the Jews. Change is never easy. Institutions and people have an inner imperative to continue as before. That's natural. But those Jews who are firmly committed to liberalism and who also claim to represent the Jewish community must distinguish between their personal beliefs and the desires of those in whose name they speak. That they are out of touch with a significant segment was clearly confirmed by Jewish voting patterns in the last election. This was no fluke as the hitherto unknown Jewish conservatives are finding the general Jewish community quite receptive. The AJF is an example.

Liberalism and the needs of the Jews are not necessarily synonymous. (Obviously the same holds true for conservative ideas.) For example, while most Jews wish the blacks well they are not responsible for their present situation and are appalled at the vile anti-Jewish, anti-Israel remarks and actions of many black leaders.

The Christian right can be another productive ally. Except for the extreme fringe, conservative Christians have been quite supportive of Israel. Whatever their motives they're more reassuring than the Christian left whose recent endorsement of the PLO is only the latest in a series of offensive acts. As with any Christians they should be approached cautiously but not rejected outright.

Liberal Jews have repeatedly called for diversity and pluralism within the Jewish community—to allow the voices of dissent to be heard—generally in defense of those who expressed more radically left views about Israel and/or Jews. Ironically, now that there is a true divergence of views—of kind rather than degree—a moral minority of self-righteous Jews is trying to stifle it. Woe to those Jews who support Begin, who fear Russia, whose priorities are defined by Jewish needs. They, and their publications, are discredited—placed in *herem*. No dissent allowed here.

Those who disagree with the increasing acceptance of conservative ideas among Jews have every right to criticize these ideas but not their advocacy.

Best Wishes,

Ethel C. Fenig  
Chicago, Ill.

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in the scientific, cultural and political life of the country. Most of the Jews I spoke to in my recent visits are thankful that the *junta* has finally restored order to a country which was torn by civil strife and was victimized by guerrilla

bands. Most of all, there is free emigration. Any individual who wishes to move to another country is free to do so and can leave together with his assets. Some have left. However, the vast majority of Argentine Jews choose to remain in their home country.

All of this does not excuse the horrors that were certainly experienced by some Argentinians especially during the early days after the transfer of power. The situation has improved vastly. It would be disastrous for us as a nation to promote the delegitimization of the present regime. This would lead to the return of instability and the killings which were everyday occurrences in the pre-*junta* days.

Argentina occupies a strategic place in our hemisphere. It is a leading industrial power in South America. It is important to America that the country remain friendly to the West. It is also important that the human rights situation be improved. The important difference between the Reagan administration and its predecessor is how to achieve the double ends of keeping a friend and urging better progress toward democracy and liberty. President Reagan and his advisors believe that more will be achieved by fraternal urging that is firm yet understanding—than by moralizing, constant condemnation and scolding. It is not enough to *feel* good; it is more important to *do* good. We want to improve our friends; not to lose them. As the case of Iran so forcefully shows, when we allow our imperfect friends to be undermined what we get in their place is much worse—for our national security and for the cause of human rights. Argentina is a friendly country. It has imperfections. We should remember both of these facts in forming a policy.

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Seymour Siegel is Ralph Simon Professor of Ethics and Theology at the Jewish Theological Seminary of America. He served for several years as visiting Professor of Theology at the Seminario rabínico latinoamericano in Buenos Aires, Argentina.

### **Dr. Paul Friedman Hosts Philadelphia Meeting of AJF**

Dr. Paul Friedman, past president of the Philadelphia chapter of the American Jewish Committee, hosted a highly successful meeting of the American Jewish Forum at the Locust Club in Philadelphia on June 17. This meeting, which preceded the Washington, D.C. meeting by a day, brought prominent businessmen, Jewish leaders and scholars together for the main lecture by Professor David Meiselman of the Northern Virginia Polytechnic Institute and State University. Professor Meiselman, Chairman of the Board of the American Jewish Forum, is one of the leading economists in America, and addressed the distinguished group on the topic of: "Reaganomics and the Jews." Dr. Friedman is now spearheading a drive in the Philadelphia area to recruit interested people and funds for the American Jewish Forum's Philadelphia chapter. For information, Dr. Friedman can be contacted at: 1422 Chestnut St., Philadelphia, PA 19102, or by phone: (215) 564-2163.



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## A Date with Destiny

# MENACHEM BEGIN

**T**he imminent demise of Menachem Begin seemed assured. In the winter of 1981, the Israeli Prime Minister's administration was under assault from every quarter. Inflation threatened the credibility of his economic program, diminishing his popularity among Israeli voters.

The Likud Coalition, which Begin had put together for the 1977 election, was fraying at the edges. Several of Begin's key people had left the government, protesting the foreign policy.

With the Likud bloc in disarray, the resurgent Labor Party, led by the confident Shimon Peres, felt assured of victory in the June election. The political prognosticators and the world press had already proclaimed Peres the newly-crowned prince of Israel. Both the United States and Egypt were delaying foreign policy initiatives until Peres assumed office.

However, the soothsayers of doom had given Begin his last rites

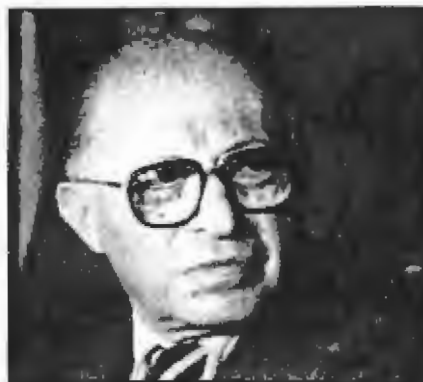


far too early. The world press had failed to take several factors into account. They were unprepared for the spectacular economic initiatives of Begin's finance minister, Yoran Aridor, which took much of the impact of inflation away from the Israeli consumer. They were also unable to predict the sudden and violent turn of events in Lebanon which would showcase Begin's decisive leadership style. Most importantly, world opinion overlooked the character, personality and determination of Menachem Begin. When the smoke of the bitter 1981 campaign had cleared, the Likud Coalition of Menachem Begin had made a stunning comeback to squeak out a one-seat margin in the parliament. Once again Begin had kept his appointment with destiny.

Begin's conversation and thinking is dominated by his understanding of Israel's relationship to God. His entire life, he says, has been dedicated to the national salvation of Israel. In pursuit of this goal, he has gained an insight into suffering that few world leaders can claim to share. The holocaust he experienced as a youth in Poland during the Second World War burned in him the resolve that never again would the descendants of Abraham be subject to the fires of Buchenwald. Never again would the House of David face annihilation.

If there is a symbol of restoration for the people of Israel, and, in particular, Menachem Begin, it is Jerusalem, the "City of David." The psychological impact of the reunification during the 1967 Six Day War was so great that Israeli paratroopers broke down and wept when they approached the Wailing Wall. In the thinking of Begin, as well as the majority of the Jewish populace, Jerusalem is

**"What are eight miles for a tank attack?"**



**"The only capital in the world not being recognized is Jerusalem."**



by DR. DAVID A. LEWIS

the ordained capital and has been since the time of David.

### Israel Shunned

Begin speaks about this divine right to the city in almost matter-of-fact terms, and sounds almost baffled when discussing the refusal of other nations to recognize Israel's claim to Jerusalem as its capital. "Every nation has its capital and all the other nations recognize that capital . . . the only one in the world which is not being recognized is Jerusalem," he states with a touch of bewilderment. He also points out that in spite of a 1976 campaign resolution supporting Israel's claim to Jerusalem, the Carter Administration refused to transfer its Embassy to Jerusalem.

In 1947 the United Nations mandated there would be a state of Israel within certain boundaries. Ultimately, however, Begin is not concerned about UN mandates or world opinions. He claims his authority is from a higher source. Quoting his old rival, David Ben-Gurion, Begin said, "Some people say the mandate is our Bible; it is not so—the Bible is our mandate."

Besides Jerusalem, Begin feels Israel has a right to Judaea and Samaria (the "West Bank"), because of God's promise to Abraham in the book of Genesis. There can be no question, Begin contends, of preventing Israelis from settling on that land.

According to Begin, Israel's goal is to exercise its right to live in Judaea, Samaria and Gaza *together with its Arab inhabitants*. In "old" Israel (within the pre-1967

armistice lines) some 600,000 Arabs live today among some 3.5 million Jews. Begin states, "There should be no reason why 22,400 Jews should not reside among 700,000 Arabs in Judaea and Samaria."

Contrary to ABC's "20/20", Israeli officials claim there is no



"... rest not in American foreign policy, but in divine protection. . . ."

design to "drive the Palestinian Arabs off the land." "No Arabs have been deprived of their land or their livelihood," one high source says. The land on which Jewish towns and villages have been established is generally state land or ownerless tracts; invariably, moreover, it is uncultivated land.

Begin also balks at "20/20's" claim that "Arabs have worked this

land for generations" and that the world is "witnessing the final phases of the liquidation of Palestine."

The UN partition of November 29, 1947, provided for the establishment of a "Palestinian" state. Although Israel accepted the partition, the Arabs rejected it and immediately went to war when Israel declared its independence. Jordan seized the "West Bank" and Egypt the Gaza strip. Israel wonders why the world made no outcry for nineteen years that these areas should become an independent Palestinian state. Only since 1967 has this demand been heard.

### A Conversation With Reagan

The Prime Minister related how he once inquired of Reagan, who was pressing him on the subject, what would happen to a governor in America who refused to allow a particular ethnic group to settle in a particular city. "Wouldn't that governor be accused of racism?" Begin asked. Following that same line of logic, Begin then asked, "How can I be expected to prevent my fellow citizens from settling in areas that are their birth-right?" Begin insists that those settlements in no way infringe on the right of the indigenous Arabs currently living there, and that the Likud government is interested in protecting the rights of all its citizens.

A Palestinian state on the West Bank represents to Begin the greatest possible threat to Israel. Begin insists, "Such a Palestinian entity would be equivalent to a



Soviet knife pointed right at the heart of both Israel and NATO." It seems absurd to Begin that western powers would claim to desire such a situation. He feels such a position is prompted by Saudi oil. Even so, understandably, Begin says, "The security of Israel is of far greater significance to me than is the plight of NATO."

### **Eight Deadly Miles**

If Israel returned to the pre-1967 borders, it would leave Israel with a stretch of land eight miles wide. This would allow Arab tanks to cut Israel in half. Begin imagines them saying, "Now we have 7,000 tanks. Soon we shall have 10,000, perhaps even 15,000 tanks. Then we shall attack and push them into the sea. Eight miles. *What is eight miles for a tank attack?*"

A tank attack is the greatest but not the only threat that Begin envisions from a Palestinian state. From the highlands of the West Bank, he says, "*It would be possible to hit every city in Israel with Russian-supplied rockets.*" In addition, he is convinced that a Palestinian state would only serve to intensify terrorist activity. Begin's security forces broke up 142 PLO cells in 1980 which illustrates to him the necessity for maintaining military presence up to the Jordan River.

Nor is the Prime Minister persuaded by arguments that the creation of a Palestinian state would satisfy the legitimate aspirations of the Palestinian people, but remains convinced that the intent of establishing a separate state on the West Bank is to eventually push Israel into the sea.

The solution that Begin offers, and the one that he insists was agreed to at Camp David, is that

of limited autonomy for the resident Palestinian population. Begin claims, "They will elect their own administrators but we have to reserve security." It is Begin's contention that Israeli sovereignty is best for all concerned; in particular, he insists that the West Bank natives receive more democratic treatment in the care of the Israeli government than was

expense of Israeli territory. Begin willingly offers to provide assistance in working out a solution, but he insists the answer lies in resettlement within the sponsor countries and not in a mass re-migration to Israel.

Begin maintains the hope for the future is tied to the belief that, ultimately, political events are Divinely ordered, and that the na-



Begin resolves that never again will the House of David face annihilation.

previously given by the Jordanian regime. Certainly, Begin says, "*The Arabs receive better treatment from Israel than the Jews have been given at the hands of the Arabs in Arab countries.*"

### **Twenty-two vs. One**

He views the Palestinian refugee problem as being created by the Arabs in order to "maintain a festering sore" to use against Israel. Furthermore, he does not see the problem in terms of Israeli and Palestinian, but rather, in terms of Jew and Arab. *The Arabs*, he maintains, *have twenty-two countries and the Jews only have one.* He implies that it is unfair for the Arabs to demand another country at the

tion of Israel is central to God's plan. He is convinced that his nation's authority is derived from God. "The protection of my people rests not in the hands of American foreign policy but in Divine protection and in the tenacity of the citizens of Israel."

It is emblematic of powerful men that they are convinced that history will eventually vindicate them. However, few have as much faith in that vindication as Menachem Begin. His view of the universe is, in the final analysis, positive—remarkably so in light of his experience with the Holocaust. He remains convinced that, despite unending bloodshed and irreconcilable impasses, Truth will win out. ■

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### Behind Our Exclusive

While *Time*, *Der Spiegel*, *Newsweek* and *Paris Match* strained at the leash, our correspondent walked past a security cordon and into the Jerusalem home of Menachem Begin. In a week of unending crisis, ours was the only interview the Prime Minister refused to cancel. The deciding factor? He couldn't resist helping us promote the experiment of a "positive" magazine. ON is working.

### Is a Positive Magazine Absurd?

In recent years the media has been accused of negativity to a fault. Some have said that print and electronic journalism is getting downright "mean."

The defense has been that it is simply a question of supply and demand. "Your pious public proclamations notwithstanding, you are getting what you want," we are told by irate journalists. "Would you rather hear about the assassination of a Latin American dictator or watch Boy Scout awards handed out from the stage of the Holiday Inn in Dubuque, Iowa?"

We nod sadly, and, with hat in hand, slip away, frustrated but resigned that the negative does indeed demand more interest.

### Arguments of Cynics

But has the idea of a positive news slant really been pursued? What about the raid on Entebbe? (You see, even dictators occasionally lose.) Or, what about the rescue of General Dozier? Aside from one's political or historical views, isn't it inspiring to trace the success of a schoolboy from a Georgia town of 600 to the White House? Or consider the phenomenon of a kindly gentleman and former actor, rowing the Presidential

lifeboat in a sea of understandably cynical journalistic sharks, many of whom also happen to be his ideological antagonists.

Who says society inclines toward the negative? Why didn't Friday the 13th's colorful bursting blood capsules outdraw Sound of Music and Salzburg sunshine?

### The Time Has Come!

Sure, it will take more than public goodwill for the "ON" experiment to take. Our so-called "positive stories" must be as aggressively pursued as "negative" ones. But if we fail it must be laid at the feet of our clumsy execution. The idea has clearly found its time. The vacuum is there.



Associate Editor, Dr. David Lewis, interviews Menachem Begin.



# Why Jews Fear Christians

Ignorance of history leaves many believers unaware of the outrages and horrors committed against the Jews in the name of Christ and under the sign of the cross. Here is a summary of those atrocities.

By Harold W. Dart

**T**he Jew often is depicted as a legendary figure condemned to wander the earth until Jesus' Second Coming. Stories of "The Wandering Jew"—from those about the trailing plant with that name, to the book *Ivanhoe* (by Washington Irving) on that subject—abound. They usually reflect the beliefs and tastes of the age in which he is described. He often appears as a target for anti-semitism. When the legend first surfaced in Europe, it gave expression to the prevailing medieval anti-Jewish hostility.

The story of "The Wandering Jew" sometimes sees in the suffering of all Jewish people a just retribution for their rejection and crucifixion of Christ. Under this stigma, the Jews in Christian lands at various times have been excluded from all political activity. They have been denied political and civil rights, placed in ghettos, slaughtered in Crusades and pogroms, burned in the fires of the Church Inquisition, and murdered in Hitler's Holocaust.

Ignorance of history leaves many believers unaware of the outrages and

horrors committed against the Jews in the name of Christ and under the sign of the Cross. Rabbi Abraham Heschel described some of these experiences in his book, *Israel—An Echo of Eternity*: "Jewish history. So many pogroms, expulsions, burnings, gas chambers, crematoria—lands locked to refugees, locked to survivors. So many protests and memorial prayers. Oh that my head were waters, and my eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." (continued on page 58)

## Seven Ways To Bless Israel

By Gary Bergel



When God called Abram, later to become Abraham, the father of many nations, He stated, "I will bless those who bless you, and whoever curses you I will curse." The Lord's attitude has never changed (Genesis 12:3; 27:29, Numbers 24:9, Deuteronomy 11:12). The prophets continued to make plain the heart of God in this matter, and Christ Himself declared that all nations would be judged on the basis of how they treated His brethren, the Jews (Isaiah 60:12, Zechariah 2:8, Matthew 25:31-46). Christ, our Savior, Messiah, is still a Jew at the right hand of God

the Father.

As God continues to fulfill His covenants with the nation of Israel, the Jewish people, and the Church, all believers must be careful to prayerfully and objectively consider daily events as led of the Spirit and according to the light of the Scriptures. As we set our hearts, and pray regularly for the "peace and prosperity of Jerusalem," let us ask God to bring forth and uphold His appointed leaders for Israel and for the Church in Israel at this time (Psalm 122, Isaiah 9:6,7). The spiritual, political, and sociological

events occurring among the Jewish people and in the state of Israel impact the Church and all nations—daily.

The following seven points illustrate ways that we, as believers and intercessors, can fulfill the scriptural commands to bless the Jewish people and the nation of Israel:

- *Repent of any bias.* Consider carefully the commands and will of God as revealed in Scripture.

- *Pray for the good of Israel and for the peace of Jerusalem* (Psalm 122:6). Ask God to restore unity to the believers in Jerusalem and in the Middle East.

- *Practice a "witness of love and compassion.* Too often we "witness" by preaching a strong "conversion" message. The hearts of many Jewish people have been doubly hardened over the years. They have been hunted down, persecuted, discriminated against and even killed in the name of Christianity. The undoing of the negative effects of these atrocities in the hearts of Jews will require a prolonged "show of mercy" (Isaiah 40:1,2).

- *Perform practical acts of kindness.* Do not neglect needy Jews in



More than 80 tombstones of Bagneux Jewish cemetery in Paris were desecrated last April by unknown persons—believed to be neo-Nazi sympathizers.

your cities and neighborhoods. Most Christian churches have not expressed love to the synagogues in their vicinity. Many churches have never given a gift of money to Israel via the United Jewish Appeal, etc.

● *Live in such a way as to make Jews curious about your faith.* Romans 11:11 declares that “salvation is come unto the Gentiles, for to provoke them (the Jews) to jealousy.” We are to live out redemption in such a way that Israel becomes jealous of what they see in us. We are to demonstrate the abundance of God’s blessings in Christ as manifested in a life of righteousness, peace, and joy in the Holy Spirit.

● *Bless the Jewish people by blessing “the land.”* More and more believers are deepening their renewed relationship with the Jewish people by visiting Israel. Christian volunteers also are serving on a number of kibbutzim or collective farms. Because the quality of service has been so high, the lives of these volunteers has had a tremendous impact upon kibbutz settlers. Both high school graduates and “older” singles have been accepted into the program. Prayer for these col-

lective farms is also in order because the kibbutzim are the mainstay of food production and settlement of new territories. Ask God to protect Christian volunteers and residents near borders which are vulnerable to periodic shelling (Deuteronomy 11:12, Ezekiel 20:6, Jeremiah 24:6, Isaiah 14:1,2).

● *Pray for U.S. foreign policy to remain scriptural and balanced toward*

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*“Salvation is from the Jews” (John 4:22). “I ask then, did God reject His people? By no means!...At the present time there is a remnant chosen by grace...the others were hardened...to this very day. If some of the branches have been broken off, and you, though a wild olive shoot, have been grafted in among the others and now share in the nourishing sap from the olive root, do not boast over those branches. If you do, consider this: You do not support the root, but the root supports you” (Romans 11:1f NIV).*

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*Israel (Joel 3:1,2, Psalms 129:5). America is entering into a new dimen-*

sion of foreign policy in the Middle East as the Arab nations come into their own spheres of influence. Let us ask for “wisdom from above” to be continually granted to our President, advisors and all officials involved in determining our courses of action and policy. Let us claim God’s intercession against the manipulative encroachment of Islam wherever it opposes the advancement of the Gospel of Christ.

George Washington, our first President, prayed over a Hebrew congregation shortly after the close of the Revolutionary War: “May the children of the stock of Abraham who dwell in this land continue to merit and enjoy the good will of the other inhabitants, while everyone shall sit in safety under his own vine and fig tree, and there shall be none to make him afraid.”

With this prayer as a model, God grant us as believers the ability to share our faith more effectively with our Jewish friends, and with all others who need to know that one day Jesus Christ will return—either as judge or Savior. The choice is theirs. ☪

Adapted, by permission, from *Intercessors for America*, Vol. 9, No. 1, January 1982.



Early Christian expositors, such as Tertullian with his anti-Jewish polemic, *Adversus Judeos*, and John Chrysostom with his violently anti-Jewish sermons, sowed the seeds for actions taken by the Catholic Church under Theodosius, who legalized inferior status for Jews. In the centuries which followed in "Christian" Europe, forced conversions, expulsions, massacres and other persecutions of Jews occurred spasmodically in such countries as Germany, France, England, and Spain.

For example, in A.D. 612, Sisebut, King of Spain, established a policy of forcible conversion of all Jews in his kingdom.

In A.D. 632, Heraclius, the Byzantine Emperor, decreed forced baptism of all Jews in his empire.

In A.D. 694, all Jews under Visigothic rule in Spain were declared slaves. Their possessions were confiscated, and the Jewish religion was outlawed.

In A.D. 1096, the first Christian Crusaders set out to recapture the Holy Land. On the way, they were prompted to wreak vengeance—in Jesus name—on His supposed enemies the Jews. Jewish quarters in German and French towns along the way were

attacked with resulting massacres. The Cross presented to the Jews was a bloody sword. Each renewed preaching for the Crusades aroused anti-Jewish excesses, and there were anti-Jewish riots in the Rhineland by the Crusaders of the second Crusade. They called themselves soldiers of the Cross.

In A.D. 1215, the Fourth Lateran Council of the Catholic Church introduced the wearing of a badge by Jews—a custom adopted by Adolph Hitler during the Holocaust.

In the 15th century, the Spanish Inquisition included violent anti-Jewish preaching. Thousands of Jews were either forcibly converted, burned at the stake, or expelled from Spain. The Cross became a torch.

In the Protestant Reformation of the 15th through the 18th centuries, Calvin and other Reformers identified themselves with the Jews of the Bible. Therefore, they were sympathetic to contemporary Jews. Martin Luther, however, turned against the Jews when they rejected his preaching and attacked them in pamphlets.

By the 19th century, west European states no longer were anti-Jewish, at least in theory. But a dif-

ferent situation prevailed in the Russian Empire. The Czar believed that he derived his authority from an identification of Caesar with Jesus, as taught by the Russian Orthodox faith. His regime, therefore regarded it as its duty to protect its population from Jewish influence. Repeated repressions and persecutions fostered Jewish hope of a revolution. This, in turn, encouraged anti-semitism as a tool for preserving Czarist authority.

In 1881, a wave of violent pogroms swept over the Jews. There were outbreaks in 160 Russian cities and villages. The Cross became a Cossack sabre. In 1882, anti-Jewish economic legislation was enacted. Czar Nicholas II supported an anti-semitic organization called the "Black Hundreds" which fomented pogroms in 1903 and 1905.

At this time the infamous "*Protocols of the Elders of Zion*" was published by the Russian secret police, purporting to be Jewish plans to rule the world.

The "Protocols" subsequently were published not only in Russian but also in French, English, Polish, Finnish, Japanese and Chinese. In Germany, Alfred Rosenberg published them as part of Hitler's cam-

## Christian Organizations That Support Israel

**Christians United For Israel** has been very active in Israel relations. David Lewis is the founder and president, Doug Wead the vice president. James McWhirter is the Jerusalem chairman and Paul Starrett the Canadian chairman. CUFI publishes *The Jerusalem Courier and Prophecy Digest*, and sponsors many other projects. David Lewis offers specialized tours to the Middle East. Your inquiries are invited.

**The National Christian Leadership Conference For Israel** is a multi-denominational organization which promotes a variety of activities which serve to call attention to the true situation in

the Middle East. (See article by Steven McArthur, past executive director.) Dr. Franklin Littell, a professor from Temple University, serves as president; Rev. William Harter is the secretary-treasurer of the organization. Dr. David A. Lewis serves on the board of directors and is currently the chairman of the executive council. NCLCFI publishes a newsletter, "Honor the Promise." Littell is a Methodist, Harter a Presbyterian, Lewis a member of the Assemblies of God. Men and women of many other denominations make up the various councils.

paign to take power. As late as 1938 in the U.S., a Catholic priest, Father Charles Coughlin, published similar material in his periodical, *Social Justice*. The most recent publications of "Protocols" have appeared in Arabic in support of Arab anti-Zionist propaganda.

Evidence presented to a Swiss court in 1934-1935 showed that the documents evidently were prepared by General P.T. Rachkovski of the Russian secret police. His object: to influence the Czar. The material had been largely plagiarized from a satire published in Paris in 1865 by Maurice Joly under the title, "A Dialogue in Hell between Machiavelli and Montesquieu."

The verdict of the Swiss court was that the "Protocols" were a "forgery, a plagiarism, and silly nonsense." It was nonsense—but monstrous nonsense. The lives of thousands of innocent people have been jeopardized or sacrificed because of a hideous lie.

With the rise of Adolph Hitler in Germany, the nightmare of anti-semitism again descended upon the Jews in the 20th century. While Hitler himself was a Catholic, historian Franklin Littell points out (in his "Christians and Jews in the Historical Process") that large segments of German Protestants acclaimed him with such language as "in the person of the Fuehrer we behold the messenger sent by God, who brings Germany into the presence of the God of history." And "We Deutsche Christen (German Christians) are the inner line of National Socialism. To live, fight and die for Adolph Hitler means to say 'yes' to the way of Christ."

The "Deutsche Christen" leaned heavily upon "liberal" scholars who made critical studies of "Jewish folklore and fable" (the Bible) and came to such enlightened views as that expressed by Friedrich Murawski in his attack on the confessing Church: "From a theological standpoint one cannot distinguish between Jewish legends and any others. If they are only legends, why then Jewish ones?"

Thus, if the Bible was mere fiction, should not a German of the 20th century renounce myths of the Near East and choose his own myth? With this kind of thinking, "liberal" German theologians helped lead the German church and the nation into the ghastly, demonic activities of the Holo-


caust.

In America and throughout the world today, "liberal" Christianity—as represented by the National Council of Churches of Christ in America (NCCCA) and the World Council of Churches (WCC)—again is disregarding Biblical testimony as it relates to the nation of Israel and the Zionist hopes of the Jewish people. In effect, they again are classifying Biblical testimony as "Jewish Myths and Fables." At an assembly of the WCC in 1954, Dutch churchman and resistance leader Visser 't Hooft, stated, "The spirit of Hitler walks here."

A true evangelical Christian does not seek to persecute the Jew, nor coerce him. He is sometimes puzzled by Jewish attitudes which adamantly refuse to consider the claims of Jesus of Nazareth. Lacking a knowledge of the history of Jewish/Christian relations, many Christians are not sensitive to Jewish concerns. They fail to realize that any proselyting approach—even without coercion—is regarded as another threat to the existence of the Jewish community.

The proffered cross is a symbol of destruction. To many Jews, conversion to Christianity is tantamount to death—the loss of family and community. They do not understand the difference between "nominal" Christians (who give only lip-service to Jesus Christ) and true believers who have committed their lives to their Jewish Messiah and who truly love Him—and His people.

Again today, as throughout history, the Jewish people and their reborn hope in the state of Israel are the objects of virulent hatred and attack by forces of religious and political intolerance.

In the light of past events, the Jew has every reason to fear the future actions of the so-called Christian world. And today the Christian church is again on trial, not only in the eyes of the Jew, but in the eyes of Him who said to Israel, "I will bless them that bless thee, and curse him that curseth thee." 

Harold W. Dart gives audio-visual programs on the Biblical aspects of current events, particularly with regard to the Middle East. His activities are carried out under the organizational structure of the International Ass'n of Christians for Israel.



# Israel:

## Whose Land?

By DR. DOUGLAS YOUNG

Israel is here to stay—by right of God's promises and international law. Hebrew Professor Werblowsky called it "A fact that exists by right of history and not by right of conquest." God said to Abraham, "I will give to you and to your seed after you, the land in which you are a stranger, all the land of Canaan, for an everlasting possession" (Genesis 17:8).

Once the "diaspora" had begun, He promised: "I will assemble you from the people, yes, I will gather you from the countries in which you have been scattered, and I will give you the land of Israel" (Ezekiel 11:17, cf. Jeremiah 29:14). God's Word settles the question of whose land: it is Israel's. So do the decrees of the nations, for the nations also are in God's hands. "For the kingdom is the Lord's: and He is the governor among the nations" (Psalm 22:28). Israel was created by the decree of the nations, and not by war or terrorism as

her enemies allege. *This false allegation created one of Israel's political dilemmas.*

**1878**—After the Russia/Turkey War, the Berlin Congress of Nations gave full civil rights to the Jews of Palestine.

**1917**—After England's conquest of Palestine in World War I she declared: "His Majesty's government views with favour the establishment in Palestine of a national home for the Jewish People."

**1922**—The League of Nations gave this mandate for Palestine to Britain, "to place Palestine under such conditions as will secure the establishment of the Jewish National Home."

**1947**—The famous United Nations Partition Resolution, N. 181 (II) allocated a part of Palestine as a Jewish Homeland.

**1949**—Israel was accepted into full membership by the United Nations.

All those who love the Lord and the Bible must therefore boldly and openly support Israel.

# Group awaits turmoil, battle with Antichrist

By Kevin Madden

The NewsLeader

Repent, brothers — and prepare to defend yourself!

Christ is coming back to earth soon, but not before his people fight tooth and nail with the Antichrist.

About 100 people gathered to hear this message preached Saturday at a survival seminar in Howard Johnson's Convention Center, 2610 N. Glenstone.

People from Springfield and throughout Missouri gathered with others from Texas, Arkansas, Oklahoma and Alabama for the seminar, which had the immediacy and tone of an evangelistic tent meeting.

The seminar, which continues from 8 a.m. to 6 p.m. today, is being hosted by an organization known as The Covenant, the Sword, the Arm of the Lord (CSA).

This weekend's schedule includes lectures on weapons — assault rifles, shotguns and pistols — as well as talks on food storage, nuclear survival, tax protesting and urban warfare.

Most CSA members live in a self-contained, 117-member community south of Pontiac on the Missouri-Arkansas border known as Zarepath-Horeb.

CSA members are tied by a non-traditional religion which includes faith-healing, speaking in tongues and a prophecy which says society will soon collapse into turmoil. Christians will then have to fight the Antichrist, members say.

The Antichrist will be anyone who tries to harm Christians when the turmoil begins — namely Jews, Communists and "half-breed Mongoloid sinners," said CSA member and seminar organizer Bill Thomas.

No one is sure when the turmoil will come, said CSA member Trent

Cummings, 26. "All I know is that God told us to prepare," he said, "and that's what we're doing."

During a speech Saturday morning, Cummings said he believes God wants Christians to kill their enemies.

"When Jesus said, 'Love your neighbor,' He wasn't talking about loving the Russians when they come up and blow your kid's head off," Cummings said. "You're commanded to hate them with a perfect hatred because they are enemies of God."

The turmoil may not begin suddenly, Cummings said.

"If you put a frog in a pot of boiling water, he'll jump right out and save himself," he said. "But if you put that same frog in cold water and slowly heat it up, you'll eventually boil that frog. And that's basically what's happening to us today."

People attended the seminar for different reasons.

Paul Drefke, 41, of Strafford, said he attended the seminar to pick up common sense tips on survival. Drefke is a member of Ozark Patriots, a Springfield-area group opposed to state and federal income taxes.

Steve Palenik, 37, of Springfield, compared Christian survivalists to Noah and his family, who were scorned for following God's command to prepare for the great flood.

"To be foremost prepared is to be spiritually prepared," Palenik said.

Terrance Saunders, 35, bearded and dressed in a full camouflage outfit with matching beret and combat boots, said he wanted to see if CSA could add to his own group's survival knowledge.

"We're up here to see what these people are doing, and we've got our own ideas," Saunders said. His group — 11 of which attended the seminar Saturday — consists of a handful of

persons from Dallas to Arkansas who are planning their own self-contained survival community. In his group, Saunders said, "Genius is the common tie."

CSA sells disassembled riot guns at the shows, Thomas said.

"There are people all over the country who are prepared for what we're prepared for," said Thomas, 30, a Springfield native who moved to Zarepath-Horeb three years ago.

CSA members, who derive their religion from their interpretation of the Bible, believe in killing people they perceive as God's enemies. Thomas said of his brother, a Baptist preacher: "He still thinks it's wrong to go out and kill for the Lord.... The Baptist doctrine has only been around for about 150 years, as opposed to God's word, which has been here since the beginning of time."

God's enemies include Jews, who are natural enemies of Christians, Thomas said. They are "the seed of Satan, not the seed of God," he said. "They control the money, they control the movies, radio, most of your large newspapers, television... they control the media," Thomas said.

Gordon "Jack" Mohr, 66, of Bay St. Louis, Miss., a retired Army officer and former John Birch Society speaker, agreed with Thomas.

Jews are not God's chosen people as understood by most Christians and Bible interpreters. Mohr said in a speech Saturday morning.

"If you can ever get through your head the terrible hatred this Zionist-Communist crowd has for Christianity," Mohr loudly told his audience, "then you will understand something about the terrible dangers we face."

In response, a voice in the audience replied: "Thank God for you, Jack."



**P**robably more nonsense has been promoted in the name of Bible prophecy than any other single religious subject. Eschatological literature today abounds with wild schemes for identifying the antichrist and questionable systems for fixing a date for the second coming of Christ.

Prophecy parlor games have done nothing but disgrace the noble message of the Bible. Many are deeply disillusioned when the fantasy approach to prophecy fails.

The critical element missing in modern Bible prophecy teaching is the *Daniel factor*. Jesus Christ recognized Daniel as a prophet (Matthew 24:15) and thus his status is established by the highest Authority. He and John rank as the greatest eschatologists of all time, other than the Master Himself. (Eschatology means teaching of end time events).

#### INTELLECTUAL APPROACH

Daniel was a scholar. He was familiar with the Babylonian and Jewish literature of his day. In the ninth chapter of Daniel we read: "I, Daniel, understood by books the number of years, whereof the word of the Lord came to Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem."

Daniel understood (perceived) by studying the prophecies (Jeremiah 25:11-12, 29:10) that the captivity of the Jews in Babylon was about to end. Most prophetic scholars would stop there. The intellect has been satisfied. There is comfort in knowing that God has a plan to be fulfilled. It is stimulating to realize that a partial fulfillment is at hand. Prophecy, however, is more than intellectual exercise. God's program is not a spectator sport. He wants us to be involved in His works.

#### INTERCESSION

Here is a mystery. Daniel learns of God's plan and proceeds to get involved with the plan through prayer. "I set my face unto the Lord God, to seek by prayer and supplications, with fasting and sackcloth . . ."

Most of the chapter nine consists of the prophet's prayer, confession of national sins, the pleas to God to fulfill the announced plan for the release of Israel from Babylonian captivity.

Why did Daniel feel it necessary to pray about something that would be

# THE DANIEL FACTOR



**By David A. Lewis**

fulfilled anyway? Is it possible that there is more than one route that can be travelled to the final destination?

Could it be that while the outcome is determined, there is more than one way a prophecy can be fulfilled? Will our prayers determine the quality of life, liberty and extent of witness as we approach the end of this age?

#### IS THERE FLEXIBILITY IN THE FUTURE?

God has predestined certain events. They are described in Bible prophecy. Not everything is predestined. Christ will return, but our prayers and good works will determine the lesser details of our future as we approach the end of the age.

"If my people pray . . . then will I heal their land."

IF . . . IF . . . IF . . . That word "if" tells me we have some choice in the matter. We enter God's creative activities when we pray. When we

transmit our mental and spiritual energies into prayer force we help create a cosmic power that God can use to intervene in our behalf.

Many of today's prophets warn of coming national judgements and of persecution of the church. *These warnings are conditional.* (See Jonah 3:9, 10). Jeremiah says that even if God has pronounced a judgement on a nation *He may change His mind* if repentance is forthcoming (see Jeremiah 18:7-8).

#### PROPHECY, PRAYER AND POLITICS

Daniel is notable as a mystic, a visionary. He was also a practical participant in the field of national politics. He rose high in the ranks both in Babylon and in the succeeding Medo Persian empire. Leon Woods writes: "Apparently God wanted him in a place of influence to encourage and assist in the Jews return to Judah, just as he had been in a position earlier to contribute to their welfare while in Babylonia (Leon Woods, *A Commentary On Daniel* p. 154 Zondervan 1973).

We are looking for the second coming of Christ. We strive to comprehend the prophetic scheme. But this does not promote escapism or irresponsibility. It calls to involvement in the Divine plan.

We are labourers together with God. We are co-creators in shaping the future as we move into it. We are not all called to be politicians or statesmen, but we are all called. God wants His servants to penetrate every strata of contemporary society, to better spread the Gospel and to promote the welfare of the members of the Kingdom right here and now.

It may be that God is speaking to you now. Is he calling you to prayer, to good works, to a special sitness for His Kingdom? Will you respond to the call? ☐

**YOU HAVE  
THE POWER  
THROUGH  
THE SPIRIT  
TO CHANGE  
THE WORLD**



The current controversy over territorial rights in Palestine is not new. This question has been disputed for over 3,000 years.

In 1963 B.C. (Ussher chronology) God appeared to Abraham and called him to leave his home in Ur of the Chaldees (the modern Iraq) and go into the land of Canaan (Palestine). God said, "Unto thy seed will I give this land for an everlasting possession, from the river of Egypt to the great river Euphrates."

This promise was repeated four times (Genesis 12:7; 13:15; 15:18; and 17:8) and confirmed to his son Isaac (Genesis 26:2), to his grandson Jacob (Genesis 28:13), and to Moses (Exodus 6:4)—a sevenfold covenant that God would give Palestine to the Jews forever.

By 1491 B.C. Abraham's seed, immigrants in Egypt, had grown to over 2 million souls. Under Moses' leadership they started on their way from Egypt to Palestine to inherit their promised land. However, on arrival at its borders they feared the impending conflict and said to one another: "Let us make a captain, and let us return into Egypt" (Numbers 14:4).

God was displeased and sent them to wander in the wilderness of Sinai for 40 years. He declared, "ye shall know my breach of promise" (Numbers 14:34). This did not mean He would break His promise, but rather that He would delay or postpone its fulfillment because of their unbelief and sin.

The Lord cared for them in the Sinai desert. They were miraculously

sustained by bread sent from heaven (manna) and water from a stream out of a smitten rock. They were healed supernaturally from poisonous snakebites.

Later God brought them across the Jordan River by a miracle, and the Israelites triumphantly took possession of the land which God had promised to Abraham, Isaac, and Jacob.

Years later they forsook God and turned to idols, for which God punished them by expelling them from their land for 70 years—another case of His "breach of promise." However, He mercifully brought them back again under Zerubbabel, and once more they dwelt in their own land.

After another 500 years this same people are found rejecting God's own Son, their Messiah, and for this God evicted them once again from Palestine. This time (A.D. 70) the Romans drove them out, and they were dispersed among all nations, to remain there "until the times of the Gentiles be fulfilled" (Luke 21:24).

From A.D. 70 the Jews were without a homeland for many centuries, wandering throughout the world. In 1947 the British, who at that time governed Palestine under a mandate from the League of Nations, became weary of the constant fighting between Arabs and Jews and turned the country over to the United Nations.

The UN decided to divide the land between the Arabs and the Jews. They decreed the partition of

In this issue we are publishing several articles concerning Arabs, Jews, and developments in the Holy Land. This article by the late Ralph M. Riggs, written in 1967, brings the situation into Biblical focus. Brother Riggs was General Superintendent of the Assemblies of God 1953-59. He passed away in 1971.

Palestine, thus unconsciously fulfilling Joel's prophecy, they "parted my land" (Joel 3:2).

On May 14, 1948, (the eve of the withdrawal of the British troops) the Jews proclaimed their sovereignty and established the state of Israel. They were immediately attacked by five surrounding Arab nations. The war lasted over 7 months. Much blood was spilled on both sides.

On January 7, 1949, an armistice was signed with the Israelis as the victors. At this time 700,000 Arabs fled from Palestine.

Intense hatred smoldered through the following years, and in October 1956 war broke out again. Once more the Jews were victorious. In 100 hours they swept across the Sinai desert to the Suez Canal, but later withdrew under force of world opinion.

When God gave the promise to Abraham that the seed of Isaac would inherit Palestine, He also said that He would prosper the seed of Ishmael, his other son, and make of him 12 princes or nations (Genesis 17:20; and 25:16). Singularly, on June 5, 1967, exactly 12 Ishmaelitic nations were at war against Israel. Count them: Morocco, Algeria, Tunisia, Libya, Egypt, Yemen, Kuwait, Saudi Arabia, Jordan, Syria, Lebanon, and Iraq. The outcome of this war is well known.

Who is the rightful owner of Palestine? The Bible says, "The earth is the Lord's and the fulness thereof" (Psalm 24:1). He can give the earth or any part thereof to whomever He may please.

"God that made the world . . . hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation" (Acts 17:24-26).

"He set the bounds of the people according to the number of the children of Israel" (Deuteronomy 32:8).

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PENTECOSTAL EVANGEL

## WHO IS THE RIGHTFUL OWNER OF PALESTINE?

By RALPH M. RIGGS

Photo by Religious News Service





# JERUSALEM

## C ★ O ★ U ★ R ★ I ★ E ★ R

### A N D P R O P H E C Y D I G E S T

Second Quarter, 1982

CHRISTIANS UNITED FOR ISRAEL

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## THE TEN LOST TRIBES

### Who Are The Jewish People?

BY DAVID A. LEWIS

One way of robbing modern day Israel is to deny that they are the true Israel of the Bible. Some do this by transferring all the promises made to Israel in the Old Testament to the church with the claim that the church displaces Israel in the economy of God. How strange that the allegorists (who claim that the Scripture is not literal in reference to Israel) want the Bible to be very literal when it suits their purposes. All the Scripture concerning redemption is to be taken literally. But when it comes to Israel, one must see Israel as the church. How strange that some are very happy to transfer all the blessings promised to Israel for obedience to the church, but are just as willing for the curses pronounced in the Old Testament upon the disobedient, to be visited upon the heads of the Jewish people of today. There is an inconsistency here! The problem with allegorizing the Scripture is that it introduces an anarchy of interpretation. Every man becomes a law unto himself. What is to prevent you from

#### Division of Israel

After the reign of King Solomon the ten northern tribes seceded from the two southern tribes (Judah and Benjamin) about 930 BC. Jeroboam ruled the northern tribes from his capital in Samaria. Rehoboam ruled the southern two-tribe coalition from Jerusalem. For one account of this read carefully 1 Kings 11:43-12:33. Note that in the north, Jeroboam set up a rival religion with golden calf worship at Bethel and Dan.

#### Northerners move south

Dissatisfied with the apostasy of Jeroboam and the false priests at Bethel and Dan, many true believers in Jehovah moved south to Jerusalem. They knew that according to the writing of Moses the only place where the passover and the sacrifices would be acceptable to God was at the Temple on Mt. Moriah in Jerusalem (Deuteronomy 12:5-7; 16:2-6; Isaiah 18:7). In the Isaiah reference Zion refers to Jerusalem.

Shortly all the twelve tribes were represented in the south. Obviously the

came to Jerusalem, to sacrifice unto the Lord God of their fathers.

#### Another migration

Much later, as Asa reigned king in the South, another great company came from the North. This is found in 2 Chronicles 15:9: "And he gathered all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon; for they fell to him out of Israel in abundance, when they saw that the Lord his God was with him." We are left with no doubt that by the time of the captivity of the northern tribes, all the twelve tribes of Israel were well represented in the South. Therefore, when the northern tribes went into the Assyrian captivity in 722 BC many members of the ten tribes were left in the southern kingdom of Judah. Much later (586 BC) when the Babylonians took Judah into captivity members of *all the tribes of Israel* went into the Babylonian captivity, because of these earlier migrations from the North to the South.

#### The prophet Isaiah

Isaiah lived in Jerusalem and prophesied to Judah, the southern kingdom. Decades after the fall of the North (722 BC) Isaiah writes, "Here ye this, O house of Jacob, which are called by the name of Israel, and which are come forth out of the waters of Judah..." (Isaiah 48:1). This was written about 690 BC. Also note verses 12-14. It is also in this monumental chapter that God promises not to make a full end of Israel. This refutes the British Israel idea that only the North was called Israel after the dividing of the nation following Solomon's death.

#### Captivity of Israel (the northern tribes)

King Hoshea was the last ruler of the northern (ten tribe) kingdom. Shalmaneser, king of Assyria came against him in a war that the Assyrians won. The final fall of Israel took place in 722 BC. Hoshea had reigned from 732 BC until the fall of the northern kingdom.

Many, but not all, of the citizens of Israel were taken into slavery in Assyria. Later the succeeding Babylonian empire conquered the lands controlled by the Assyrians, and hence inherited the descendants of the ten (never lost) tribes of northern Israel that had been deported by Shalmaneser.

#### Slaves are valuable

The Assyrians were a powerful and clever people. The Israelite slaves were a great prize. It is hard to think that they were allowed to go wandering off into Europe. In the shameful days of slavery in America many stories were told of how escaped slaves were relentlessly pursued and recaptured at all costs, if possible. Slaves were valuable property. They brought a high price on the auction

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block. It is not likely that the Assyrians were any less careful with their slave property.

#### Not all north Israelites deported

Indeed some passage such as 2 Kings 17 might, upon superficial examination indicate that *all* Israel (North) went into captivity. This must be understood contextually and by comparison with many other Scriptures which bear upon the subject. Indeed, years after the fall of the North to Assyria, King Hezekiah of Judah issued a call to all Israel to come and worship in Jerusalem, and to celebrate the Passover there. "So they established a decree to make proclamation throughout all Israel, from Beersheba (extreme southland) even to Dan (the far north), that they should come to keep the passover unto the Lord God of Israel at Jerusalem; ... So the posts went with the letter from the king and his princes throughout *all Israel and Judah* ... saying, Ye Children of Israel, turn again unto the Lord God of Abraham, Isaac, and Israel, and he will return to the remnant of you, that are escaped out of the hand of the kings of Assyria." We are told that "the posts passed from city to city through the country of Ephraim and Manasseh even unto Zebulun ... divers of Asher and Manasseh and of Zebulun humbled themselves and came to Jerusalem ... a multitude of Issachar ... And the children of Israel that were present at Jerusalem kept the feast of unleavened bread ..." (Previous passages from 2 Chronicles 30. Please read entire chapter.) **continue on next page**



Jewish people are the descendants of all 12 tribes of Israel.

taking any passage and saying, "This is not literal," and then attaching any prejudiced meaning you wish?

#### Ten lost tribes

Another novel theory is that the Jewish people are not representative of all the twelve tribes; but only Judah and Benjamin. The ten northern tribes wandered off and became the ancestors of Europeans and Americans. The theory is most commonly called British Israelism. In this scheme of interpretation England becomes Ephraim and the United States is Manassah. It is a puzzle to me how crossing the Atlantic transformed members of the tribe of Ephraim to members of the tribe of Manassah. That is not the only difficulty the British Israelites face, however.

The fact is there is no basis in history or Scripture for the claims of the British Israel adherents.

number of people who immigrated was significant. God even addresses the twelve tribes in the South: "Speak unto Rehoboam the Son of Solomon, king of Judah, and to *all Israel in Judah and Benjamin*" (2 Chronicles 11:3).

The Levites whose priesthood had been rejected by Jeroboam led the way and were followed by the other Godly folk in the North. (Of course some came for political and other reasons, but no matter, that only strengthens the case.) "For the Levites left their suburbs and their possession, and came to Judah and Jerusalem, for Jeroboam and his sons had cast them off from executing the priest's office unto the Lord; and he ordained him priests for the high places and for the devils, and for the calves which he had made. And after them out of *all the tribes of Israel*, such as set their hearts to seek the Lord God of Israel

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Over eighty years passed by after Hezekiah's revival and reform movement, then during the time King Josiah of Judah the same condition is described. The call goes out from the king and the response for an offering for the temple comes back from "Manasseh and Ephraim and of all the remnant of Israel, and of all Judah and Benjamin..." (2 Chronicles 34:9). All of this takes place at the time the British Israelite theoreticians would have us believe the ten "lost" tribes were wandering all over Europe.

#### **Jew and Israelite used interchangeably**

The division of the North and South of Israel ended with the Babylonian Captivity. After the return from Babylon the terms Jew and Israelite are used interchangeably. Ezra calls the returning remnant Jews eight times. He refers to them as Israel forty times. Nehemiah speaks of the Jews eleven times. The same people are called Israel twenty-two times in the Book of Nehemiah. A bit later we will note the same usage in the New Testament era, and documents.

#### **Babylonian captivity**

The Babylonians, under Nebuchadnezzar conquered the southern kingdom of Judah. The final fall of Judah took place in 586 BC. When the Judeans (and all Israel in their midst) were taken to Babylon, they found descendants of the northern kingdom living in the expanded Babylonian empire (which had conquered Assyria). Not so many generations had gone by that these people had forgotten who they were. Just like you compare genealogical notes when you meet a relative you had not known before, you can be sure that these genealogy-conscious Israelites recounted many a family tree. Many happy "family" reunions took place.

#### **Return to the land of Israel**

After the seventy years of the desolations of Jerusalem, many captives, freed by Cyrus the Persian conqueror of Babylon, went back to the land of Israel to rebuild the temple and ultimately the city walls of Jerusalem. While many Israelites were assimilated into the heathen cultures of Assyria and Babylon, many retained their identity and returned to the land of their fathers, preserving all twelve tribes of Israel in the Holy Land.

#### **The witness of Ezra and Nehemiah**

Over and over the Book of Ezra refers to "all Israel" returning to the land and occupying it. (See Ezra 2:70; 3:11; 8:35; 10:25, etc.) Ezra speaks of a "sin offering for all Israel, twelve he goats, according to the number of the tribes of Israel" (Ezra 6:17).

The Book of Nehemiah bears witness, long after the return, in similar fashion to the presence of all twelve tribes being back in the land, not scattered out over Europe. "And all Israel in the days of Zerubbabel and Nehemiah..." (Nehemiah 12:47).

How can the adherents of British Israelism make the claim that the ten tribes were "lost?"

#### **Tribal identity**

It may be well to note that there never were twelve races of Israel. There were twelve tribes and only one nation of Israel, up until the reign of Solomon. Tribal identity was based on male descendency. For example, if a young woman from the tribe of Asher married a young man from the tribe of Judah, she became a member of Judah and their male children carried on the lineage of Judah. The matter of tribal identity was important for inheritance rights. The tribes were allowed to and, as a matter of fact, did freely intermarry.

#### **Promises to Israel**

The British Israel theory came to its zenith at a time when the British Empire held sway in much of the world, "The empire upon which the sun never sets."

Theologians were puzzled as to what the prophecies of blessing and regathering to Israel in the last days meant. A minority taught that they were literal; that the Jewish people would one day return to Palestine and establish a new nation in fulfillment of prophecy. Time has shown these few literalists to be right.

#### **Words, words, words**

British Israel writers made much of the similarity of such terms as Anglo Saxons compared to Isaac's Sons. Of course, the actual Hebrew words have no similarity at all. Isaac is Yitshak and son is Ben in Hebrew. One incredible theory now claims that the real

present—they were visiting from all parts of the known world. (See Acts chapter 2.) Most Jews today do not know their tribal identity. But the identity exists (based on male inheritance rights and descendency). God knows the genealogy of every human on earth. He knows the tribal identity of every person today who is a "Jew." Intermarriage has taken place, but no matter how thin the bloodline, God knows where each descendant of Jacob is.

#### **144,000**

When it is time for the seventh chapter of Revelation to be fulfilled and for the sealing of the 144,000—12,000 of every tribe of Israel—it is God who



**Jewish soldiers. Some teach that the Jews of today have no relationship to the Israel of the Bible. Scripture proves this view to be completely false.**

Jerusalem was not in the Middle East at any time. It was Edinburgh, Scotland. In the last days men shall turn aside from truth unto fables.

The trail of the wandering tribe of Dan is supposed to be marked by *Dan*-mark, the river *Danube*, *DarDanelles*, etc. One might as well try to trace the descendants of Ham, son of Noah to *Hamburg*, Germany, or *Birmingham*, Alabama. Both are equally ridiculous.

Yes, Jews have been dispersed throughout the world. They have wandered far, but the uniqueness of the Jewish (Israelite) people is that *they never lost their identity*. This is not to say that some did not assimilate, and lose their identity, but on the whole the identity is preserved. This is why the prophecy of the Bible is so marvelous. It has been absolutely unerring in its accuracy. The existence of the Jewish People as a unique people is the strongest proof of that. To deny this is not only to rob modern Israel, and thus aid and abet the cause of the anti-Semites (Jew haters), but it is to rob the church of the strong authority of the infallible Word of Almighty God.

#### **Diaspora**

It is true that not all the Israelites returned from the captivities. Many were scattered abroad, but not lost. God said that He would "sift the house of Israel among all the nations" (not just Europe) (Amos 9:9). They retained their Jewish/Israelite identity. Thus as Peter preached to the crowd on the day of Pentecost there were Jews from the dispersion

by Donald Grey Barnhouse, pp. 146-147.)

#### **New Testament witness**

A Godly Israelite, Anna knew her tribal identity (in the time of Jesus). She was of the tribe of Asher (Luke 2:30).

The apostle Paul was of the tribe of Benjamin. He bears witness to that fact himself. Also Paul says, "I am... a Jew of Tarsus" (Acts 21:39). And, "I also am an Israelite" (Romans 11:1). The terms "Jew" and "Israelite" were used interchangeably after the return from Babylon, and that condition prevailed into New Testament times. The New Testament speaks of Israel 75 times and uses the word "Jew" 174 times. (For examples, see Acts 21:39; 22:3; Romans 11:1; 2 Corinthians 11:22; Philippians 3:5, etc.)

#### **The mission of Jesus**

Jesus claimed, "I am not sent but unto the lost sheep of the house of Israel" (Matthew 15:24). Since Jesus only ministered in the region of Israel it would seem that all Israel was present and represented there, notwithstanding the fact that many were dispersed in other nations (with the full knowledge that they were Jewish).

Jesus commissioned his followers with these words, "Go rather to the lost sheep of the house of Israel" (Matthew 10:6). This was early in His ministry and the disciples knew nothing at this time of a great world commission which was to come later. For now they were restricted to Israelites, who were present in the land at that time.

#### **On the Day of Pentecost**

In the great sermon on Pentecost Peter cries, "Ye men of Judea" and "ye men of Israel..." Peter calls his listeners Jews and of the house of Israel. He says to them, "Let all the house of Israel know assuredly that God hath made that same Jesus both Lord and Christ..." All of the previous references are from the second chapter of Acts.

#### **The throne of David**

The royal throne of England is purported to be the very throne of King David. One British Israelite writes, "Elizabeth II actually sits on the throne of King David of Israel. She is a direct descendant, continuing David's dynasty." It is the very throne on which Christ will sit after His return."

The same theory states that the throne was taken from Judah (the Jews) and given to the ten tribes. Jesus is said not to have been a Jew.

How could Jesus be of the house of David and not be a Jew (of the tribe of Judah)? David himself was of the tribe of Judah. British Israelites insist on this strange teaching to support their theory that a curse rests on the Jews for crucifying Jesus and that the curse does not apply to the descendants of the ten "lost" tribes. Possibly all British Israelites are not anti-Semitic, but their ideas are certainly seized by the haters of Israel as potent weapons against the chosen of the Lord. British Israelites frequently try to engage me in argument, and it is my observation that most of them harbor real anti-Semitic sentiments. It would not be fair to say that all British Israelites hate the Jewish people, but the attitude is so common that it makes me uncomfortable. The theory of British Israel is by nature anti-Semitic, because it denies the Jewish people of their proper place in the plan of God.

That the throne of David is in England, resting place of the 10 lost tribes becomes a silly notion when one reads, "And the Lord rejected the seed of Israel and afflicted them... he rent Israel from the house of David... so Israel was carried away out of their own land to Assyria..." (2 Kings 17:20-23).

**please continue to page 6**

makes the selection, not man. These are the sealed servants of the Almighty. Servants? They render service to him by declaring the message of His truth, and as a consequence a multitude of people from every tribe and nation and tongue (hence, the Gentiles) will be redeemed. (See Revelation chapter 7.)

#### **Tribes or denominations?**

In our introduction to this article we mentioned the theory that the church is Israel. The seventh chapter of Revelation is a real embarrassment to anyone believing this. Certainly the twelve tribes are not twelve denominations of the church! It is much more satisfying to simply believe the Word in a simple, literal fashion. It really makes sense that way. Anything less reduces the noble ideas of God to nonsense.

The great Presbyterian expositor and Bible teacher, Donald Grey Barnhouse concurred with this literal view of the 144,000 in Revelation 7. He wrote, "The twelve tribes then must be taken as literal Israel and not as the Church. At the time of the division of the kingdoms, the faithful of the northern tribes obeyed the Word of the Lord and went to Jerusalem in sufficient numbers to guarantee the succession of all the twelve tribes.... This, of course, destroys the claims of those who have looked upon Britain and America as being the ten lost tribes, who have imagined that there is a difference between the Jews and Israel. They are the same and most definitely all the tribes are now seen in Judah." (From *Revelation, An Expository Commentary*



# ISRAEL—THE GLORY OF ALL LANDS

BY LANCE LAMBERT

The glory of all lands—this was how God described the land of Israel (Ezekiel 20:6, 15, ASV)—a land which He had 'searched out for them'. For many people who visit Israel, this description of the land may be puzzling. For while there are those who are immediately attracted to it, there are also those who are disappointed by it. It does not live up to the conceptions that have formed in their minds over the years. While they appreciate that it is the land of the patriarchs, and prophets, and psalmists, and above all, the land of the Lord Jesus, only a few would describe it as the 'glory of all lands'. Many areas of the world are more scenically beautiful than the land of Israel. There is nothing within her borders, for instance, to compare with the magnificence of the Alps or

difficult mountainous ranges and deep valleys, of fierce heat by day and bitter cold at night, of the most delicate flowers and ugly, tough thorn bushes, of modern paraphernalia and ancient ways.

There are three basic geographical factors which have determined the character of this land: its setting within the Mediterranean zone; its position at the crossroads of three continents and between two oceans; and its situation on the boundary line between the two extremes of the desert and the sown.

## Israel's prominence in history

Although small in area, the significance of the land of Israel is out of all proportion to its size. During one period of Israel's history, the phrase 'from Dan to Beersheba' was commonly used to describe the whole land. Yet

Great, Ptolemaic and Seleucid kings; Roman and Byzantine emperors; Arabs, Crusaders, Mamelukes and Turks; or even the British, under General Allenby in the first world war: all fought for the control of this tiny area. The land of Israel was seen as essential to the security and well-being of one side or the other.

The land of Israel is not only set at the crossroads of three continents; it lies between two seas: the Indian Ocean to the south, extending up the Gulf of Eilat and the Gulf of Suez, and the Mediterranean Sea to the west. It is placed between three deserts: to the east, the Syrian desert; to the south, the Arabian desert; to the south-west, the Saharan desert. This is the most extensive stretch of desert in the world. Indeed, it spreads almost without a break from the Sahara, through Arabia to Syria, and on to southern Iran and Central Asia. All these factors have combined to produce a unique situation within a very small area. They have influenced the climate of the land, its terrain, and its flora and fauna. The powerful forces of sea and desert have both played their part in the little country wedged between them. From the Mediterranean Sea, damp and moist westerly winds bring rain in the winter and some coolness in the long dry summer. From the desert, hot and dry easterly winds bring dust storms and heat waves.

## Weather and seasons

The rainy season in the land of Israel is short. Over 70% of the annual rainfall occurs between November and February. In fact, the entire annual rainfall comes down within forty to sixty days during a season of seven months. This rainfall is described in the Bible as the former rains and the latter rains. Basically Israel has only two seasons, the hot dry summer and the rainy winter season, described by the Talmud simply as 'the days of sun' and 'the days of rain'. The amount of rainfall varies not only from year to year but from area to area. In the

them. Yet in the rainy season they can become huge and fast-flowing rivers, appearing and disappearing within hours. So localized can the rainfall be in these areas that one wadi becomes a torrent and another wadi a few miles distant remains dry. The ground is dust dry and does not absorb the rain, and this accounts for the very large volume of water in these wadis, since nearly all the rain which falls runs into them. It has been estimated that only 3% of the rainfall in these areas penetrates the surface, while the rest either runs into the sea, or quickly evaporates.

It is this rainy season which makes Israel a paradise of flowers in the months of February and March. For a few weeks the whole land becomes a riot of colour and scent, the air filled with the song of birds and the hum of insects. This annual miracle of resurrection never fails to capture the imagination of all who witness it. To see hills red with anemones and poppies, fields blue with wild lupins or pink with flax, is a sight never to be forgotten. It is no less impressive to see the little clumps of blue iris by the wayside, or pink or white cyclamen amongst the rocks, the solitary beauty of an orchid, or the stately flags in Galilee. The amazing variety and colour of Israel's flowers, which has to be seen to be believed, is the more impressive because so many different species all flower within a very short season. For visitors who have seen the land only in the summer or autumn months it is hard to believe that it is the same country. The wilderness also turns to green and is covered with many kinds of flowers; and even the desert blossoms. It is an unforgettable experience to smell its scented air in February and March.

## Land of milk and honey

When the Lord spoke to Moses, he described the promised land as 'a good land, and a large, . . . a land flowing with milk and honey' (Exodus 3:8 (ASV), 17; Numbers 13:27). It was a description which captured the imagination of the



The Armageddon Plains—Valley of Jezreel—crossroads of the world

the Norwegian fjords. For ruggedness and sheer size, the Himalayas and the Grand Canyon exceed anything to be found in her. And her coastline certainly cannot be compared with the idyllic loveliness of the Italian Riviera coast. And yet the land of Israel is unique; there is something about it which is elusive, mysterious and compellingly attractive. It is impossible to put into words what that 'something' is. Many have borne witness to its magnetic quality, and they are by no means only Jews.

## Geography of Israel

The country is, generally speaking, mountainous. Much of the central area of the land covered by Judea and Samaria rises to 3,000 ft. (923 m.). In the north, the highest peak is Mount Hermon, rising to 9,232 ft. (2,841 m.), and in Galilee, Mount Meiron, 3,963 ft. (1,219 m.). In the south, in the Sinai, there are mountains of over 7,500 ft. (2,308 m.), the highest being Mount Catherine, 8,700 ft. (2,537 m.); while in Edom, in Southern Jordan, there are mountains of over 5,000 ft. (1,539 m.).

Within the compass of a very small area this land has a great variety of scenery. From the Mediterranean type of landscape which we find in Galilee and in the north, and also to a certain extent along the Mediterranean coast, it changes to steppe-land east of Jerusalem and around Beersheba, and to desert in the south and in the Aravah. It has some deep valleys. The Jordan Valley is part of the great rift valley which stretches at least 4,000 miles from the mountains of Turkey, Syria and Lebanon to Mount Kilimanjaro in East Africa. At the Sea of Galilee, the Jordan Valley is 565 ft. (202 m.) below sea-level, and at the Dead Sea it drops to 1,312 ft. (404 m.) below sea-level, the lowest point on the earth's surface. This feature alone makes the land of Israel unique, and has influenced nearly everything within it. It is a land of sharp contrasts and great extremes, of glaring brightness and pitch darkness, of extreme barrenness and great fertility, of

there are a mere 140 miles between Dan in the north, at the foot of Mount Hermon, and near the main source of the River Jordan, and Beersheba in the south, near the border between steppe-land and desert (and marking the limits of civilization in olden days). Compared with those large fertile areas, rich in natural resources, which made such a contribution to ancient civilizations, such as Mesopotamia or the Nile Valley and Delta, the land of Israel is small and poor. Yet this little land has figured prominently in the affairs of the world, and its own stormy history provides much evidence for its vital significance and importance.

## Crossroads of the world

The land of Israel lies at the crossroads of three continents—Africa, Asia and Europe. The main international highways of the ancient world ran through it. One of those routes, 'the Way of the Sea' (Isaiah 9:1), *Via Maris* to the Romans, connected Egypt with Mesopotamia and Europe. It ran along the Mediterranean coast from Egypt, turned inland to Megiddo, crossed Galilee to Hazor, and then continued to Damascus. From Damascus it forked eastwards to Babylon and Ur, and northwards to Asia Minor (modern Turkey). Another north-south highway was called the 'King's Highway'. It ran from the Arabian Peninsula, through today's Aqaba, to Rabbath-Ammon, modern Amman, and continued to Damascus, where it merged with the 'Way of the Sea', the *Via Maris*.

It was the control of these vital trade routes which caused so much interest in the land of Israel on the part of the super-powers of the day. Every ambitious ruler aimed to bring these routes within his jurisdiction. Thus the land of Israel became the occasion of countless military campaigns and historic battles, for whoever held it subject controlled the vital crossroads of the ancient world. Pharaohs of Egypt, kings of Assyria, Babylonia and Persia; Alexander the



Majestic, snow capped Mount Hermon

Mediterranean zone, for instance, anything between seventeen and forty inches of rain in a year is considered normal. Generally speaking, the further north you go, the wetter the winter is, but as you go south, the rainfall decreases sharply. Eilat, for instance, has an annual average rainfall of half an inch. It is a remarkable fact that Jerusalem and London share the same annual average rainfall of twenty-two inches! The difference is that it all falls in Jerusalem within around fifty days, whereas in London it is spread over some three hundred days. Rainstorms in Israel are torrential. Visitors to the country are often surprised to see the large dusty wadis, or dried up river courses, in the Sinai, the Negev or the Aravah. It is hard to believe that water ever runs in

people of God. Indeed, for all Bible readers the phrase 'a land flowing with milk and honey' has become synonymous with the promised land and beautifully expresses its fertility. While it was meant to describe the rich and abundant fertility of the land, it was not, however, meant to be a description of a highly cultivated and well tended land, as so many have understood the phrase, but a description of a land uncultivated, a land whose hills were covered with forests, with wild thickets and undergrowth, which in turn produced a wild profusion of flowers. It therefore described the kind of land which provided much grazing ground for both the wild and the domesticated goat, from which people could obtain milk, and the kind of land

please continue next page



which provided a profusion of flowers for the bees, from which people could obtain honey. This interpretation is confirmed by Isaiah's words:

Now it will come about in that day that a man may keep alive a heifer and a pair of sheep; and it will happen that because of the abundance of the milk produced he will eat curds, for every one that is left within the land will eat curds and honey. And it will come about in that day, that every place where there used to be a thousand vines, valued at a thousand shekels of silver, will become briars and thorns. People will come there with bows and arrows because all the land will be briars and thorns. And as for all the hills which used to be cultivated with the hoe, you will not go there for fear of briars and thorns; but they will become a place for pasturing oxen and for sheep to trample. (Isaiah 7:21-25, NASB.)

We need to note that the abundance of milk, and the eating of curds and honey, is linked with the destruction of the vineyards and of the terracing of the hills. The consequence of this destruction would be that the cultivated land would 'run riot' and would become the kind of land in which game would be found, and in which goats and sheep could graze. Certainly this phrase, 'a land flowing with milk and honey', provides us with a picture of a land vastly different from Egypt, or the surrounding desert and steppe-land areas.

The factors which I have described earlier have given rise to the rich variety of animal and bird life, and of plant life, found within the land. In the past this diversity has perplexed naturalists who have sought to classify the confusingly wide assortment of plants, animals and birds of different origins and species found within so small an area. As a general rule, the transition from desert to steppe-land and then to woodland takes place gradually and over a wide extent of country. But in Israel the change is compressed within a small area, and is therefore quite dramatic. In some cases the Mediterranean zone comes right up to the desert without any intervening steppe.

#### Five vegetation zones

Within the small compass of the land of Israel are five vegetation zones.

(1) The Euro-Siberian zone, representing the kind of vegetation which is found in Europe, Russia and Siberia. This is not a zone such as the other four, which are distinct areas, but represents the Euro-Siberian plants found within the land.

(2) The Mediterranean zone, in which we find conditions similar to those in countries bordering on the Mediterranean Sea.

(3) The Irano-Turanian zone, characterized by the same kind of steppe-land that exists in a wide area from Israel to China, stretching through Iran, Turkestan, and Inner Asia, to the Gobi desert of Inner Mongolia.

(4) The Saharo-Arabian zone, which is pure desert and covers most of the Sahara in Africa, the Arabian Peninsula, and parts of Southern Iran.

(5) The Sudanese zone of tropical vegetation, which in Israel is confined to some small but very interesting enclaves and oases. The second, third, and fourth zones in Israel represent unbroken extensions of their parent regions; the last zone is completely detached, being represented only in oases hundreds of miles away from their main region. It is unique to find so many vegetation zones within so small an area as Israel.

The geographical position of the land of Israel, linking the three continents, and the rich variety of vegetation zones, make it the meeting ground of plants native to widely differing parts of the earth, plants with such differing origins as Siberia, Western Europe, In-



Sea of Galilee

ner Asia, North Africa and East Africa. Most of those who are acquainted with the Bible have heard of the 'rose of Sharon' or the 'hyssop which springs out of the wall' or the 'lilies of the field', without paying too much attention to biblical plant life. There are, however, at the present count some 3,000 different species of plants in this small land. This compares remarkably with the 1,800 plant-species of the British Isles, an area two and a half times the size of Israel, or with the 1,500 plant-species of Egypt, an area ten times the size of Israel and including one of the largest and most fertile areas in the Middle East, the Nile Delta. No other land in the world has a wealth of plant life within so small an area as the land of Israel.

For many of these plants, the land of Israel represents the extremity of their distribution. It is the eastern limit for many of the Mediterranean plants; the western limit of a number of the Asian steppe-land plants; the northernmost extremity of African plants, and the southernmost extremity of the Euro-Siberian plants. This is one of the unique features of the land of Israel. Take, for instance, the tropical *Doum* palms north of Eilat, which come from East Africa. There are only three clumps of these palms in Israel, and they represent the northernmost limit in the world of this particular palm. Their nearest relatives are more than a thousand miles away, and no one knows how they came to Israel. Another remarkable example are the Mangrove Swamps in South Sinai. These represent the most northerly point in the world in which these trees, common to the tropics, are found. Yet a further example is the Jujube tree or Christ thorn (*Zizyphus spina-Christi*) which is a tropical tree but which is to be found in almost every part of Israel. Or take the *Moringa* tree, which is a native of Sudan. There are *Moringa* trees to be found at En-Gedi on the Dead Sea, east of Jerusalem.

Sometimes one finds a ravine running east to west, where the southern wall, facing north and therefore cooler, is covered with Mediterranean plants, while the northern wall, facing south and therefore more dry and hot, supports only steppe-loving plants; and on the valley floor between them is an intermingling of both types of plant-life. Anyone who has visited Jerusalem will have been struck by the contrast between the area to the west of the Mount of Olives and the area to the east. In fact, Jerusalem is situated on the dividing line between the Mediterranean zone to the west, and the zones of steppe-land and of desert to the east. It is also striking to come upon some ravine in the desert which has a spring of water and suddenly step from arid desert into tropical and lush greenery. It is a surprise to many when they discover, for instance, the maidenhair fern and even moss happily growing over the rock face in a spring like En-Gedi, a stone's throw from arid desert. It is as great a delight to recognize the bracken so common in

Europe in Galilee woodland, or to see the European frog's bit growing side by side with the tropical papyrus in what is left of the Huleh swamp in the Huleh Nature Reserve in Upper Galilee.

#### The desert

Another area of plant life which never fails to fascinate me is the plant life of the desert. Many people tend to feel that the desert is 'dead', until they begin to discover it. Then they find to their amazement that it is teeming with life, and with a life which has adapted itself most remarkably to seemingly impossible conditions. Many desert plants, for example, have concentrated their whole life-cycle into one short season of a few months, in which they germinate, grow leaves, blossom and fruit. In a year of rain, they produce enough seeds for several seasons ahead. Some seeds lie dormant for years awaiting the right conditions to germinate. Some trees and

bushes of the desert shed their leaves in rainless years, appearing to the unenlightened to be dead, but in the right conditions they spring back into life. Others drop their leaves in the long hot and dry summer to conserve their life. The desert areas of Israel present us with one more facet of this remarkable land.

It is not only plant life, however, which is remarkable in the land of Israel, but bird life as well. All those familiar with the Bible will have read of the eagle, the raven, the stork, the swallow, or the humble sparrow. At the present count, some 450 species of birds are to be found within Israel. When we consider the larger area of the British Isles with some 460 species, and the vastly greater area of Europe, including European Russia, with 800 species, and the United States with 725 species, we begin to realize what an extraordinary number of birds Israel boasts. There are birds which are resident in the land, such as the Palestinian sunbird and bulbul, or the sparrow; winter visitors from Europe and West Asia; such as the rook or the black-headed gull; summer visitors, mainly from Africa, such as the purple heron; and migrants, passing through Israel twice a year, such as the swallow and the stork. We ought to add to these one further group, those birds which appear in Israel from time to time but which follow no regular path or timetable.

#### Birds of the Holy Land

The land of Israel provides highways linking three continents not only for man, but for birds as well. Some of the migrant birds passing through the land of Israel come from the far north of





Russia, from Lapland and Greenland, or from East, Central and even South Africa. Thus the land of Israel is literally at the crossroads of their flight paths. African and European migrant birds normally follow the great rift valley, flying along the Gulf of Eilat, the Aravah, the Dead Sea, the Jordan Valley and Galilee; or they follow the Mediterranean coastline of Israel. For some of the birds which come to Israel, as for some plants, it is their southernmost, for others their northernmost limit.

I have always found it a source of great delight to be present in either the spring or the autumn when these feathered flight paths are crowded with traffic! It is a rewarding experience to watch the storks in their thousands using the rising air currents to gain height and then, thousands of feet high, flying either north or south; or to see the swallows skimming over the sea at Sharm esh Sheikh at the southernmost tip of Sinai, knowing that they have just arrived from Africa on their long journey north. It is no less fascinating to see a colony of exotic bee-eaters high up on the Lebanese border, or a flight of nine or ten heavy pelicans in formation, lumbering in from Central Africa.

I never fail to be excited by these birds, whether it is the tiny wren or goldcrest, or the quaint but lovable hoopoe, Israel's national bird, which regularly nests in the Garden Tomb in Jerusalem; or the great lammergeier, the largest of the vultures, with a wingspan often of nine to ten feet, which I saw early one morning flying slowly and majestically up a valley in southern Sinai. The remarkable bird life of this land covers the whole range in size, from the Palestinian sunbird, which is little larger than a hummingbird, to the great eagles, of which the Imperial eagle, Bonelli's eagle, and the short-toed eagle are the most common. In ancient times the range of size was even greater, for the ostrich, the largest of all birds, was a common resident of the wilderness.

#### Animals

The land of Israel is a meeting place for four-footed creatures as well. There are representatives of all the regions found within its borders. The African lion, rhinoceros, hippopotamus, hartebeest, warthog, crocodile, Syrian bear and cheetah, have all died out; but there are still leopards, lynxes and jungle cats, ibex, gazelles and wild goats, hyenas, jackals, wolves and foxes, wild boar, badgers, porcupines and polecats.

The land of Israel is the southernmost limit for the Siberian wolf, which becomes smaller in size the further south it appears. It is not found in Africa at all. Another European animal which has now penetrated even the Sinai mountains in the far south of Israel is the little dormouse. On the other hand, the coney is an African animal, and Israel and Syria are its northernmost limit. For the leopard, the land of Israel is its westerly limit. Not only are the different continents represented, but sometimes African and Asian species of the same animals exist side by side. For instance, Israel boasts as many as twenty-five species of bat, from all three continents, Europe, Asia and Africa. Many other examples can be seen in the Bible Safari Park, Hai Bar, north of Eilat.

There are animals in this land which cannot survive for long apart from water, such as the wolfe, and others which are so adapted to dry conditions that they can live without drinking water, such as the spiny mouse in the Negev. This little creature extracts the maximum use of its body fluids and excretes hardly any water at all. Even the camel and the distinctive black goat of the Bedouin can live without drinking water for up to fourteen days. Recently it has been discovered that this particular goat conserves moisture in the same way as the camel.

Even the Bedouin chicken seems to display similar characteristics, and studies are at present being made upon it to determine whether it is a particular species of chicken or a matter of adaptations. There has been, in fact, much discussion over the origin of the goat and the sheep found in Israel. The general consensus of opinion favours the view that both are Asiatic species and not European. The sheep commonly seen in Israel are not the European variety but the distinctive fat-tailed *Awassi* sheep. A number of experts consider that the goat is descended from the wild Cretan goat (the bezoar), which is still found in an area from India to Crete.

The land of Israel can no longer boast of the great abundance of animals she once knew, but she still displays an interesting and striking diversity. Whether it is the diminutive jerboa, the jumping desert rat, the stealthy lynx, the graceful ibex, or the desert fox, the land still abounds with animal life. Indeed Israel, with limited financial resources, is striving to preserve the wild-life of the land. Apart from Jordan, she appears to be the only country in the Middle East making such an effort.

#### Insects and reptiles

Thus far I have not mentioned either insects or reptiles, both of which abound in the land. The number of invertebrates is almost countless. Certainly their number reaches tens of thousand, the majority of which are insects. These cover the whole range from five species of bee, and four species of hornet, to the many kinds of butterfly, grasshopper and ant; while among non-insects there are at least thirteen species of scorpion, and innumerable kinds of spiders, of all shapes and sizes. One remarkable little creature is unique to Israel—a species of blind fresh water prawn (*typhlocaris*), found only in the warm springs at Tabgha on the Lake of Galilee.

There are more than eighty different species of reptile in the land of Israel, and they too cover a wide variety in shape and size. At one time the African crocodile would have been included, but it died out in the earlier part of this century. They include the tortoise and turtle, of which there are seven species; the lizards, ranging from the chameleon and the gecko to the desert monitor which can grow up to four feet long; and the snakes, of which there are at least thirty-five species, ranging in size from the ten-inch blind snake to the eight-foot black whip-snake. Some of these reptile species are almost extinct in the rest of the world, while the presence of others is quite remarkable.

#### Red Sea

Even this brief survey of the natural life of Israel must include one further area of uniqueness: the coral reef of the gulf of Eilat. This is one of the three richest coral reefs in the world. They contain a vast variety of tropical fish and organisms connected with coral. To see them is to enter another world of incredible colour, shape and beauty, for they include the whole range of the highly diversified world of the Indo-Pacific coral reef.

Another striking fact is that since the Suez Canal was opened more than a century ago; there has been a remarkable invasion of tropical marine organisms from the Red Sea into the Mediterranean, over 200 species in fact. By 1973 some thirty Red Sea species of fish alone had been counted, fish which have emigrated to the Eastern Mediterranean and which have gained commercial importance for fishing. This provides a further illustration of the way in which this region is the meeting place not only of continents but of seas as well! So real is this invasion that future specialists in this area will have to view the Eastern Mediterranean as a distinct sub-region of the Mediterranean proper, characterized

by an admixture of some 20% Indo-Pacific marine fauna.

#### Land of variety

I am not a zoologist, or a botanist, or an ornithologist, and write only as a layman and amateur in these fields, but the natural life of the land of Israel enralls me. Its amazing variety must strike anyone who begins to investigate it. Add to this the remarkable range of scenery within so small an area, and it becomes the cause for greater wonder. I find it unique—whether it is the granite mountains of the south Sinai with their strikingly different colours—black or yellow or red—and their varying shapes and forms, their sills and dykes, changing in interest with every hour of the day according to the direction and intensity of the sun's rays; or whether it is the Jordan rift valley, the lowest point on the earth's surface, with its summer warmth even in winter, especially at the Dead Sea. You can shiver in Jerusalem's cold, and within hours be sunbathing 4,000 ft. below Jerusalem on the shore of the Dead Sea. Within hours, you can drive from the green and cool, wooded mountainous area around Safed in the Upper Galilee, to the shimmering heat and arid atmosphere of the lower Jordan Valley. Or you can leave the warmth of Tiberias on the Lake of Galilee in winter, and be skiing on the snow-covered slopes of Mount Hermon, some 9,000 ft. above the lake. Although the mountains of this land are by no means the highest or the

greatest in the world, to stand upon their summits gives a most remarkable sense of elevation. To look down from Mount Scopus upon the Dead Sea and the Jordan Valley never fails to excite me with the sense of being on top of the world! It is the same with Mount Tabor in Galilee. Although rising to only 1,929 ft., its steepness and isolation give the surrounding country the quality of a relief map. Whether viewing the Plain of Armageddon to the south, the Lake of Galilee to the east, the Mediterranean Sea to the west, or the mountains of Lebanon to the north, one has the feeling of standing upon a summit which is at least four or five times greater than its true height.

When the Lord described the land of Israel as 'the glory of all lands' (Ezekiel 20:6), the Hebrew word used for 'glory' is not the usual term, but one which means 'beauty' or 'honour' as well as 'glory'. It is the word used also for 'gazelle'. To me this so aptly describes the land of Israel, for the beauty and the glory of the gazelle are indeed unique. It is 'the glory of all lands', and the more we explore it and seek to understand it, the more accurate we discover the words of the Lord to be.

From the book *UNIQUENESS OF ISRAEL*, by Lance Lambert. Kingsway Publications, Sussex, England. Used by permission

## The Almighty Chose Zion

"For the Lord hath chosen Zion; He hath desired it for His habitation. This is My rest for ever. Here will I dwell, for I have desired it"

—Psalms 132:13,14.

"Let them be confounded and turned back that hate Zion"

—Psalms 129:5.

"If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy"

—Psalms 137:5,6.

"The Lord shall bless thee out of Zion, and thou shalt see the good of Jerusalem all the days of thy life"

—Psalms 128:5.

"The Lord shall inherit Judah His portion in the Holy Land, and shall choose Jerusalem again. Be silent, O all flesh, before the Lord: for He is raised up out of His holy habitation"

—Zechariah 2:12,13.

"When the Lord shall build up Zion, He will appear in His glory"

—Psalms 102:16.



# THE HOLOCAUST— Fact or Fiction

BY HARRY JAMES CARGAS

Because I teach Holocaust literature, I am sometimes asked how I would respond to the lie that the Holocaust never happened. Those who don't know much about the subject can become honestly bewildered by books and articles which claim that the deaths of six million Jews by the action of Nazis and their collaborators are a hoax perpetrated on the world by Zionists who wanted to trump up world sympathy for the establishment of the state of Israel following World War II.

I know of 23 such books, and a larger number of magazine and newspaper pieces in Europe and North America which have such a thesis. None, by the way, is produced by a reputable publisher, most giving their mailing addresses in the form of post office box numbers.

My first reaction, when questioned about these publications, is to ask if my questioner has read any of them. The answer has always been in the negative, usually stated thus: "No, but I've heard about them." The reason that I try to elicit such a reply is because I am convinced that any person who is not a marked anti-Semite will be able to see the fraud contained in such books and articles.

The best known such volume in this century is probably *The Hoax of the Twentieth Century* by A. R. Butz, an associate professor of electrical engineering and computer sciences at Northwestern University. The work is a ludicrous effort by an author who contributes to Nazi-style periodicals and is probably as obscene a work as has been published because of the author's conclusions and methods. He has decided that Jews were placed in concentration camps by Nazis as security risks. Under

such conditions, epidemics broke out. In order to best halt the spread of disease, Jews who died under these conditions were cremated. Otherwise, not much else happened.

After the war, because Jewish men and women (and therefore husbands and wives) were separated into different camps, they eventually made relationships with others of the opposite sex and therefore did not want to reestablish their earlier family ties. So, in order to continue their new, though illegal and immoral, family arrangements, they went along with the hoax of the Holocaust. So says Butz.

Not a single Jewish European family wanted to be reunited after the war! No Nazi testimony at the Nuremberg trials, admitting to the murders of millions of Jews, is believable, says Butz. West Germany has gone along with the charade and paid tremendous war indemnities to Jews because by so doing, that nation will ingratiate itself with the U.S. government (controlled by Jews, of course) and thus gain enormous political benefits.

All of the literature published which claims that the Holocaust never happened is of this type. The totally disproven document infamously known to history as "The Protocols of the Learned Elders of Zion" lives again.

So I first urge people to read (by borrowing, not by purchasing) a book like Butz's. It is self-defeating through its infantile argumentation. Next I suggest these women and men read *Tyranny on Trial*, the best book on the Nuremberg trials, written by Whitney R. Harris, an executive trial counselor at the proceedings. Having access to documentation "unprecedented in history as to any major war," Harris notes that a major concern in the trials was to amass enough evidence to prove beyond any

WASHINGTON (AP)—President Reagan said the tragedy of the Holocaust never should be forgotten because "the things that bring us together here are still possible in the world today."

Leading the nation in remembering the estimated six million who died in Nazi Germany's systematic attempt to eradicate the Jewish people, the president also pledged anew the United States' support for Israel as it moves toward turning over the last parts of the Sinai to Egypt.

"We fervently pray that the return of the Sinai will be accepted for what it is . . . a magnificent act of faith by Israel for the sake of peace. Today we are reminded we must be sensitive to the history of a people whose country was reborn from the ashes of the Holocaust, a country that rightfully never takes its security for granted," he said.

In a separate ceremony, Speaker of the House Thomas P. O'Neill, Jr., D-Mass., said, "We must testify to the Holocaust in order to reaffirm our insistent belief in the sacredness of human life and the strength of values."



Holocaust Memorial on Mt. Herzl-Jerusalem, Israel, near Yad Vashem.

hint of a doubt that the Nazis and their aides perpetrated the almost unthinkable crimes for which some were being tried. Whitney Harris certainly gives the lie to anyone denying the reality of the Holocaust. So, of course, do many others, in countless books and articles. I recommend some of these, also, to those who are troubled by the doubters.

And then I invite them to listen to some of the tapes which I have recorded, interviews which I have been privileged to be granted with survivors of the Holocaust. I ask auditors to pay attention to the words, yes, but to give even more heed to the tone of voice on each of these tapes. Words similar to those I play can be read in certain written documents, but the pain in each voice—that cannot be duplicated. I have one tape on which a woman cries for nearly thirty minutes as she tells me of sharing a concentration camp fate with her mother for four years, and then seeing her mother perish ten days before liberation.

A man has told me of witnessing the most horrid camp conditions in a voice almost paralyzing in its ghostly emotion; another's despair in telling me of the death of his father at my narrator's feet, beaten to death by an irate camp guard, is irreproducible. I have many such unfakeable accounts. I do not, certainly play them for show, but as near sacred acts of proof to persons who are seriously searching for that.

Finally, I have a large number of atrocity photographs which I will, if the

situation is appropriate, share with others. Recently I spent time at the Yad Vashem Holocaust Memorial in Jerusalem, doing research on the photos of that period, that event. They are final evidence of the horrors of what many Jews suffered—humiliation, torture and death. Anyone who reads Adolf Hitler's plans for the Jews in his best-selling and enormously influential book *Mein Kampf* and who views some of these photographs, will see the demonic relationship between the theory and practice.

My own concern as a Christian is how the Holocaust could have taken place in nations which are identified as essentially Christian. I know about theological anti-Semitism, about the expropriations of Jewish property, forced baptisms, forced exiles, the Inquisition, pogroms and the charges of ritual murder of Christian children. And yet the Holocaust is a mystery of far greater magnitude than the horrendous anti-Jewish acts which preceded it. People were destroyed methodically on an unparalleled scale. How could my coreligionists have done this? What implications does all of this have for Christianity and for me as a Christian?

I have many such questions, some of which I will perhaps never be able to answer. But one question which can never arise is this: "Did the Holocaust ever happen?"

It happened. There is proof. And I am ashamed, as a human being, of that historical event.

Another Holocaust Museum on Mt. Zion displays lampshades made from Jewish skin and soap made from Jewish flesh—testimonies to Nazi brutality.



## Ten Lost Tribes Continued from page 2

### Fulfilled prophecy

How can we overlook the fact that through the centuries there have been Godly expositors and Bible teachers who have called for a literal interpretation of the Scriptures, including the scores of passages that speak of a return of the Jewish people to what was previously called Palestine? How can we scorn the simple observation that what these faithful teachers have spoken and written, based on God's infallible Word, has actually come to pass in our times?

"Therefore say unto the house of

Israel . . . I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land . . . ye shall dwell in the land that I gave to your fathers . . . the desolate land shall be tilled . . . and ruined cities are inhabited." (Selected passages from Ezekiel chapter 36.) Ezekiel also declares after the "dry bones" vision that Judah (Jews) and Israel (ten tribes) shall be one and will be joined together in the regathering. Read Ezekiel chapter 37, note verses 16-17. Verse 22 says that they will be one nation, "they shall no more be two nations." This is the condition that prevails in Israel today.

### Great future for Israel

Some object that the nation of Israel is a secular society and that most of the Jewish people do not even practice their

own religion. Is it some great problem that God is not a liar? This is precisely what the Lord said would happen in the last days. First the Jewish people regather as a secular nation, mostly in unbelief, then there will be a great spiritual awakening in the sovereign timing of God. Do you have the patience to allow God to have His way? It is no problem to me that the prophecy of God is so accurate. It would be disturbing if it were any other way.

### Where do you stand?

Most of the people who read this already agree with our conclusions. This will supply you with a few answers to the false teachers who deny Israel her rightful place.

But is it enough just to believe right? Is it not true as James writes that *faith*

*without works is dead*? He counsels us to "be doers of the word and not hearers only" (James 1:22). When you stand before the Lord one day you want to hear Him say, "Well done (not well thought out) thou good and faithful servant . . ." Prophecy is for more than intellectual stimulation. It is a call to action, to implementation of the plan of Almighty God. God wants participants, not mere spectators in the end time drama of the ages.

It is not enough to just believe that Israel is a fulfillment of prophecy. You are called to do something about it, to be supportive of God's called and chosen nation. No matter what Israel herself thinks of His plan at this time. You are called to cooperate with that plan of God for the present season.



# JEREMIAH

By JOAN MCWHIRTER

"What's in a name?" asked Shakespeare. In Israel the answer may be, thousands upon thousands of years of history. But let's come to that in a moment. Recently an Arab friend drove me to Anata, a small village six to seven kilometers northeast of Jerusalem. Here, about 2600 years ago, the prophet Jeremiah was born. Today it is a 100-percent Arab village.

To reach Anata, drive northwards out of Jerusalem, past the suburb of French Hill, make a sharp right turn and drive on downhill. Before reaching the old village we saw much building in progress, in spite of the appalling price of such work today.

In the village I was astonished, as a description written only fifty years ago had told me that Anata is "an uninviting, unsanitary, half-ruined Moslem village; its inhabitants bedraggled, its houses and courtyards unbelievably filthy."

I found a tidy, clean village of skilled stonemasons, with solidly built houses. My Arab friend led me to a spotless home where, in a well-furnished living room, with traditional Arab hospitality we were given a refreshing cold drink, followed by the usual sweet, mint-flavored tea.

There is nothing to evoke Jeremiah's village, but as I looked across the landscape which gave him so many of his vivid illustrations I knew I was looking at the everlasting hills which Jeremiah had seen. The stark Judean wilderness before me, with its bare, desolate hills and deep wadis, running down to the Dead Sea and the Jordan valley, seventeen miles below, had lain before his eyes also. When he looked to his right, as I did, he would have caught a glimpse of the Mount of Olives.

Looking northward and westward the crests of the lovely Judean hills are reminders of the early days of the history of the people of Israel, of Samuel and Saul. It was in springtime, when the valley just below where I was standing was singing with the loveliness of almond blossoms, that God called Jeremiah to his hard prophetic task.

Now back to the history in the name of this village. Anata is the Arabic name, but in the Biblical record it is *Anathoth*, Hebrew plural for *Anath*, the name of the pagan goddess worshipped in the land long before the Hebrews came. She is mentioned in Egyptian monuments fifteen centuries before Jesus.

By the way, have you read the Book of Jeremiah lately? No, well, give yourself a treat and read it to rediscover the unbelievable persistent love of God for His wayward people. The first verse of the third chapter describes that love in an unforgettable way. No, I won't read it to you. Find it yourself, you'll remember it better. Jeremiah, third chapter, first verse.

Again and again, Jeremiah cried out against the worship of false gods. The very name of his hometown proclaimed what he was fighting against; it says that here was a place dedicated to the worship of a false, pagan goddess, with all the degrading rites attached to such worship. Maybe even as he penned his passionate words of protest he was looking at one of the idolatrous shrines of the goddess.

And when Jesus cleansed the Temple it was in the burning words of Jeremiah that He rebuked the people of His day.

There is no escaping the historical truth and accuracy of the Bible in Israel. —Joan McWhirter is our Jerusalem editor.

## Book Review

**Jesus Prophecy and the Middle East**  
By Dr. Anis A. Shorosh  
Thomas Nelson Publishers, Nashville  
1981 \$3.95

Here is a Palestinian author who boldly speaks out concerning a correct Biblical and eschatological view of Israel. Dr. Shorosh was born and raised in Nazareth, the hometown of Jesus. He brings new insight to the Second Coming in his thought provoking analysis of conditions in the Middle East. Previously he was the subject of a book by James and Marti Hefley, *The Liberated Palestinian*.

Shorosh is certainly well read in his field and refers to many sources from which he draws information. His book is especially remarkable because of the emphasis he places on the centrality of the Jewish people in the scheme of end time prophecy. His logic leads him to say, "How strange that the Arabs control three million square miles of land but cannot allow Israel, their kinfolk, to have ten thousand square miles. The hallowed parcel of land, Palestine . . . God promised to the Israelites (Genesis 13:14-16).

The author refers to many current events that have significance in the light of Bible prophecy. He is not hesitant to deal with controversial subjects such as the location of the ancient Jewish temple site. He refers to the findings of Dr.

DR. ANIS A. SHOROSH

## JESUS, PROPHECY, AND THE MIDDLE EAST

Asher Kaufman, a Jewish scientist, who proposes that the Temple did not stand where the Mosque of the Dome is located today, but about fifty yards to the north of it. (See the last issue of the *Courier*—"The Temple Site Riddle.") Considering the trashy quality of many of the books being produced by evangelicals today (date setting, naming the Antichrist, fruitless debates over moot points, fantasies) this book comes from a Christian Arab brother as a breath of fresh air. We recommend it highly.

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## DRILLING FOR OIL IN ISRAEL Andy Sorrell—Man of Faith and Works!



Andy Sorrell is a Christian Believer from Houston Texas. While touring Israel the Lord impressed his mind with Deuteronomy 33:24 relating to the territory of the ancient tribe Asher. "Let Asher . . . dip his foot in oil."

As a geologist Andy studied the area. The territory of the tribe of Asher looks (see map) like a leg and foot. Andy decided that there might be oil in the "foot of Asher."

The Israel government granted Sorrell a 100,000 acre concession on which to drill and search for oil. Sorrell says that he is drilling in Israel because of "his love for God, the Bible and the Jewish people."



We just talked to Andy on the phone. He is moving a heavier drilling rig into the site. The work will continue in July. Brother Sorrell says he is greatly encouraged and that he fully expects to hit oil this year. WE URGENTLY REQUEST THAT YOU PRAY DAILY FOR THIS MAN'S GOOD WORKS UNTO THE LORD.



This huge power plant drives the drilling machine. At the time these pictures were taken the drills had bored down 18,000 feet in the earth—over three miles!



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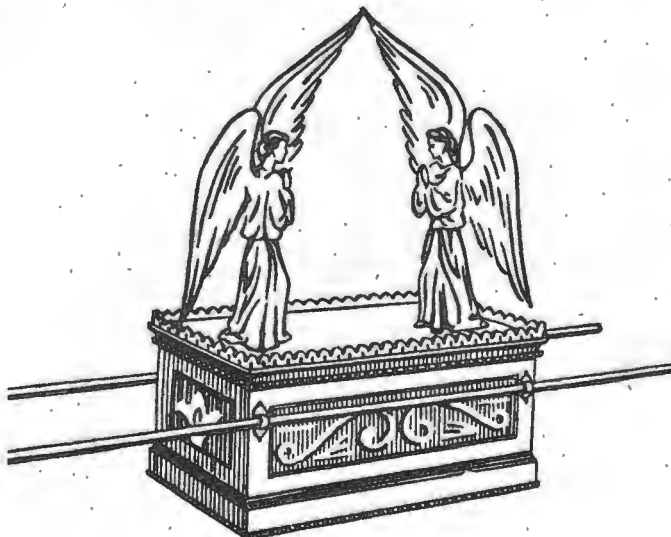
(left to right) Jim and Tammy, Prime Minister Begin, David and Ramona. Dr. Lewis introduced Jim and Tammy to Mr. Begin last year.

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# The Covenant The Sword The Arm of the Lord

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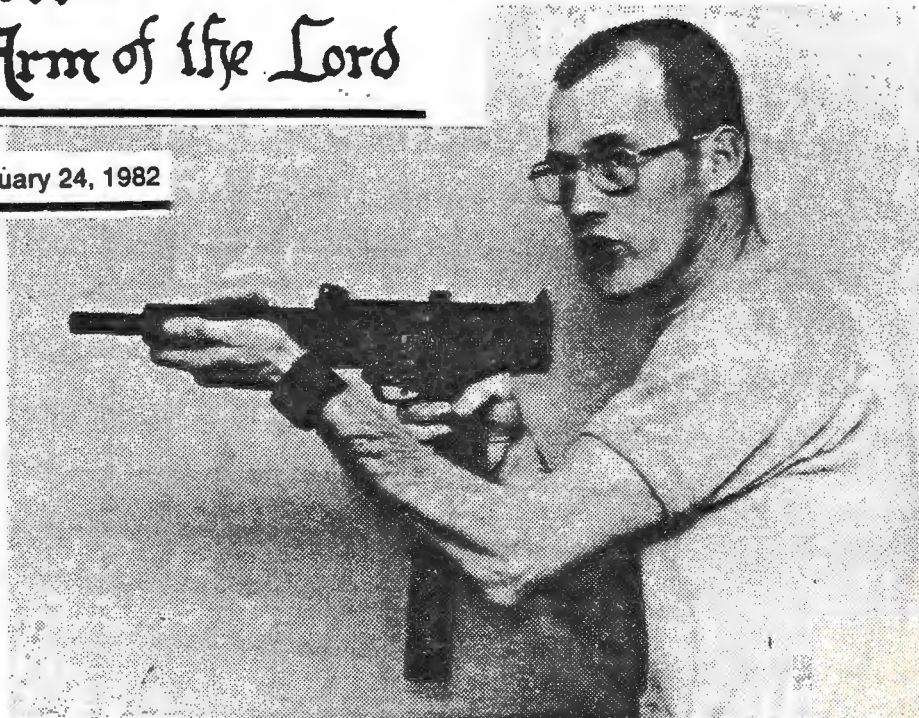
The NewsLeader

Sunday, January 24, 1982

PHOTO  
ACCOMPANIED  
ARTICLE ON  
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Ancell Watts displays an Ingram semi-automatic weapon during a discussion Saturday of the kind of weaponry available for self protection during cataclysmic warfare.

Staff Photo/Kevin Manning



## By Kerry Noble

It seems that whenever any people come along and begin to rock the boat of traditions, apathy, and unbelief or ignorance, that people rise up in order to suppress the truth being presented.

CSA Enterprises and its church, Zarephath-Horeb, has been the target for many letters recently, since sponsoring a seminar in the Springfield area. The seminar covered survival, patriotism, the Constitution of these United States, the current Tax Revolt in this country, and the reason behind our problems in this country.

Though many people will complain in their everyday lives about the IRS, taxes, war, the economy, the president, ignorant laws, and such, no one really cares or is concerned with such talk, until someone else comes along who explains why these things are a problem and what we as a people can do about it, and then fears and traditions arise.

The problem, plain and simple, is Jewish Zionist control in this country, which places

## Be our guest

We invite readers to submit letters to Be our guest. Include background information, a picture of the author if possible and a telephone number.

Israel first, and not America. Many of our own congressmen realize this, including Ron Paul, and have voiced similar opinions. It is the desire of this church, which has many members who were ordained as preachers in the established fundamental churches in America, to see sin and corruption cease in this land. Much has been said about our having weapons, even though probably  $\frac{3}{4}$  of church members in America also have guns, and no one cares. We are a peace-loving people, who happen to be aware of America's problems, and who have chosen not to yield to Communistic takeover.

Springfield's own paper wrote an article about us, in fact, called "God's Guns and Gentle People" by Kathy O'Dell, which we considered an excellent article. The truths that this country was built on — the Declaration of Independence, the Constitution of the United States, the Holy Bible — are the same truths we aim to preserve. To us, it is better to die than to have Zionist Communism rule in this country. We do not wish to hurt anyone of any race whose heart is good. We are not able, however, to stand idle while a group of people curses the Lord Jesus Christ, who do not uphold our Sacred Documents as Americans, who have purposed in their hearts to see the downfall of our America, and who have one aim in mind and one goal, and that is a one-world government under the head of some anti-Christ race.

We are not Nazis nor do we intend to be. We are Christians who believe the Bible to be LITERAL and who chose to die for Christ rather than see God's enemies prevail. We are not some cult programmed to hate. If anyone

desires to visit our church and learn the Biblical beliefs that we hold, we invite all to come out. We weep to see Americans lulled to sleep while the enemy is actively awake. We are here to help. Please do not judge us until you know us and at least hear us in person. Do not believe the lies of those that we come against, for they will never say anything good about us. Let our fruit speak for us.

Do we love America? YES!

Do we love Christ Jesus? YES!!

Are we against sin and corruption? YES!!

Remember, even our Savior was popular only until he pointed out the sins of the Jewish people, and especially of the Pharisees, and then the Jews turned on him and crucified him! You can say anything you want about anyone you want in the media and in the public, until you mention the word "Jew"

WHY IS THAT?

Kerry Noble is a member of the CSA group.

THE "SPIRIT"  
OF HITLER  
LIVES  
TODAY!





The Jews are the sole survivors of the ancient inhabitants of Palestine who have maintained an uninterrupted link with the land since the dawn of recorded history.

# Whose Right of Possession?

(Author unknown)

Edited by Reverend Earl Williamson



**O**ne of the myths related to the Arab-Israel conflict is that Israel and the whole of Mandatory Palestine before it, was "stolen" from the Arabs as a result of imperialist machinations and settled by alien Jews.

## A Myth

The fact is that until the defeat of the Ottoman Turkish Empire during World War I there was no geopolitical entity called Palestine. No Arab nation lived on this soil and no national claim was ever made to the territory by any group other than the Jews.

Between the expulsion of the Jews by Rome, during 70-135 C.E., and the defeat of the Ottoman Empire in 1918, Palestine was occupied by fourteen conquerors over a period of thirteen centuries. The following table shows the approximate historical periods of the various rulers of Palestine:

• Israel's Rule (Biblical period)	1447-587 B.C.E.
• Babylonian Conquest	587-540 B.C.E.
• Israel Autonomy (under Persian, Grecian and Greco-Syrian suzerainty)	540-163 B.C.E.
• Revolt of the Maccabees	163-143 B.C.E.
• The Hasmonean Priest-Princes	143-37 B.C.E.
• Jewish Autonomy (Under Roman and Byzantine suzerainty)	37 B.C.E.-637 C.E. <sup>1</sup>
• Rule of the Caliphates <sup>2</sup> (successors of Mohammed)	637-1072
<i>Medina Caliphate</i> (637-661)	
Particularly important: Omar I (637-644) <sup>3</sup>	

*Omayyad Caliphate* (Damascus, capital) 661-750

Abdl-al-Malik (685-705)<sup>4</sup>

Omar II (717-720)<sup>5</sup>

*Abbasid Caliphate* (Baghdad,<sup>6</sup> capital) 750-1072

Harun Al Rashid (786-809)<sup>7</sup>

- Rule of the Seljuks<sup>8</sup> 1072-1099
- Malik-shah (1072-1092)<sup>9</sup>
- Barkiyarok (1094-1099)<sup>10</sup>
- Crusaders<sup>11</sup> (Frankish rulers appointed by the Pope) 1099-1291

This period was interrupted by a sixteen-year rule by the Ayyubids,<sup>12</sup> their most famous ruler being Saladin (1187-1193).<sup>13</sup> In 1260 the Mongols swept over the Near East and pillaged the cities of Palestine, meeting defeat at Gaza at the hands of the Mamluks.

- Rule of the Mamluks<sup>14</sup> 1291-1517
- Ottoman (Turkish) Sultans 1517-1918
- Suleiman I the Magnificent (1520-1566)<sup>15</sup>
- British Mandate 1918-1948

Thus, during the whole period of recorded history Palestine was never ruled by the *Arabs of Palestine*. The rule of the various Arab Caliphates—a foreign Moslem rule—extended over a period of 435 years. Jewish rule of Palestine extended over a period of some 2,000 years.

The inhabitants of the region consisted of the conquering soldiers and their slaves. Only during the Arab conquest of the area were these diverse ethnic inhabitants compelled to accept Islam and the Arab tongue or be put to the sword. The Jews in fact are the sole survivors of the ancient inhabitants of Palestine who have maintained an uninterrupted link with the land<sup>16</sup> since the dawn of recorded history.

#### Arabs Recognized Jewish Sovereignty

This fact was recognized in 1919 at the Allied Peace Conference in Paris to which representatives of the Middle East Arabs and the Jewish people were invited. At this conference, Emir Faisal,<sup>17</sup> third son of Ibn Ali Husain,<sup>18</sup> king of Hejaz<sup>19</sup> (1916-24), who headed the Arab delegation, agreed that Palestine should be earmarked as the specific area in which Jewish sovereignty was to mature.

Faisal announced acceptance of the Balfour Declaration of Nov. 2, 1917<sup>20</sup> and concluded an agreement with the World Zionist Organization, confirming that "all such measures shall be adopted as will afford the fullest guarantee of carrying into effect the British Government's Balfour Declaration."<sup>21</sup> These sentiments were expressed by Emir Faisal in a letter to Prof. Felix Frankfurter (who, in 1939, became a Justice of the United States Supreme Court):

Our deputation here in Paris is fully acquainted with the proposals submitted by the Zionist Organization to the Peace Conference and we regard them as modest and proper. We will do our best, insofar as we are concerned, to help them through: we will wish the Jews a most hearty welcome home (March 3, 1919).

This letter followed the agreement signed on January 3, 1919, by Emir Faisal and Dr. Weizmann. Its first article stated:

The Arab States 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.<sup>23</sup>

#### Jewish Areas Reduced

Two promises were indeed made by Britain—one to the Arab peoples and the other to the Jews—but completely reconcilable ones.

The interesting historical fact is that between World War I and the United Nations' partition of Palestine in 1947, British promises to the Arabs were over-fulfilled while their promises to the Jews were constantly violated and whittled down. Far from being the victim of imperialism, the Arabs were handsomely rewarded by it when their sovereign states were established from above by the carving up of the former Turkish Empire. This took place without the direct involvement of the Arab peoples in the form of national movements, as had been the case for example in Europe at the end of the 19th century.

The development of the part of historic Palestine allocated by the major Powers for Jewish sovereignty took a different course. The area originally designated and agreed to by Husain and his third son, Faisal, was first reduced by four-fifths, on which the British established the Emirate of Transjordan under Ibn Ali Husain's second son, Abdullah Ibn Husain. It was then reduced further by a United Nations' partition plan which designated a substantial portion

of this remaining fifth of Palestine as an independent Palestine-Arab State. Thus in 1948, the State of Israel which came into being consisted of less than 8,000 square miles. Against this, five Arab States—Syria, Lebanon, Saudi Arabia, Jordan and Iraq—covered an area of 1,200,000 square miles.

It was on this remaining one-fifth that the British mandate over Palestine was established. And Britain was charged by the League of Nations with the task of fostering the development of the Jewish National Home through unrestricted Jewish immigration and land settlement. It should be pointed out here that at that time over 70% of the country was crown land<sup>24</sup> transferred from the domain of the outgoing Ottoman Empire to the incoming British Mandatory Authority. The remaining 30% of the land was largely swamp and barren hillside: it was in these areas that Jewish settlement began through land purchase from absentee Arab owners. Nowhere did the Jews seek to displace the indigenous Arab population.

The distribution of land in 1949 between Arabs and Jews in the part of Palestine now Israel was as follows:

- 8.6% of the land was owned by Jews
- 3.3% of the land was owned by Israeli Arabs
- 16.5% of the land was owned by Arabs who fled [administered by the Custodian for Absentee Properties, under the Ministry of Justice, pending settlement within the context of peace]
- 70% of the territory—as previously mentioned, crown land of the Mandatory Government—now constitutes the property of the State of Israel.

Under the Mandate the Jewish population continued to grow, but while their immigration was progressively restricted, that of Arabs from the surrounding countries (mainly Syria and Jordan) was entirely uninhibited. As a result the Arab population, attracted by the Jews' development of the country, increased rapidly to such an extent as to attain majority by 1947.

#### Palestine Arabs Never a Nation

Palestine Arab nationalism, to whatever degree it is a conscious ideal today, is a product of recent political currents. Until the 1920's no such national community had even existed in Palestine. This is why both the Balfour Declaration and the League of Nations Mandate charged the Jews of the National Home with guaranteeing the civil and religious rights of other inhabitants. No mention was made of any *national rights* of other inhabitants. It was recognized that the only national claim to the area was that made exclusively by the Jews. Nonetheless the fiction of Palestine Arab nationality persists and is still being exploited.

If the Palestinians were in fact a separate nationality, then their anger over the past 27 years would have been directed as much against Jordan and Egypt as against Israel. It was the invading armies of these countries which captured (in the 1948 war) a substantial portion of the territory allotted under the United Nations plan to the Palestine Arabs. This included the West Bank which was occupied by the Jordanian Armed Forces and added to their kingdom, and the Gaza Strip which was seized and occupied by the Egyptians.

The one people that has in fact maintained its historic and religious connection with the area called Palestine [Latin *Palestina*]<sup>25</sup> over a period of 2,000 years, is the Jews. Their right to the land is not only based on history



The current controversy over territorial rights in Palestine is not new. This question has been disputed for over 3,000 years.

In 1963 B.C. (Ussher chronology) God appeared to Abraham and called him to leave his home in Ur of the Chaldees (the modern Iraq) and go into the land of Canaan (Palestine). God said, "Unto thy seed will I give this land for an everlasting possession, from the river of Egypt to the great river Euphrates."

This promise was repeated four times (Genesis 12:7; 13:15; 15:18; and 17:8) and confirmed to his son Isaac (Genesis 26:2), to his grandson Jacob (Genesis 28:13), and to Moses (Exodus 6:4)—a sevenfold covenant that God would give Palestine to the Jews forever.

By 1491 B.C. Abraham's seed, immigrants in Egypt, had grown to over 2 million souls. Under Moses' leadership they started on their way from Egypt to Palestine to inherit their promised land. However, on arrival at its borders they feared the impending conflict and said to one another: "Let us make a captain, and let us return into Egypt" (Numbers 14:4).

God was displeased and sent them to wander in the wilderness of Sinai for 40 years. He declared, "ye shall know my breach of promise" (Numbers 14:34). This did not mean He would break His promise, but rather that He would delay or postpone its fulfillment because of their unbelief and sin.

The Lord cared for them in the Sinai desert. They were miraculously

sustained by bread sent from heaven (manna) and water from a stream out of a smitten rock. They were healed supernaturally from poisonous snakebites.

Later God brought them across the Jordan River by a miracle, and the Israelites triumphantly took possession of the land which God had promised to Abraham, Isaac, and Jacob.

Years later they forsook God and turned to idols, for which God punished them by expelling them from their land for 70 years—another case of His "breach of promise." However, He mercifully brought them back again under Zerubbabel, and once more they dwelt in their own land.

After another 500 years this same people are found rejecting God's own Son, their Messiah, and for this God evicted them once again from Palestine. This time (A.D. 70) the Romans drove them out, and they were dispersed among all nations, to remain there "until the times of the Gentiles be fulfilled" (Luke 21:24).

From A.D. 70 the Jews were without a homeland for many centuries, wandering throughout the world. In 1947 the British, who at that time governed Palestine under a mandate from the League of Nations, became weary of the constant fighting between Arabs and Jews and turned the country over to the United Nations.

The UN decided to divide the land between the Arabs and the Jews. They decreed the partition of

In this issue we are publishing several articles concerning Arabs, Jews, and developments in the Holy Land. This article by the late Ralph M. Riggs, written in 1967, brings the situation into Biblical focus. Brother Riggs was General Superintendent of the Assemblies of God 1953-59. He passed away in 1971.

Palestine, thus unconsciously fulfilling Joel's prophecy, they "parted my land" (Joel 3:2).

On May 14, 1948, (the eve of the withdrawal of the British troops) the Jews proclaimed their sovereignty and established the state of Israel. They were immediately attacked by five surrounding Arab nations. The war lasted over 7 months. Much blood was spilled on both sides.

On January 7, 1949, an armistice was signed with the Israelis as the victors. At this time 700,000 Arabs fled from Palestine.

Intense hatred smoldered through the following years, and in October 1956 war broke out again. Once more the Jews were victorious. In 100 hours they swept across the Sinai desert to the Suez Canal, but later withdrew under force of world opinion.

When God gave the promise to Abraham that the seed of Isaac would inherit Palestine, He also said that He would prosper the seed of Ishmael, his other son, and make of him 12 princes or nations (Genesis 17:20; and 25:16). Singularly, on June 5, 1967, exactly 12 Ishmaelitic nations were at war against Israel. Count them: Morocco, Algeria, Tunisia, Libya, Egypt, Yemen, Kuwait, Saudi Arabia, Jordan, Syria, Lebanon, and Iraq. The outcome of this war is well known.

Who is the rightful owner of Palestine? The Bible says, "The earth is the Lord's and the fulness thereof" (Psalm 24:1). He can give the earth or any part thereof to whomever He may please.

"God that made the world... hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation" (Acts 17:24-26).

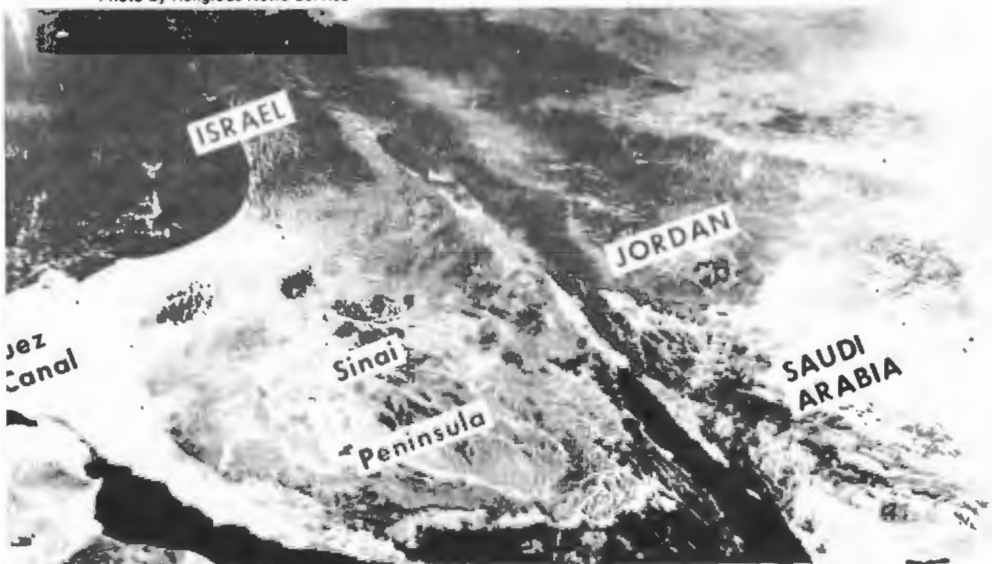
"He set the bounds of the people according to the number of the children of Israel" (Deuteronomy 32:8).

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PENTECOSTAL EVANGEL  
1967

## WHO IS THE RIGHTFUL OWNER OF PALESTINE?

By RALPH M. RIGGS

Photo by Religious News Service



and sentiment, but is claimed by the physical process of the work invested in it, transforming it into an area capable of supporting life. It is the fruits of this work that mainly motivate Arab claims to the territory.



## FOOTNOTES

1. *Encyclopaedia Judaica* (1972). Jerusalem: Keter Pub. House.
2. *Encyclopaedia Britannica* (1965), Vol. 4, pp. 643-652, art. "Caliphate."
3. Mosque of Omar erected by Omar I on Temple Mount (c. 638).
4. Abdl-al-Malik built present Dome of the Rock (691); it replaced the Mosque of Omar.
5. Omar II excluded all non-Muslims from public service and imposed severe regulations (known as "ordinance of Omar") for the conduct and dress of Christians and Jews. Op. cit. #2, Vol. 16, pp. 959-60.
6. Excepting the period 835-883, when—because of Turkish intrigue and power in Iraq—the caliphs were forced to reside at Samarra, about 70 mi. north of Baghdad, on the Tigris River.
7. Al Rashid (meaning: *the rightly guided*) was so named because of his military successes—especially against the Byzantine empire—which began as a commander at the age of 14. *The Arabian (Thousand and One) Nights* gives somewhat romanticized impressions of the brilliance of the court at Baghdad during that period (766-809). *Encyclopaedia Britannica* (1965), Vol. 11, p. 137.
8. Seljuk (Turkish *seljuq*—"the eponymous ancestor"): The name given to the ruling family of the Ghuzz Turkoman tribes who invaded western Asia in the 11th century and founded a group of dynasties in Persia, Syria and Asia Minor. The history of the Seljuks forms the first part of the history of the Turkish empire in western Asia.
9. Reputed to be the greatest of the Seljuk "great sultans."
10. Barkiyarok's reign actually continued until 1104, but lost ruling influence over Palestine in 1099.
11. Spanish *cruzada*: "marked with the cross." There were eight crusades during the period 1099-1291.
12. A dynasty which ruled Egypt, upper Iraq (Mesopotamia), most of Syria and Yemen (1171-1250).
13. Saladin: Arabic *Salah ud-Din*, "Honor of the Faith."
14. Arabic *mamluk*, "owned"—name given to white male slaves, chiefly Turks and Circassians, from Russia, the Caucasus and Central Asia.
15. Suleiman the Magnificent rebuilt the ramparts of the walled city in their present form and constructed the Damascus Gate, Islam's last architectural gift to Jerusalem.
16. Canaan Land (Palestine) is the only parcel of land on the entire earth that God Himself ever deeded to man: to Abraham and his seed—through Isaac and Jacob (Gen. 15:18; 17:8; 26:1-5; 28:10-15; Deut. 32:7-9; Ezek. 36:6-11).
17. Faisal Ibn Husain (1885-1933): King of Syria for a few months (1920); ruled Iraq (1921-1933) as Faisal I; younger brother of Abdullah Ibn Husain, Emir of Trans-Jordan (1921-1946) and first king of Hashemite Kingdom of Jordan (1946-1951); great uncle of the present King Hussein (Husain).
18. Op. cit. #2, Vol. 11, p. 906; Art. "Husain Ibn Ali."
19. Formerly a separate kingdom in W. Arabia, on the Red Sea coast; since 1932 a part of Saudi Arabia.
20. The Balfour Declaration states:  
*His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavors to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may 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.* Op. cit. #2, Vol. XVII, p. 133.
21. Agreement between Emir Faisal and Dr. Chaim Weizmann, January 3, 1919, referred to in a Jewish Agency memorandum to the Palestine Royal (Peel) Commission, London, 1936, p. 296.
22. Emir (Arabic *amir* commander): An Arabian military commander, chieftain, or ruler; a title given to descendants of Mohammed through his daughter Fatima.
23. July 24, 1922. In June 1922 Winston Churchill, as colonial secretary, rejected the suggestion that the Arabic population, language or culture might be subordinated to that of the Zionists. The latter, however, were in Palestine "as of right and not on sufferance," and might display their capacities in the "free development" of the national home "in order that it may become a centre in which the Jewish people as a whole may take . . . an interest and a pride." Op. cit. #2, Vol. 17, p. 133, sub-caption, *The Mandate and the Constitution*; Art. "Palestine."
24. Land belonging to the crown, to the revenues of which the reigning sovereign is entitled, in some parts of the British Empire (as in Palestine), public lands.
25. The word properly means "Philistia," but appears to be first used in the extended sense as meaning the "Land of Israel" or "Holy Land" (Zech. 2:12), by Philo and by Ovid and later by Roman authors (Reland, *Palestine Illustrated*, I, 38-42). *The International Standard Bible Encyclopaedia*, Vol. IV, p. 2208, Art. "Palestine." Grand Rapids: Wm. B. Eerdmans Pub. Co. (1939).

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*Sent to you at the request of Rabbi Ben-Ami.*

## NATIONAL CHRISTIAN LEADERSHIP CONFERENCE FOR ISRAEL

134 East 39th Street, New York, N.Y. 10016

July, 1981

Dear Co-worker for Israel:

The United Nations pronounces its harsh condemnations of Israel. In Lebanon, so-called Syrian "peace-keeping forces" threaten both that country's independence and Israel's security. In Europe, some politicians seem prepared to sell out Israel for hoped for economic gain. High government as well as church officials serve as apologists for the PLO while the world-wide network of terror which that organization supports continues its murderous attacks on innocent citizens, diplomats and even the Pope. Our government is proposing to sell highly sophisticated military equipment to Saudi Arabia, a country that has given little evidence that it is committed to the cause of peace.

In the meantime, threats to Israel's survival and the security of its people are being minimized, while any actions Israel takes to protect its population are being used to portray it as a pariah among the nations and to increase its isolation in the world community.

Have you been looking for an opportunity to demonstrate in a dramatic way that many Christians remain strongly committed to Israel? Such an opportunity will be offered you on October 14-15, 1981, when the National Christian Leadership Conference for Israel is convening a "National Congress on Israel" in Washington, D.C. The theme of this Christian Congress will be: "Israel's Security and Qualitative Survival." Representatives from a wide spectrum of the Christian community will be there to let our political leaders know that we support policies that will strengthen America-Israeli relationships.

Top experts will come to openly discuss key issues, so that we will be able to return to our local communities better informed and equipped to counter anti-Israel propaganda. NCLCI is sponsoring a gala concert at the John F. Kennedy Center for the Performing Arts on October 14th. Earlier that day a reception will be held for members of Congress and participants will have an opportunity to visit the beautiful Israel Room at the Center.

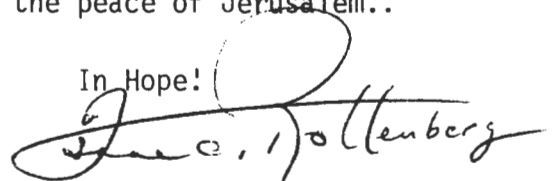
While the NCLCI Congress meets in Washington, D.C., many Christians will be celebrating the Feast of Tabernacles in Jerusalem. Through a telephone hook-up the people gathered in these two important world centers will be in contact with each other as a sign of our mutual support.

Enclosed is a schedule for the Congress and a registration form. We have set a registration fee of \$65.00 which entitles you to attend the Congress sessions, covers the cost for breakfast and luncheon on Thursday, October 15, and provides you with a ticket to the gala concert at the John F. Kennedy Center.

We have reserved a block of rooms at a downtown motel where our work sessions will be held. A hotel reservation card will be sent you when we receive your registration. October is convention month in Washington! So, the rooms and the rates quoted can only be guaranteed for a limited period of time.

The hour is critical! Your presence in Washington will be crucial to demonstrate Christian support for Israel. Your help in getting others to attend will be essential to the success of this Congress. Let us pray and work together for the peace of Jerusalem..

In Hope!



Isaac C. Rottenberg

ICR:ell  
Enc.



*File Natl Council of Christians & Jews*

R. ROBERT LINOWES

SUITE 500

1025 CONNECTICUT AVENUE, N.W.  
WASHINGTON, D.C. 20006

*Morton*  
*FM*

March 26, 1981

The President  
The White House  
Washington, D.C. 20500

Dear Mr. President:

On the evening of Wednesday, May 13, 1981, The National Conference of Christians and Jews will present National Brotherhood Citations to Mrs. Jouett Shouse, John W. Hechinger, and Dr. Vincent E. Reed, in recognition of their outstanding contributions to improved human relations. This dinner, to be attended by about one thousand outstanding citizens, will be held in the Sheraton Ballroom, Sheraton Washington Hotel, in Washington, D.C. Mrs. Shouse is widely known and appreciated for her generosity to the performing arts and by her sponsorship of unusually effective training programs for women and for incarcerated persons, Mr. Hechinger has long been associated with effective programs to eliminate prejudice and discrimination based on religion and race, and Dr. Reed, recently retired as Superintendent of District of Columbia Schools, distinguished himself by the integrity and efficiency of his work. We note that you have demonstrated your confidence in his outstanding ability by nominating him as Assistant Secretary of Education.

The purpose of this letter, Mr. President, is to invite you and Mrs. Reagan to be present at this important occasion, and to ask you to make the presentations to these three honorees, making such comments as you deem appropriate about human relations challenges facing our nation.

In every national administration since the administration of President Harry S. Truman, the President or Vice President of the United States has been either the one to make these presentations at this annual event, or, to be a recipient of a National Brotherhood Citation. We do very much hope that your schedule will make it possible for you to be with us on the evening of May 13th.

Thank you for giving this your attention, Mr. President. Kindest personal regards.

Sincerely,



R. ROBERT LINOWES  
Chairman  
1981 NCCJ Brotherhood  
Citation Dinner

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