

God's Peace Plan for the Holy Land

**A Peace Plan for Israel/Palestine
conforming to guidelines from the Bible and Qur'an**

presented by

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Table of Contents

Preface

page 4

Chapter 1

God's Peace Plan for the Holy Land

page 10

Chapter 2

Who Are The Palestinians?

page 25

Chapter 3

Who Are The Ashkenazi Jews?

page 39

Conclusion

page 53

Appendix

page 54

Bibliography

page 60

AUTHOR'S NOTE

One issue associated with using multiple versions of the same sacred book is this: how do we know which one is right? There's no foolproof method to determine this. But, God meant for us to use this knowledge, so I've done the next best thing—wherever possible passages are cross-checked with multiple sources and used only if all agree, or else the difference is noted. All Bible passages in the book are from the NIV (New International version), unless noted otherwise. The NIV version was cross-checked with the King James (KJV) and "The New American Bible" (NAB) (Catholic) versions. Old Testament passages were also cross-checked with "The Septuagint With Apochrypha", "The Jewish Study Bible" ("JSB"), and "The Torah: The Five Books of Moses".

Virtually all Old Testament versions come from one of two early translations. The Latin Vulgate (common Latin) is a Latin translation of Hebrew scriptures from Israel and Babylon. This version is used by the Roman Catholic Church and by all Protestant denominations (at least, all of which I am aware) The Septuagint is a Greek translation of Hebrew scriptures from Alexandria, Egypt. It is used by the Eastern Orthodox, Syrian/Maronite/Oriental, and Coptic branches of Christianity. The two versions have minor, but notable, differences, which raises the question, "Which version is correct?" The short answer is, "Both are correct." This issue is resolved in the Appendix, on pages 54-55. Wherever you see a red "*" following immediately after a verse number (like "Psalm 1:1*"), it indicates a difference exists between the two translations. These differences are reconciled along with an explanation in the Appendix, beginning on page 56.

All passages from the Qur'an are from the J.M. Rodwell translation, but were cross-checked for accuracy with the M. Pickthall and M.H. Shakir translations. While text for all three versions is virtually identical, literary style of the M.Shakir and Pickthall versions is somewhat archaic [less readable], so they're used only to verify accuracy of Rodwell's translation. However, Rodwell's version only numbers every tenth verse, so verse numbering from Pickthall is used, instead. Wherever you see the word "Sura", the passage is from the Qur'an. Otherwise, the passage is from a book in the Bible.

To remain objective, personal titles that may offend any of the three faiths have been omitted. Proper names only are used unless a cited source includes a personal honorific in the passage.

One final note: All high-lighting by use of boldface type, italics, underlining, color, and font size are added by the author unless specifically noted otherwise.

Preface

"God's Peace for the Holy Land*"? Isn't that a presumptuous title? Please allow me to explain. First, since the sacred books of Judaism, Christianity and Islam provide the guidelines supporting this solution, and since I wasn't the one who wrote them, calling them "God's" seems fair. That's why the words "presented by" precede my name on the title page. Second, this book in no way proselytizes or puts one religion above another. Nor does it openly or subtly encourage anyone to convert to anything. What it does is take into account something without which attaining peace in the Holy Land (Israel/Palestine) will forever be unattainable. That "something" is the sacred messages delivered to each of the peoples involved in the dispute. In this case, referencing the sacred books is more than some dry, scholarly exercise or even a gesture of courtesy. Without taking the sacred books into account, peace in the Holy Land will be near, if not completely, impossible.

While this oversimplifies a complex population mix, the problem boils down to this: there are two large groups, Palestinians and Ashkenazi Jews (a.k.a. "Khazars" /"Eastern European Jews") inhabiting the Holy Land who appear to be genetically unrelated. A strict, literalist (and mistaken) reading of both group's holy books appears to direct believers to subdue or expel the other group based on their being alien interlopers. Since much of the region's people believe this, and because this belief leads to war, a peaceful solution requires referencing their holy books.

Some may say the conflict has nothing to do with religion, but if this were so, Jews wouldn't claim "God gave us this land". There'd be no point in doing so if it had no importance to people. And Iran, a Persian nation, would have little interest in a conflict concerning Semitic peoples several hundred miles away. It's the religious connection that brings Muslims of diverse backgrounds together in support of Palestinians. Nor would millions of American Christians support Israel without that support based on how they're taught to read their Bibles.

Palestinians and their supporters believe Palestinians have indigenous rights to the land. Jews see Palestinians as outsiders who occupied their land after they'd been defeated and exiled by the Romans about 2000 years ago. Most Christians agree with that point of view, so they support Israel. Unless both parties can trace concurrent historical roots there, the sacred traditions of all involved parties will continually be used to promote conflict.

* About using the term "Holy Land"; All land on this Earth is holy. But, rather than spell out "Israel and the West Bank and Gaza" or saying "Israel" and offending Palestinians or "Palestine" and offending Israelis, since people are already are familiar with "the Holy Land", we'll go with that.

Genetic testing has found only the vaguest connection between Palestinians and Ashkenazi Jews. Certainly not the extent one would expect if they were all descended from a common forefather a few thousand years ago. Nor is there much, if any, archaeological evidence that can prove anything. We know that physical evidence can disappear over time, and that tribes migrate from one area to another. We also know many tribes/cultures are mixed race, where everyone may not descend from a (recently) common ancestor. All these elements are present in the mystery of where the Ashkenazi originated. The same holds true for Palestinians.

If it could be proved both groups were mutual parties to an ancient land-sharing agreement, peace would be much easier to achieve. Then, neither side would be perceived as thieves and villains. Neither side's religion would command them to harm the other. People everywhere would act much more even-handedly towards members of either group. On the other hand, if this can't be proven, continued misery and wars overseas are inevitable. Perhaps even the mega-death nuclear Armageddon so many Fundamentalists believe in might occur.

The only way to prove both groups belong and have an ancient agreement is through referencing their sacred books, both those unique to each group and those all parties share in common. To some extent, the sacred books contain historical accounts. When adversaries of different faiths agree on the same historical account found in one book, that's powerful, though circumstantial, evidence the account is true. In addition, if the account in one religion's book supports the historical claims of their adversaries from another religion, that's also powerful circumstantial evidence. Ironically, when we consult the sacred books, we find the Bible provides proof Palestinians belong and Muslim sacred literature provides the key proof Ashkenazi Jews belong. These topics are covered in depth in chapters 2 and 3. Once this is proven, the sacred books go further, providing the details for peace along the lines of this peace plan, which is presented in chapter 1.

While there's value in evidence found in books special to a particular religion, when it comes to formulating a peace agreement, it's much better if it comes from a sacred source all parties hold as sacred. As it so happens, Judaism, Christianity, and Islam all share a portion of sacred literature in common and all disregard it in general. The shared sacred literature is the Old Testament.

Despite the fact many people perceive the Old Testament as being "Jewish", in practice it has as much impact on most Jews as it does with either Christians or Muslims. Both Orthodox and Hasidic Jews rely more heavily on books written after the Old Testament, which include the Talmud and Mishnah, as well as an

oral tradition. Nevertheless, a Jewish adage says to "Kiss the Torah" brings one prosperity and a long life. "Kissing the Torah" means connecting back to the Old Testament. So, Jews should be more open to a peace plan from a sacred book from their roots, not one dictated by the New Testament or Qur'an.

For Christians, the Old Testament has mixed value. They're taught that Jesus freed them from the Law (i.e., Old Testament), so the emphasis is much greater on the New Testament. Despite that, Jesus made the following statement... Matthew 5:17-19, Jesus;

¹⁷ "Do not think that I have come to abolish the Law or the Prophets;
I have not come to abolish them but to fulfill them.

¹⁸ I tell you the truth, until heaven and earth disappear,
not the smallest letter, not the least stroke of a pen,
will by any means disappear from the Law until everything is accomplished.

¹⁹ Anyone who breaks one of the least of these commandments
and teaches others to do the same
will be called least in the kingdom of heaven,
but whoever practices and teaches these commands
will be called great in the kingdom of heaven."

One may argue that Jesus freed people from the Law, but that was only if they accepted him as Christ. Otherwise, they'd still be under the Law (Jews), which hadn't passed away. It still held for Jews. He then said anyone teaching people—especially Jews—to break those commands would be "least in the kingdom of heaven". So, there ought to be some value for Christians in listening to what the Law says regarding Jewish people in their own land. Consequently, Christians should be able to support a Peace Plan crafted by God for Jews and Palestinians in the book their ancestors revered. Next, we come to Islam and most Palestinians. Sura 29:46;

Dispute not...with people of the Book;
And say ye, "We believe in what hath been sent down to us [Qur'an]
and what hath been sent down to you. [Old & New Testaments]
Our God and your God is one,..."

Sura 2:136;

Say ye: "We believe in God,
and that which hath been sent down to us [Qur'an],
and that which hath been sent down to Abraham
and Ishmael and Isaac and Jacob and the tribes [Joshua],
and in that was given to Moses, and to Jesus,
and that which was given to the prophets, from their Lord.
No difference do we make between any of them."

There are many other instances in which Muhammad told his people that the books of the Bible were confirmed. Again, one can argue theology, but Muslims have a choice as to whether they wish to read the Qur'an for life or for death. Making use of the Old Testament for a solution meant for the members of both tribes currently in the Holy Land in no way places Muslims in other lands under any constraints in their own land. The following passage is quite specific regarding the value of the Old Testament—properly applied; Sura 46:12;

**But before the Koran was the Book of Moses, a rule and a mercy;
and this Book confirmeth it (the Pentateuch)—in the Arabic tongue—
that those who are guilty of that wrong may be warned,
and as glad tidings to the doers of good."**

"glad tidings" to "doers of good". Muslims are supposed to be "doers of good". Using Old Testament Law for the descendents of those it was originally given to in the same land in which it was originally received doesn't violate shariah in the least. Muhammad recited a verse including a reference to David (from the Bible) Sura 6:85;

**And we gave him Isaac and Jacob, and guided both aright;
and We had guided...among the descendants of Abraham, David ..."**

David said something pertinent to the situation:
Psalm 19:9-11, David;

⁹...The ordinances of the LORD are sure and altogether righteous.

**¹⁰ They are more precious than gold, than much pure gold;
they are sweeter than honey, than honey from the comb.**

**¹¹ By them is your servant warned;
in keeping them there is great reward."**

And last, an Old Testament prophecy of particular interest for Muslims throughout the Middle East from Isaiah...

Isaiah 19:25*;

**The LORD Almighty will bless them, saying,
"Blessed be Egypt my people, Assyria [Iraq] my handiwork,
and Israel my inheritance."**

There is value for all people to make use of this wonderful tool for peace. Without it, well, the next two passages sum up what Muslims will do. The first passage explains how the situation in the Holy Land is seen by Muslims worldwide and how it effects their relations with America.

Sura 60:7-9;

⁷ God will, perhaps, establish good will between yourselves
and those of them whom ye take to be your enemies:
God is powerful: and God is gracious, merciful.

⁸ God doth not forbid you to deal with kindness and fairness
towards those who have not made war upon you on account of your religion,
or driven you forth from your homes:
for God loveth those who act with fairness.

⁹ Only doth God forbid you to make friends of those who,
on account of your religion,
have warred against you,
and have driven you forth from your homes,
and have aided [America & the West] those [Israel] whom drove you forth:
and whoever maketh friends of them are wrongdoers."

Palestinians weren't allowed to return to their homes after the war in 1948. Then, after the 1967 war, more Palestinians were displaced. The majority of Palestinians are Muslims, and whether rightly or wrongly, injustices committed by Israel against Palestinians are perceived as injustices against Muslims as a religion. According to this belief, verse 9 forbids all Muslims from making peace with either Israel or anyone who supports Israel until this issue is resolved. To understand what this next one is saying, understand that when Jews follow the Torah and Old Testament, they're included as "faithful", too.

Sura 49:9-10;

⁹ If two bodies of the faithful are at war,
then make ye peace between them;
and if one of them wrong the other,
fight against that party which doth the wrong,
until they come back to the precepts of God:
if they come back, make peace between them with fairness,
and act impartially; God loveth those who act with impartiality.

¹⁰ Only the faithful [those who obey God's statutes] are brethren;
wherefore make peace between your brethren;
and fear God, that ye may obtain mercy."

The command to Muslims is for un-ending war until all parties abide by the "precepts of God". For Israelites, the precepts for sharing the land were placed in the Old Testament. There was no need for covenants regarding land sharing in the Holy Land to be duplicated in the Qur'an. Nor does referencing them in any way make a Muslim disobedient to God. On the contrary—it enables them to receive God's mercy.

Perhaps as a brief antidote to all the doom and gloom Armageddon prophecies we're all tired of, here's some prophecies foretelling good...

Hosea 11:9;

I will not carry out my fierce anger,
nor will I turn and devastate Ephraim [*Palestinians*].
For I am God, and not man—the Holy One among you.
I will not come in wrath."

Isaiah 54:13-14^{*}; ¹³ All your sons will be taught by the LORD,
and great will be your children's peace.

¹⁴ In righteousness you will be established:
Tyranny will be far from you; you will have nothing to fear.
Terror will be far removed; it will not come near you."

Isaiah 55:12; You will go out in joy and be led forth in peace;..."

Isaiah 19:23-25^{*};

²³ In that day there will be a highway from Egypt to Assyria.
The Assyrians will go to Egypt and the Egyptians to Assyria.
The Egyptians and Assyrians will worship together.

²⁴ In that day Israel will be the third, along with Egypt and Assyria,
a blessing on the earth.

²⁵ The LORD Almighty will bless them, saying,
"Blessed be Egypt my people, Assyria my handiwork,
and Israel my inheritance."

For peaceful, salvation prophecies to come true along with the doom and gloom prophecies, the latter are fulfilled allegorically through the destruction of ungodly systems and governments which oppress people, not literally by nuclear war.

Which way do you think God wants them fulfilled?

Jeremiah 31:31-32, 1^{*};

³¹ "The time is coming," declares the LORD,
"when I will make a new covenant
with the house of Israel and the house of Judah.

³² It will not be like the covenant I made with their forefathers
when I took them by the hand to lead them out of Egypt,
because they broke my covenant,..."

¹ "At that time," declares the LORD,
"I will be the God of all the clans of Israel, and they will be my people."

According to verse 32, this new covenant for Israelites will be different than the first one because both parties broke the old covenant. That's why their descendents are still fighting today. Things change. Some elements of their new covenant will be different than the last one. Now, let's see what that looks like...

CHAPTER 1

GOD'S PEACE PLAN FOR THE HOLY LAND

Summary of Key Points of the Plan

1. Create a new nation, "Israel" composed of Israel, West Bank, & Gaza, with two Sub-States/tribal areas called "Judah" and "Ephraim", respectively. Each tribal area will have its own civil government. "Judah" consists of what we call "Israel" today, "Ephraim" consists of the West Bank and Gaza. Boundaries are the same as pre-1967 War.
2. Jerusalem will be the undivided national capital. Jerusalem's security will be handled by an international peace force mutually agreed upon by both parties. The international peace force will remain until Israel's new "Congress" unanimously agrees on returning these duties to Israel's control.
3. Hebron's security issues will be handled the same as with Jerusalem.
4. All Palestinians and all Israelis, Jew, Arab, or otherwise, will be recognized as citizens of the new, re-united, state of Israel.
5. Right of Return. All Palestinians may return to live in the land and be citizens. Palestinians who've had land confiscated in the West Bank or Gaza will have their land returned. Palestinians who've had land confiscated in Judah's portion will receive financial compensation.
6. Israeli settlers in settlements in the West Bank and/or Gaza are to receive new homes within "Judah's" territory.
7. All citizens from either group who haven't killed civilians of the other tribe may purchase land in either tribal area, i.e., anywhere in the entire country.
8. Freedom of religion in both tribal areas.
9. A national army made up of both tribes.
10. One national government, with a democratically-elected "Congress" made up of twenty-four "elders" and a "President".

Next, we'll see how the sacred books support this solution...

One Nation

Ezekiel 37:22, God;

I will make them one nation in the land...

...they will never again be two nations or divided into two kingdoms."

Isaiah 19:23-25*;

²⁴ **In that day Israel will be the third,
along with Egypt and Assyria [Iraq], a blessing on the earth.**

²⁵ **The LORD Almighty will bless them, saying,
"Blessed be Egypt my people, Assyria my handiwork, and Israel my inheritance."**

The prophecy in Ezekiel mandates a united nation of Israelites called "Israel". However, accepting "Israel" as the nation's name is a bit problematic for Muslims, even though it's the name used in the prophecy foretelling peace with Iraqis and Egyptians. However, it's quite fair and appropriate that name be used. It's not particularly complimentary, but it is truthful. "Israel" literally means, "he struggles with God". The original "Israel", a man named "Jacob", was given the name as a description for something he did in Genesis 32:22-30. Jacob/Israel is said to have wrestled with a man?/angel?/God? It's an earned title. Here's part of verse 28: **"Your name will no longer be Jacob, but Israel, because you have struggled with God and with men and have overcome."** The people of the Holy Land have struggled with each other and God for thousands of years. Sadly, they've earned that title. That's probably why God selected the name in the first place. I'm sure it has nothing whatsoever to do with favoritism.

Two Sub-States Within One Nation (Based on the Pre-1967 War Boundaries)

The new, united nation of "Israel" includes the modern-day state of Israel, the entire West Bank and Gaza, with one national government (described later), and two tribal areas, "Judah" and "Ephraim", each with it's own civil administration.

Why two sub-states? Here are some logical reasons (God may have others): A One-State, united nation with one democratic vote for every citizen sounds fair, but in reality it isn't. Since there are many more Palestinians than Israeli Jews in the Holy Land, One Nation/ One Vote by definition means the Israeli Jewish tribe loses all sense of self-government and security. Considering all that tribe has gone through over the last 2000 years, that's something they'll never agree to. Nor are Palestinians willing to be dominated by Israeli Jews. But a Two-State solution is also unworkable. A Two-State solution requires dividing Jerusalem, and neither party will cede control of their special sacred place to the other. On top of that, certain passages of the Qur'an can be read as forbidding the existence of a religiously exclusive non-Muslim state. Even if religious freedom is the law in the

Jewish portion, many Muslims will see it as Jewish-only and continue battling. Perhaps that's why the following prophecies describe One State/Two Sub-States.

To understand the next prophecy, it's important to know a brief bit of history. After "conquering" Canaan, the land was divided twelve ways by the Israelite tribes. Then, they were united under kings Saul, David, and Solomon as "Israel". After Solomon, the kingdom divided in two, the northern part being called "Israel" and the southern part, "Judah". The dividing line was just north of Jerusalem. "Samaria" was the heartland of the northern kingdom of Israel, and in tribal days it was called "Ephraim" and "Manasseh". The prophecy makes this distinction between the "houses" of "Israel" and "Judah". The "Israel" of verses 1-22 refers to the single people as a whole (hence, "all of the clans"), but in verse 22, the two separate "houses" refers to the divided kingdoms, or Judah (Israeli Jews) and the Palestinians as "house of Israel". This is discussed further in Chapter 2. Jeremiah 31:1,5,21,22,31*, God;

¹ **"At that time," declares the LORD,
"I will be the God of all the clans of Israel, and they will be my people."**

⁵ **Again you will plant vineyards on the hills of Samaria;**

²¹ **...Return, O Virgin Israel, return to your towns.**

²² **How long will you wander, O unfaithful daughter?**

The LORD will create a new thing on earth

—a woman will surround a man.

³¹ **"The time is coming," declares the LORD,
"when I will make a new covenant
with the house of Israel and the house of Judah."**

"a woman will surround a man"? What is that? Well, it has to do with a new covenant between the tribes. The prophecy is looking to the future. If that future is now, Palestinians are in the weaker position, Israeli Jews in the stronger, ruling over the other. So, allegorically, Palestinians are the "woman" and Israeli Jews the "man". This prophecy describes the West Bank and Gaza (two distinct territories) surrounding modern Israel/Judah. The allegory of both peoples being a "man" and a "woman" is carried out in more than one place. A good example is Malachi 2:10-16, which makes no sense unless the husband and wife mentioned in it allegorically represent both groups. Still, this is hardly definitive. A much clearer description was given in Zechariah 9...

Zechariah 9:10, 12-13, God;

¹⁰ **I will take away the chariots [*light vehicles used for war*] from Ephraim
and the war-horses [*tanks*] from Jerusalem [*capital city of ancient Judah*] ,
and the battle bow will be broken...**

The first part of the prophecy describes peace being made between "Ephraim" (representing Palestinians) and "Jerusalem", capital of Judah or modern-day Israel. Zechariah 9:10, 12-13*, God, cont.:

¹² **Return to your fortress, O prisoners of hope;
even now [over 2000 years ago] I announce
that I will restore twice as much [as the "Road Map" offers] to you.
¹³ I will bend Judah as I bend my bow and fill it with Ephraim."**

In verses 12-13, Judah (modern-day Israel) is bent like a bow around Ephraim (the West Bank). This graphic description didn't occur in 1948. Judah's "bow" was incomplete. Nor does this describe a Palestinian state with only half the West Bank, as the "Road Map" presented by former U.S. president George Bush proposed. Actually, it appears God is saying, "If you'll listen to me, Palestinians should receive double that—the entire West Bank!" That's how to "fill" Judah's "bow" with "Ephraim". Isaiah 61:7*, God;

**Instead of their shame my people will receive a double portion,
and instead of disgrace they will rejoice in their inheritance;
and so they will inherit a double portion in their land,
and everlasting joy will be theirs."**

And the result of listening to God...Isaiah 11:13;
Ephraim will not be jealous of Judah, nor Judah hostile toward Ephraim."
One last prophecy:
Ezekiel 37:15-22; **"Two Small Sticks and One Big Stick"**

¹⁵ **The word of the LORD came to me: ¹⁶ "Son of man, take a stick of wood and write on it, 'Belonging to Judah and the Israelites associated with him.' Then take another stick of wood, and write on it, 'Ephraim's stick, belonging to Joseph and all the house of Israel associated with him.' ¹⁷ Join them together into one stick so that they will become one in your hand.**

¹⁸ **"When your countrymen ask you, 'Won't you tell us what you mean by this?' ¹⁹ say to them, 'This is what the Sovereign LORD says:**

I am going to take the stick of Joseph—which is in Ephraim's hand—and of the Israelite tribes associated with him, and join it to Judah's stick, making them a single stick of wood, and they will become one in my hand.'

²⁰ **Hold before their eyes the sticks you have written on ²¹ and say to them, 'This is what the Sovereign LORD says: I will take the Israelites out of the nations where they have gone. I will gather them from all around and bring them back into their own land. ²² I will make them one nation in the land, on the mountains of Israel. There will be one king over all of them and they will never again be two nations or be divided into two kingdoms."**

Jerusalem Shared As National Capital

A basic problem with the 1948 borders dictated by the U.N. is the division of Jerusalem, with one tribe (Ephraim/Palestinians) being given a choke-hold on the other tribe's (Judah/Jews) access to their most sacred spot and previous capital. In view of Jews' past experience of being denied rights to worship at the Wailing Wall (and Temple Mount), it's unreasonable to expect them to cede full control to Palestinians. Nor for similar reasons will Palestinians accept continued control by Israeli Jews. Fortunately, a fair solution is provided in the book of Ezekiel... Ezekiel 45:1-4, 6*;

¹ "When you allot the land as an inheritance,
you are to present to the LORD a portion of the land as a sacred district,
25,000 cubits long and 20,000 cubits wide;
the entire area will be holy.

² Of this, a section 500 cubits square is to be for the sanctuary,
with 50 cubits around it for open land.

³ In the sacred district,
measure off a section 25,000 cubits long and 10,000 cubits wide.
In it will be the sanctuary, the Most Holy Place."

[The Temple Mount. Both Al-Aqsa Mosque and the Wailing Wall]

⁴ It will be the sacred portion of the land for the priests,
who minister in the sanctuary and who draw near to minister before the LORD.
It will be a place for their houses
as well as a holy place for the sanctuary.

⁶ "You are to give the city as its property an area 5,000 cubits wide
and 25,000 cubits long, adjoining the sacred portion;
it will belong to the whole house of Israel."
["the whole house of Israel" = both Israeli Jews & Palestinians]

A cubit is a unit of length equal to 1.5 feet (18 inches). A mile is 5280 feet.

25,000 cubits × 1.5 = 37,500 37,500/5280 = 7.1 miles
20,000 cubits × 1.5 = 30,000 30,000/5280 = 5.68 miles

So, an area 7.1 miles long and 5.68 miles wide...

"you are to present to the LORD...as a sacred district,
...the entire area will be holy."

That's pretty much the entire size of present-day Jerusalem. While Jerusalem must eventually be returned to full control by Israel, believers all over the world also have a legitimate rights to access and security to the Temple Mount and other sites. Following is the rationale for this ...

Genesis 17:4-6;

⁴ "As for me, this is my covenant with you:
You will be the father of many nations.

⁵ No longer will you be called Abram; your name will be Abraham,
for I have made you a father of many nations.

⁶ ...I will make nations of you, and kings will come from you."

Romans 4:16-17, Paul;

¹⁶ Therefore, the promise comes by faith, so that it may be by grace
and may be guaranteed to all Abraham's offspring

—not only to those who are of the law

but also to those who are of the faith of Abraham.

He is the father of us all.

¹⁷ As it is written: "I have made you a father of many nations."

"many nations". Provision must be made that access to the sacred sites be granted to members of all faiths to worship God in Jerusalem and all shrines must be fully maintained and protected—eternally. Until the peace has taken root and flourished, to avoid further discord security for the city should be handled by an international peace force agreed upon by both parties. At the point in time where the "Congress" of the new, united nation of Israel unanimously agrees to a resolution granting this authority to the nation, control of security in Jerusalem can responsibly be returned to the inhabitants. Interestingly, a prophecy in Isaiah states that when the people make peace within the guidelines presented in the sacred books, the city and nation will be freed of terrorism and other violence...

Isaiah 54:11,13-15*, God;

¹¹ "O afflicted city [Jerusalem], lashed by storms and not comforted,...

¹³ All your sons will be taught by the [words of the] LORD,
and great will be your children's peace."

¹⁴ In righteousness [following God's laws] you will be established:

Tyranny will be far from you; you will have nothing to fear.

Terror will be far removed; it will not come near you.

¹⁵ If anyone does attack you, it will not be my doing;
whoever attacks you will surrender to you."

There will be no more need for "martyr brigade" suicide attacks or IAF air strikes. With the arrival of justice, those committing violence will be seen as servants of Satan, not heroes! There will be no more crushing occupation by Israel and no more terrorism by either party. If God promises to put an end to terrorism and tyranny, what believers will want to incur divine wrath by opposing peace?

Consider that Jerusalem of Ezekiel's day was a fraction of the size mentioned in Ezekiel 45. It reached the dimensions prophesied by Ezekiel only in the present day. Add to that the two passages from Jeremiah and Zechariah which perfectly describe the geographical and political situation today, even down to the "Road Map" taking half the West Bank from Ephraim. Perhaps this is God's way of telling us this is the Divine blueprint for peace and we're meant to follow it! Perhaps David's prayer for Jerusalem's peace will be answered at last...

Psalms 122:6-9, David*;

⁶ Pray for the peace of Jerusalem:

"May those who love you be secure.

⁷ May there be peace within your walls and security within your citadels."

⁸ For the sake of my brothers and friends, I will say,
"Peace be within you."

⁹ For the sake of the house of the LORD our God,
I will seek your prosperity."

All Palestinians And Israelis Are Citizens

All Palestinians are Citizens

Ezekiel 47:21-23;

²¹ "You are to distribute this land among yourselves
according to the tribes of Israel.

²² You are to allot it as an inheritance for yourselves
and for the aliens who have settled among you and who have children.

You are to consider them as native-born Israelites;
along with you they are to be allotted an inheritance
among the tribes of Israel.

²³ In whatever tribe the alien settles, there you are to give him his inheritance,"
declares the Sovereign LORD."

All Ashkenazi Jews are Citizens, too

Isaiah 49:20-21;

²⁰ The children born during your bereavement will yet say in your hearing,
'This place is too small for us; give us more space to live in.'

²¹ Then you will say in your heart, 'Who bore me these?
I was bereaved and barren; I was exiled and rejected.

Who brought these up?

I was left all alone, but these—where have they come from?' "

(see Chapter 3 for more prophecy examples)

Right Of Return For Palestinian Exiles

Now, we come to the issue of "Right of Return". What about the rights of Palestinians driven from their lands to return? The following three prophecies call for right of return of exiled Palestinians:

Isaiah 11:11, God;

**In that day the Lord will reach out his hand a second time [after 1948]
to reclaim the remnant [Palestinians] that is left of his people
[i.e., Israelites. The Jewish side of the Israelite tribes were the first to return]
from Assyria [Iraq & Syria], from Lower Egypt [Sudan],
from Upper Egypt [Egypt], from Cush [Somalia, Ethiopia], from Elam [Iran],
from Babylonia [Iraq], from Hamath [Syria], and from the islands of the sea
[Palestinian expatriates in USA and Great Britain]."**

Hosea 11:11, God;

**They will come trembling like birds from Egypt, like doves from Assyria.
I will settle them in their homes," declares the LORD."**

Zechariah 10:6-10, God;

**⁶ "I will strengthen the house of Judah [Israelis]
and save the house of Joseph [Palestinians].**

I will restore them because I have compassion on them.

**They will be as though I had not rejected them,
for I am the LORD their God and I will answer them."**

**⁷ The Ephraimites [Palestinians] will become like mighty men,
and their hearts will be glad as with wine.**

Their children will see it and be joyful; their hearts will rejoice in the LORD."

⁸ I will signal for them and gather them in.

Surely I will redeem them; they will be as numerous as before.

**⁹ Though I scatter them among the peoples,
yet in distant lands they will remember me.**

They and their children will survive, and they will return."

¹⁰ I will bring them back from Egypt and gather them from Assyria.

I will bring them to Gilead ["East Bank" of Jordan]

and Lebanon [some returnees will settle here],

and there will not be room enough [in Palestine] for them."

So, the prophecies in the Old Testament of the Jewish portion of the Bible say Palestinians will return, according to G-d. This means if Jews wish to "Kiss the Torah" to ensure a long and prosperous life, then they must accept Palestinian "Right of Return" in some form. But what form will that be?

Obviously, in the area that is to be the Palestinian homeland (West Bank and Gaza) any Palestinian who has lost land to Israel must have it returned. But does this also mean that all (or most) Jews must vacate their homes, even in their share of the Holy Land? Or does it mean something else? Perhaps Palestinian refugees from areas that are Judah's share might receive financial compensation along with the right to purchase land anywhere within the nation. Verse 10 of Zechariah 10 clarifies this issue: Zechariah 10:10, God;

**I will bring them back from Egypt and gather them from Assyria.
I will bring them to Gilead ["East Bank" of Jordan]
and Lebanon [some returnees will settle here],
and there will not be room enough [in Palestine] for them."**

If many of the returnees are re-settling in Lebanon and Jordan, then they must have received compensation and used it to purchase nearby land. Otherwise, they'd simply have re-settled in their old homes.

This solution is fair in that it respects land-rights for everyone, even though possession of the land shifted over time. Old land rights are respected along with newer ones.

Reparations

A flat rate will be set for all land. The price per acre will be set at the current average cost of land in modern-day "Israel" north of Jerusalem. Downgrading the cost by including non-arable desert land in the Negev isn't fair. The land taken from Palestinians was in the more valuable northern half of the country, and that's what people should be compensated for. Fifty percent (50%) of all contributions from overseas to either the nation of Israel or organizations within Israel should be devoted to the reparations fund for any confiscated land. Anyone who produces a legal deed for confiscated land in Judah is eligible for remuneration at the set rate.

If money for reparations comes from foreign contributions, what happens if the contributions dwindle because of economic distress overseas? And is it fair that the burden should be carried by the working and middle classes as well as the wealthy? This situation was evidently foreseen by God. Isaiah 49:23;

**Kings will be your foster fathers, and their queens your nursing mothers.
They will bow down before you with their faces to the ground;
they will lick the dust at your feet.
Then you will know that I am the LORD;
those who hope in me will not be disappointed."**

Isaiah 60:10-12,16;

- ¹⁰ "Foreigners will rebuild your walls, and their kings will serve you.
Though in anger I struck you, in favor I will show you compassion.
- ¹¹ Your gates will always stand open, they will never be shut, day or night,
so that men may bring you the wealth of the nations—
their kings led in triumphal procession.
- ¹² For the nation or kingdom that will not serve you will perish;
it will be utterly ruined.
- ¹⁶ You will drink the milk of nations and be nursed at royal breasts.
Then you will know that I, the LORD, am your Savior,
your Redeemer, the Mighty One of Jacob."

Please note in verse 16 that the "milk of nations" comes from "royal breasts". Not "poor peoples' breasts", nor "working" or "middle class" "breasts". These "kings and queens" include royalty of both Muslim and European nations. Since the wealthy who've made money selling armaments live like "kings" and "queens", they're included as well. If any royal families want God to bless them they'll have to live up to what the prophecies say. I'm not going to go further into the prophecies regarding this issue at this time, some from the Bible, some from Muhammad's prophetic hadiths. God has given us free-will and is testing people. Suffice it to say, some kingdoms and wealthy will do the right thing and survive. Others won't. Either way, funds will become available. Remember Isaiah 60:12;

**For the nation or kingdom that will not serve you will perish;
it will be utterly ruined."**

So be it.

Rights Of Israeli Settlers In The West Bank

Israelis living in settlements in the West Bank have rights as Israelites, too. The southern part of the West Bank, which will be ceded to Ephraim, was property of the tribe of Judah. Two thousand years after Judah was expelled by the Romans, no legal deeds exist for their land. These undocumented yet legitimate rights should be transferred to the Israeli settlers. The settlers were put in the West Bank in large measure by the government of modern-day Israel. So, the responsibility for providing land for these people should fall on that government as well. Perhaps with peace, some of the land reserved for military bases could be used for civilian housing, instead. In any case, the reparations fund must provide new homes for them, too—within the newly agreed upon borders of Judah.

Rights Of Citizens To Own Land Anywhere In Israel

All citizens of Israel without prior convictions or pending trials for killing members of the other tribe have the right to purchase land anywhere within Israel. That settles "Right of Return". Compensation will be given to those whose land was confiscated so they can buy land. No innocent Israeli or Palestinian will be denied rights to own land anywhere in Israel.

Peace requires avoiding acts of vengeance by members of one tribe against members of the other. For the next fifty years anyone, including Palestinian "fighters" or "soldiers" of the Israeli Defense Force (IDF), who has killed unarmed civilians of the other tribe should not be allowed in the other tribe's territory. The only exception to this is if specific permission is given by the other tribe's government. People shouldn't have to worry killers roam freely among them. Nor is it desirable that people who've committed such acts become victims of vigilante justice, provoking yet more bloodshed. Moses set the principle for this law in the Torah, in the Book of Numbers; Numbers 35:6,12,26-28;

⁶ **Six of the towns...will be cities of refuge,
to which a person who has killed someone may flee.**

¹² **They will be places of refuge from the avenger,
so that a person accused of murder may not die
before he stands trial before the assembly [Judgment Day].**

²⁶ **...if the accused ever goes outside the limits
of the city of refuge to which he has fled**

²⁷ **and the avenger of blood [Tribal government] finds him outside the city,
the avenger of blood [Tribal government] may...***

[arrest the accused, try, and carry out the legal sentence for the crime].

²⁸ **The accused must stay in his city of refuge [his tribe's territory]
until the death of the high priest**;**

only after the death of the high priest may he return to his own property."

* In the Old Testament, the closing clause of Numbers 35:27, actually reads, states the **"avenger of blood may" "kill the accused without being guilty of murder"**. It's been replaced here with *"arrest the accused, try, and carry out the legal sentence for the crime"*. It's permissible for the Law to be updated to abolish the death penalty, but it's also possible for the death penalty to remain in place. That's up to the people to decide.

** In this case, "death of the high priest" will be taken as meaning the next Year of Jubilee after the coming of peace—a 50 year limit.

Hebron

The city of Hebron in the southern West Bank requires special attention. Hebron is burial site of the patriarchs Abraham, Isaac, and Jacob, so it's sacred to both tribes. Historically, Hebron was part of Judah's land. Now, Judah must cede Hebron to Ephraim. To avoid further discord while respecting sacred rights, administration of Hebron should be handled in the same manner as Jerusalem, i.e., an international peace force mutually agreed upon by both parties will security until Israel's Congress unanimously agrees to a resolution granting this authority to the new, re-united state of Israel. When the former enemies are in accord with one another, they should handle their own business. Safe road access for tribal members of Judah to Hebron is to be provided by the international peace force.

Freedom Of Religion

Sura 2:256;

**"Let there be no compulsion in religion.
Now is the right way made distinct from error."**

THE GOLDEN RULE

The "Golden Rule", which translates as, "Treat other people the way you want other people to treat you" is a part of all three religions. Islam has the most to-the-point directive regarding freedom of religion, which you just read. It's not said quite as clearly in the Bible, so the Golden Rule suffices. If a Jew or Christian wants religious freedom for themselves, their sacred literature indicates they should support religious freedom for others, too. Full freedom of religion in both tribal areas must be national law.

Integrated Military Forces

Historically, and according to the Law, all Israelites were required to do their share in national defense. Therefore, Palestinians must be integrated into the national army in regular and growing numbers, with cultural sensitivity and forgiveness required for basic training. If Americans (descendants of Yankees and Confederates) can serve their country together, so can Israelites.

Isaiah 11:13, God;

**Ephraim's jealousy will vanish, and Judah's enemies will be cut off;
Ephraim will not be jealous of Judah, nor Judah hostile toward Ephraim."**

Note that "Judah's enemies [i.e., "Muslim" terrorists] will be cut off". This is how to end the scourge of terrorism—God's way.

GOVERNMENT

"CONGRESS"

Revelation 4:4;

**Surrounding the throne were twenty-four other thrones,
and seated on them were twenty-four elders."**

Revelation 20:4; **I saw thrones on which were seated**

those who had been given authority to judge."

"Congress" will have one house with twenty-four members, with two representatives for each tribe. Historically, Reuben and Gad were together with Manasseh in Gilead. They were taken captive together by the Assyrians in 1 Chronicles 5:23-26 to land in eastern and western Assyria (Iraq). These would have mixed over time and are fairly represented by any Arabs or others who may have joined the Samaritans at a later date. The other eight tribes were expelled together by the Romans. Israeli Jews are the descendents of these tribes. Therefore, sixteen "elders" would come from the Israeli side and eight "elders" from the Palestinian side. However, in Isaiah, God states, Isaiah 61:7*;

**Instead of their shame my people will receive a double portion,
and instead of disgrace they will rejoice in their inheritance..."**

Revelation 4:4;

**Surrounding the throne were twenty-four other thrones,
and seated on them were twenty-four elders."**

As Palestinians are the ones dispossessed of their inheritance, the prophecy refers to them. So, double their representation to sixteen, making a total of 32 members, then reduce that to 12 for each tribe, making 24 total.

PRESIDENT

Hosea 1:10-11, 2:21,23;

^{1:10} **"Yet the Israelites will be like the sand on the seashore,
which cannot be measured or counted.**

**In the place where it was said to them, 'You are not my people,'
they will be called 'sons of the living God.'**

¹¹ **The people of Judah and the people of Israel will be reunited,
and they will appoint one leader
and will come up out of the land, for great will be the day of Jezreel."**

^{2:21} **"In that day I will respond," declares the LORD—"...**

²³ **...I will say to those called 'Not my people, ' 'You are my people';
and they will say, 'You are my God.' "**

Forgiveness For Past Sins

For there to be peace, forgiveness is a must.

Sura 5:13;

**But for breaking their covenant We have cursed them [all Israelites],
and have hardened their hearts...**

**Thou wilt not cease to discover deceit on their part, except in a few of them.
But forgive them, and pass it over:
verily, God loveth those who act generously!" "**

Sura 49:9-10;

**⁹ If two bodies of the faithful are at war,
then make ye peace between them;
and if one of them wrong the other,
fight against that party which doth the wrong,
until they come back to the precepts of God;
if they come back, make peace between them with fairness,
and act impartially; God loveth those who act with impartiality.**

¹⁰ Only the faithful are brethren;..."

[Remember, Sura 5:69 says Judaism properly followed is a form of Islam,
so Jews worshipping properly are considered brethren of the Faithful]

**¹⁰ cont.: "...wherefore make peace between your brethren;
and fear God, that ye may obtain mercy."**

Both parties of Israelites have acted deceptively towards each other.
Each has behaved dishonorably at times. Nevertheless, when both parties
return to the statutes of God, for the faithful, war must cease.

Sura 5:8;

**O believers! stand up as witnesses for God by righteousness:
and let not ill-will at any, induce you not to act uprightly.
Act uprightly. Next will this be to the fear of God.
And fear ye God: verily God is apprised of what ye do."**

When Palestinians acknowledge brotherhood with Jews as fellow Israelites
by descent from Ephraim, they're entitled by Jewish and Islamic laws to
Ephraim's tribal lands.

Ephraim & Manasseh's Land In Joshua's Time

To view the map displaying tribal boundaries set by Joshua for Ephraim and Manasseh, and the ten tribes associated with Judah, click on the following link... http://groups.yahoo.com/group/Gods_Peace_Plan_for_the_Holy_Land. Go to the "Files" section, where you'll find "Map of the Holy Land" in both WORD and ADOBE formats. Joshua, Moses' authorized successor, details name of cities and geographical features marking borders allotted Ephraim and Manasseh... Joshua 16:1-4;

¹ The allotment for Joseph began at the Jordan of Jericho [*just north of Jerusalem*], east of the waters of Jericho, and went up [*north*] from there through the desert into the hill country of Bethel. ² It went on from Bethel (that is, Luz), crossed over to the territory of the Arkites in Ataroth, ³ descended westward to the territory of the Japhletites as far as the region of Lower Beth Horon and on to Gezer, ending at the [*Mediterranean*] sea. ⁴ So Manasseh and Ephraim, the descendants of Joseph, received their inheritance."

Joshua 17:10-11;

¹⁰ On the south the land belonged to Ephraim, on the north to Manasseh. The territory of Manasseh reached the sea and bordered Asher on the north [*just below the Sea of Galilee*] and Issachar on the east. ¹¹ Within Issachar and Asher, Manasseh also had Beth Shan, Ibleam and the people of Dor, Endor, Taanach and Megiddo, together with their surrounding settlements (the third in the list is Naphoth)."

The ancient boundaries run like this: First, lump modern Israel and the occupied territories together to make one country. On a present-day map draw a line running east/west from the Jordan River to the Mediterranean Sea starting a little north of the West Bank and just south of the Sea of Galilee. That's the north border of Ephraim and Manasseh's lands. Tel Aviv and Haifa are located south of this line. The southern border of Ephraim and Manasseh began just north of Jerusalem, again running west from the Jordan River to the Mediterranean Sea. All of the West Bank south of this, including Hebron and Bethlehem, belonged to the tribes of Judah and Benjamin.

Chapter 2

Who Are The Palestinians?

In this chapter, we'll examine proof Palestinians are descendents of ancient Israelites. As we do, we must remember that simply because ancestry can be traced back to the Holy Land, this in no way and at no time provides justification for wicked acts committed by Palestinians and/or Israeli Jews. Physical ancestry simply establishes the fundamental rights of both peoples to live side by side in the Holy Land. Once that's established, laws in both the Bible and Qur'an direct both peoples on how to live peacefully together. The Bible also instructs Christians to help the process along by even-handed support of both factions of Israelites.

Before providing proof Palestinians are Israelites, it's important we understand why proof is necessary at all. Many people around the world have been taught that religion and politics are toxic when mixed together. In the USA, to prevent this we have "separation of Church and State". Perhaps this principle works in domestic matters, but not international. Religions shape the way large groups of people think and act. If we fail to take that into account in international relations, we'll not only be perceived as arrogant, culturally insensitive imperialists, we'll also be ineffective in attaining peace.

In the case of the Holy Land, the Bible's Old Testament is used to convince many Jews and Christians it's sacred behavior to deprive Palestinians of land rights, commit genocide against them, and to support their governments in carrying out these policies. The only peaceful alternatives to change this are 1) convince believers to abandon their religions, or 2) outvote members of these religions and so make them irrelevant in making policy, or 3) demonstrate with their own sacred books that these should be read in a manner that doesn't promote genocide or land theft. Anything else ends in violence.

Option 1 isn't likely to work and Option 2 has yet to be successful. This article follows Option 3. There's a saying that "the truth will set us free". Learning the truth, that Palestinians are Israelites along with Israeli Jews, will free millions of Christians and Jews to change their political stance to one requiring their governments to support the rights of both parties evenhandedly. These believers' change of direction may well be the deciding difference in how elections in the United States and in the Holy Land turn out.

Now, let's look at some Old Testament passages that are used to pattern the minds of Jews and Christians to the point they'll support killing Palestinians and/or deny them land rights in the Holy Land. This will give us an idea of the scope of the problem. We'll start with two passages from Genesis...

Genesis 12:1-3;

- ¹ The LORD had said to Abram [a.k.a. "Abraham"],
 "Leave your country, your people and your father's household
 and go to the land [what's today Palestine/Israel] I will show you.
² "I will make you into a great nation and I will bless you;
 I will make your name great, and you will be a blessing.
³ I will bless those who bless you, and whoever curses you I will curse;
 and all peoples on earth will be blessed through you."

By itself, the promise given to Abram in Genesis 12:1-3 would serve Arabs equally well as Jewish Israelites, as Arabs are also descendents of Abram (through his son, Ishmael). However, a passage in Genesis 17 changes all that... Genesis 17:19-21;

- ¹⁹ Then God said,
 "Yes, but your wife Sarah will bear you a son, and you will call him Isaac.
 I will establish my covenant with him as an everlasting covenant
 for his descendants [including Jacob, father of the Israelites] after him.
²⁰ And as for Ishmael [son of Abram and father of Arabs], I have heard you:
 I will surely bless him;
 I will make him fruitful and will greatly increase his numbers.
 He will be the father of twelve rulers, and I will make him into a great nation.
²¹ But my covenant I will establish with Isaac [Jacob's father]..."

Genesis 12 and 17 together appear to provide God's sanction for Jews to deny Palestinian land rights and for Christians to give one-sided support to Israel—because Palestinians are perceived to be Arabs, not Israelites. However, according to Genesis 12:3, if Palestinians are Israelites, whenever a U.S.-made bomb kills a Palestinian on land granted him by God's covenant with Abraham, America is cursed by God. Looking at the state of our nation, perhaps the curse is real. And the next one, too... Zechariah 2:8-9, the Lord Almighty:

- ⁸ "...for whoever touches you [Israelites] touches the apple of his eye—
⁹ I will surely raise my hand against them...
 Then you will know that the LORD Almighty has sent me."

Then, we come to Genesis 15, which is as problematic as Genesis 12 and 17... Genesis 15:18-21;

- ¹⁸ On that day the LORD made a covenant with Abram and said,
 "To your descendants I give this land,
 from the river of Egypt to the great river, the Euphrates—
¹⁹ the land of the Kenites, Kenizzites, Kadmonites, ²⁰ Hittites, Perizzites,
 Rephaites, ²¹ Amorites, Canaanites, Girgashites and Jebusites."

Genesis 15 is the basis upon which radical "Zionists" lay claim to virtually the entire Middle East. In Genesis 15 it appears God granted Jewish Israelis rights to Jordan, Saudi Arabia, Iraq, Syria, and Lebanon, as well as the Holy Land. Fortunately, the primarily Arabic people living in these countries are virtually all technically Israelites, too. (We'll see how this happened later in the chapter.) Consequently, since these lands are already occupied by "Israelites", there's no reason to support conquest by one Israelite faction over another faction. Nothing in the Bible remotely suggests outsiders are to take sides in an Israelite civil war.

And now we come to Bible passages that appear to support genocide against Palestinians. These passages appear to be horrific, and are well worth further examination to see whether they can be reconciled with the archaeological record and the goal of peaceful co-existence between Ashkenazi and Palestinian. We'll do that in-depth in a later book. Right now, it's important you know such passages exist and that you see how crucial it can be for peace that Palestinians are seen as being Israelites, not outsiders. Here's two examples of genocidal passages... Deuteronomy 25:19;

**When the LORD your God gives you rest from all the enemies around you
in the land he is giving you to possess as an inheritance,
you shall blot out the memory of Amalek from under heaven.
Do not forget!"**

A literal reading certainly appears to support genocide against Amalekites. Since some Jews refer to Palestinians as Amalekites, one can readily see the danger of genocide associated with this passage. Here's another passage... Deuteronomy 20:10-18;

¹⁰ **When you march up to attack a city, make its people an offer of peace.**
¹¹ **If they accept and open their gates, all the people in it shall be subject to forced labor and shall work for you.** ¹² **If they refuse to make peace and they engage you in battle, lay siege to that city.** ¹³ **When the LORD your God delivers it into your hand, put to the sword all the men in it.** ¹⁴ **As for the women, the children, the livestock and everything else in the city, you may take these as plunder for yourselves. And you may use the plunder the LORD your God gives you from your enemies.** ¹⁵ **This is how you are to treat all the cities that are at a distance from you and do not belong to the nations nearby.**
¹⁶ **However, in the cities of the nations the LORD your God is giving you as an inheritance, do not leave alive anything that breathes.**
¹⁷ **Completely destroy them—the Hittites, Amorites, Canaanites, Perizzites, Hivites and Jebusites—as the LORD your God has commanded you.** ¹⁸ **Otherwise, they will teach you to follow all the detestable things [i.e., human sacrifice] they do in worshiping their gods, and you will sin against the LORD your God."**

Like them or not, these and like passages, when read and applied literally, provide religious sanction for genocide—if Palestinians aren't Israelites. Now, we have a clearer understanding of the value of proving Palestinians are Israelites. Without that, the sacred books will continue to be used to keep millions of Jews and Christians on a path leading to mass death and misery in the Middle East and elsewhere. We can't wish away the sacred books or the negative effect they've played in shaping genocidal attitudes in millions of people. We can either concede how they're used to demagogues and have them continually used to promote war, or we can see if their message (and followers) can be redirected to a path of peaceful coexistence. Fortunately, this is possible, it's just a matter of choice.

In this instance, there are two ways to redirect problematic Bible passages towards peace. The first method is very direct and easy to do: simply prove that Palestinians are Israelites. Since none of the problematic passages are directed against Israelites, proving Palestinians are Israelites effectively removes them as targets of Biblical wrath of any form. Since virtually everyone in the area today is officially an "Israelite", this method directs the negative message and its effects against only people of the past. That's what we'll do in this chapter.

The other way to detoxify the Bible's account is to reconcile it with science, i.e., archaeology. By doing this, we can determine whether genocidal passages are meant literally or allegorically. Seriously. If offending passages are allegorical, not literal, they can be "disarmed". Here's two examples of this principle: Proverbs 25:21-22;

- ²¹ **If your enemy is hungry, give him food to eat;
if he is thirsty, give him water to drink.**
- ²² **In doing this, you will heap burning coals on his head,
and the LORD will reward you."**

Hosea 6:5-6;

- ⁵ **Therefore I cut you in pieces with my prophets,
I killed you with the words of my mouth;
my judgments flashed like lightning upon you.**
- ⁶ **For I desire mercy, not sacrifice,
and acknowledgment of God rather than burnt offerings."**

Obviously, "burning coals" is meant allegorically as "shame" or a "burning" conscience. In Hosea 6, God "kills" with words because "He" desires "mercy, not sacrifice" of humankind. In general, the archaeological record doesn't match a literal reading of the Old Testament's "genocide". What appears more historically correct is a gradual assimilation by Israelites of prior cultures—allegorical "genocide", i.e., removing one's enemies by befriending them. Which interpretation makes more sense? One that reconciles with science or one that doesn't?

Now, on to proof Palestinians are Israelites. No one can rightly deny that the genetic heritage of Canaanites, Philistines, and Arabs is present in the Palestinian gene pool alongside that of many other ancient peoples of the area. However, in many cases, Israelite blood from the tribes of Ephraim and Manasseh is included in this genetic mix. Consequently, according to the Bible and Qur'an, Palestinians have equal rights in the Holy Land with Ashkenazi Jews. In addition, even those Palestinians without direct Israelite heritage are supposed to be recognized as full Israelites, according to both sacred books. In other words, Israeli Jews who say "God gave this land to us, not Palestinians" have no justification from the Torah and Prophets unless the "us" includes Palestinians—with equal rights—too.

It's time for some history. Jacob (a.k.a. "Israel") is father of the Israelites". He had twelve sons; six by Leah (his first wife), two by Rachel (his second wife), two by Bilhah (Rachel's handmaiden) and two by Zilpah (Leah's handmaiden) (Genesis 35:22-26). Each of his sons became head of a tribe of "Israelites". The sons of Leah, Bilhah and Zilpah were jealous of their brother Joseph (who was Rachel's eldest son). Following Judah's (Leah's fourth son) advice, rather than kill Joseph, they sold him to a band of merchants (Genesis 37:12-28). Joseph was taken to Egypt, where he married an Egyptian named Asenath (Genesis 41:45, 50). She bore him two sons, "Manasseh" first, then "Ephraim". Arabs are descended from Abraham and Hagar, who was Egyptian, also (Genesis 16:1 & 15, 25:9-18). Because both Asenath and Hagar were Egyptian, Joseph's descendents are the same genetic mix as Arabs. That's why Joseph's Israelite descendents (Palestinians) are often mistaken for Arabs.

Jacob accepted Joseph's sons into his family (Genesis 48:5-20). Joseph's sons were each given a separate inheritance in Canaan (Deuteronomy 33:13-17, Joshua 14:1-5, 16:1-17:17, Ezekiel 48:5-6), making the Israelites essentially thirteen tribes. Moses, God's representative, authorized Joshua to set tribal boundaries (Deuteronomy 31:7-13). Boundaries are one form of Bible "covenant". Joseph's portion lay in the central region and ran from the Jordan River west to the Mediterranean Sea and from the southern edge of the Sea of Galilee to just north of Jerusalem (Joshua 16:1-9, 17:10-11).

Eventually, the Israelites united as a kingdom, "Israel", under King Saul, who was followed by kings David and Solomon. After Solomon died, "Israel" split into two kingdoms, "Judah" in the south and "Israel" in the north. From this point on, the name "Israel" refers to the northern kingdom only, an area half the size of Solomon's "Israel". "Judah" was comprised of the tribes Judah, Benjamin, and Simeon. "Israel" (the northern kingdom) was comprised of the tribes Ephraim and Manasseh (hereafter collectively called "Ephraim"), Reuben, Asher, Naphtali, Zebulun, Issachar, Dan, and Gad.

Since all the prophets (other than Moses or the Psalmist) lived after the split, whenever reference is made to "Israel" as either the region or its inhabitants, Ephraim must be included. However, sometimes other tribes aren't included as "Israel". Examples of this are found in Isaiah and Jeremiah, where separate messages are directed to the "House of Israel" and "House of Judah".

In 722 B.C., the Assyrian (Iraqi) Empire conquered the northern kingdom of Israel. Afterwards, they renamed Ephraim and Manasseh's land, "Samaria". The Ephraimite ruling class was exiled, but most common people were not. This is a crucial distinction and source of much misunderstanding regarding whether Palestinians are Israelites. 2 Kings 17 apparently says every last Ephraimite was exiled by the Assyrians. If so, then Palestinians are outsiders, not Israelites, and subject to all the negative passages you read earlier. 2 Kings 17:5-6, 23-24*;

⁵ **The king of Assyria invaded the entire land [Israel],
marched against Samaria
and...⁶ ...captured Samaria and deported the Israelites to Assyria...**

²³ **So the people of Israel were taken from their homeland
into exile in Assyria, and they are still there.**

²⁴ **The king of Assyria brought people from Babylon, Cuthah, Avva,
Hamath and Sepharvaim
and settled them in the towns of Samaria to replace the Israelites.
They took over Samaria and lived in its towns."**

Taken literally, 2 Kings 17:5-6, 23 appears to say every Ephraimite was carried off into exile, leaving not a single soul behind. This has virtually no historical precedent for a country the size of Israel, especially when the conquerors were limited to foot soldiers and cavalry. Also, exiling everyone wasn't advantageous to the conquerors. The usual practice was to destroy the ruling class for control and to scare potential adversaries, yet leave the poor behind for slaves and profit. That's what we see in the following example of Judah's exile by the Babylonians... 2 Kings 25:21, 11-12*;

²¹ **So Judah went into captivity, away from her land."**

¹¹ **Nebuzaradan the commander of the [Babylonian] guard carried into exile
the people who remained in [Jerusalem], along with the rest of the populace
and those who had gone over to the king of Babylon.**

¹² **But the commander left behind some of the poorest people of the land
to work the vineyards and fields."**

While verse 11 says all Jews were exiled, verse 12 qualifies that, saying poor people remained to work the fields. The Assyrians did the same thing with the Ephraimites. Definitive proof of that follows...

2 Chronicles 30:1, 6-7;

¹ Hezekiah sent word to all Israel and Judah and also wrote letters to Ephraim and Manasseh, inviting them to come to the temple of the LORD in Jerusalem and celebrate the Passover to the LORD, the God of Israel.

⁶ At the king's [Hezekiah] command, couriers went throughout Israel and Judah with letters from the king and from his officials, which read:

"People of Israel, return to the LORD,
the God of Abraham, Isaac and Israel,
that he may return to you who are left,
who have escaped from the hand of the kings of Assyria."

⁷ Do not be like your fathers and brothers,
who were unfaithful to the LORD, the God of their fathers,
so that he made them an object of horror, as you see."

King Hezekiah ruled the southern kingdom of Judah at the time the Assyrian Empire destroyed the northern kingdom of Israel.

2 Chronicles 34:9;

⁹ They went to Hilkiah the high priest and gave him the money that had been brought into the temple of God, which the Levites who were the doorkeepers had collected from the people of Manasseh, Ephraim and the entire remnant of Israel and from all the people of Judah and Benjamin and the inhabitants of Jerusalem."

The "Holman Bible Atlas" (page 139) states,

"Though Sargon II (722-705 B.C.), successor to Shalmaneser V, claims credit for the capture of Samaria, the Bible implies that Shalmaneser was primarily responsible for the final destruction of the Northern Kingdom Israel (2 Kings 17:5). During Sargon's early reign many Israelites were deported and resettled in the upper Habor Valley (Gozan), near Nineveh at Halah, and as far away as Media (2 Kgs 17:6; 1 Chr. 5:26). Sargon's inscriptions mention 27,290 captives taken from Israel...Some Israelites fled southward, seeking refuge in Jerusalem, but most had to suffer the indignity of Assyrian occupation in the newly formed Assyrian province of Samaria."

Ephraimites remaining in Samaria mixed with foreigners the Assyrians resettled from the "nations", as it is written...

Hosea 7:8, God; **"Ephraim mixes with the nations;
Ephraim is a flat cake not turned over."**

The Assyrian Empire fell in 612 B.C. In its place, the Second Babylonian Empire arose. In 586 B.C., the Babylonians defeated and exiled the populace of Judah, the southern kingdom. Samaritans then violated the borders, occupying vacant land belonging to Judah, breaking the Covenant (see Jeremiah 31:31-32). However, as a consequence of Judah's unfaithfulness (1 Chronicles 9:1-3), God gave land rights as Israelites to the Samaritans who moved into the vacated areas during the Babylonian captivity...

Ezekiel 47:21-23, God;

²¹ **"You are to distribute this land among yourselves
according to the tribes of Israel.**

²² **You are to allot it as an inheritance for yourselves
and for the aliens who have settled among you and who have children.**

**You are to consider them as native-born Israelites;
along with you they are to be allotted an inheritance among the tribes of Israel.**

²³ **In whatever tribe the alien settles,
there you are to give him his inheritance,"
declares the Sovereign LORD."**

Ezekiel 47 technically covers any non-Israelite in the Holy Land today and also has tremendous redemptive value for the people of the entire Middle East. One covenant that appears impossible to resolve peacefully is...
Genesis 15:18-21;

¹⁸ **On that day the LORD made a covenant with Abram and said,
"To your descendants I give this land,
from the river of Egypt to the great river, the Euphrates—
¹⁹ the land of the Kenites, Kenizzites, Kadmonites,
²⁰ Hittites, Perizzites, Rephaites, ²¹ Amorites,
Canaanites, Girgashites and Jebusites."**

Some believe Genesis 15 gives Jewish Israelis rights to Jordan, Saudi Arabia, Iraq, Syria, Lebanon, as well as the Holy Land. However, we must remember at least 30,000 Ephraimites were resettled all over Iraq over two thousand years ago. By being exiled and spreading their seed for the next 2000 years, the Israelites "took possession" of all the lands eastward and northward to the Euphrates. By mixing, the sons of Ishmael and Isaac became one! Ezekiel 47 provides legal recognition to mixed-bloods and aliens as Israelites. Since people of mixed Arab/Israelite blood already live there, Genesis 15's promise is fulfilled by the region's current inhabitants, with no need for Jewish Israelites to dispossess other Israelites. This helps explain how the following prophecy comes to pass...

Isaiah 19:23-25*;

²³ In that day there will be a highway from Egypt to Assyria.

The Assyrians will go to Egypt and the Egyptians to Assyria.

The Egyptians and Assyrians will worship together.

²⁴ In that day Israel will be the third, along with Egypt and Assyria,
a blessing on the earth.

²⁵ The LORD Almighty will bless them, saying,

"Blessed be Egypt my people, Assyria my handiwork,
and Israel my inheritance."

It's likely Ephraim's seed spread from Assyria to other parts of the world, too. What's important as far as peace in the Holy Land is concerned is that Ephraim is also in Israel, the West Bank, Gaza, and throughout the Middle East.

In 66 A.D., the Jews of Judea and Galilee revolted against Rome, which led to the siege of Jerusalem and destruction of the Temple in 70 A.D. Sixty two years later, in 132 A.D., the Jewish tribes of Judea and Galilee again revolted against the Romans in the "Bar Kochba" rebellion. This was put down in 135 A.D., after which the tribes associated with Judah were expelled from both Galilee and Judea. The Samaritans never revolted, so they weren't exiled. They remained in Samaria (later to become "Palestine") as the "stump in the land" in the next prophecy...
Isaiah 6:13, God;

And though a tenth remains in the land [*during the Babylonian captivity*],
it will again be laid waste [*by the Romans*].

But as the terebinth and oak leave stumps when they are cut down,
so the holy seed [*Ephraim—the Samaritans*] **will be the stump in the land.**...

...where "stump" means the remaining Israelites (Samaritans) after the rest of the family tree (Judah and associated tribes) was cut down. After the Romans drove out the Jewish Israelites, their Samaritan half-brothers moved in, along with Edomites and later, Arabs. Centuries later, the descendents of the early Samaritan converts were the Christians in the Holy Land whom the crusaders were supposedly coming to save. Centuries later the land was called "Palestine" and the people first known as Ephraimites, then Samaritans, now became known as "Palestinians". Same people, name change only.

Next, let's look at prophecies which indicate Palestinians are descendents of Ephraim and Manasseh and the salvation God promises them. Please note the lands from which the refugees return. By precisely pointing out in ancient prophecies specific lands where Palestinian exiles live today, we know God is present here, today, watching us, perhaps even testing us to see how believers choose to receive Divine counsel.

Zechariah 10:6-8, God;

⁶ "I will strengthen the house of Judah [*Ashkenazi Jews*]
and save the house of Joseph [*Palestinians*].

I will restore them because I have compassion on them.

They will be as though I had not rejected them,
for I am the LORD their God and I will answer them.

⁷ The Ephraimites [*Palestinians*] will become like mighty men,
and their hearts will be glad as with wine.

Their children will see it and be joyful; their hearts will rejoice in the LORD.

⁸ I will signal for them and gather them in.
Surely I will redeem them;
they will be as numerous as before."

So, God promises salvation for both Palestinians and Jews.

Not one or the other—both groups of Israelites.

Isaiah 11:10-13;

¹⁰ In that day the Root of Jesse will stand as a banner for the peoples;
the nations will rally to him, and his place of rest will be glorious."

¹¹ In that day the Lord will reach out his hand a second time
to reclaim the remnant that is left of his people from Assyria [*northern Iraq*],
from Lower Egypt, from Upper Egypt, from Cush [*Sudan*],
from Elam [*Iran*], from Babylonia [*southern Iraq*], from Hamath [*Syria*]
and from the islands of the sea [*expatriate Palestinians worldwide*]."

[Note that the lands from where the exiles return are predominantly
Muslim—the places Palestinians fled to after 1948, 1967, etc.]

¹² He will raise a banner for the nations and gather the exiles of Israel;
he will assemble the scattered people of Judah
from the four quarters of the earth.

¹³ Ephraim's jealousy will vanish, and Judah's enemies will be cut off;
Ephraim will not be jealous of Judah, nor Judah hostile toward Ephraim."

Note the ongoing dissension among the Israelite tribes Judah and Ephraim,
i.e., Israeli Jews and Palestinians. God reached out his hand the first time by
bringing Judah's descendents home after WWII and the Jewish Holocaust.
The phrase "second time" refers to Palestinians and their Holocaust, or "Nakba".
If verse 11 applied to Jewish Israelites, the refugees would return from Europe,
not the places Palestinians fled to after 1948. This indicates God is bringing
Palestinians home this "second time".

Jeremiah 31:6, 8-9*, God;

⁶ There will be a day when watchmen cry out on the hills of Ephraim,
'Come, let us go up to Zion, to the LORD our God.' "

⁸ See, I will bring them from the land of the north
and gather them from the ends of the earth.

Among them will be the blind and the lame, expectant mothers
and women in labor; a great throng will return.

⁹ They will come with weeping; they will pray as I bring them back.

I will lead them beside streams of water
on a level path where they will not stumble,
because I am Israel's father, and Ephraim is my firstborn son."

Zechariah 10:9-10, God;

⁹ Though I scatter them among the peoples,
yet in distant lands they will remember me.

They and their children will survive,
and they will return.

¹⁰ I will bring them back from Egypt
and gather them from Assyria [*whose territory encompassed Iraq & Syria*].
I will bring them to Gilead [*Jordan's "East Bank"*] and Lebanon,
and there will not be room enough for them."

Ephraim returns from "distant lands" and from Muslim countries like Egypt, Syria, and Iraq. Please note many exiles return to Jordan and Lebanon, primarily Muslim countries where Jews would be unlikely to settle, but where Palestinians who'd received compensation for their land would happily settle. Now, two more prophecies regarding salvation for Palestinians from the Bible...

Hosea 11:8-12;

⁸ "How can I give you up, Ephraim?
How can I hand you over, Israel?

How can I treat you like Admah? How can I make you like Zeboiim?
My heart is changed within me; all my compassion is aroused.

⁹ I will not carry out my fierce anger,
nor will I turn and devastate Ephraim.
For I am God, and not man—the Holy One among you.
I will not come in wrath."

Not "come in wrath"? According to Jeremiah, Isaiah, Hosea, and Zechariah, God loves "Ephraim" (that is, Palestinian Israelites) and promised them salvation alongside the Ashkenazi. Obedience is what's necessary, not nuclear devastation.

Hosea 11:8-12, cont.:

¹⁰ They will follow the LORD [*by following God's statutes*];
 he will roar like a lion. When he roars,
 his children will come trembling from the west.

¹¹ They will come trembling like birds from Egypt,
 like doves from Assyria.

I will settle them in their homes," declares the LORD.

¹² Ephraim has surrounded me with lies, the house of Israel with deceit..."

In verse 12 above and elsewhere, scripture says Ephraim backslid and would pay the cost with exile. But Palestinians are not alone in backsliding. Consider the continual expansion of Israeli settlements into the West Bank as you read this...

Hosea 5:10; **Judah's leaders are like those who move boundary stones..."**

However, the prophecies indicate God's will is for both Palestinians and Ashkenazi Israeli Jews to receive forgiveness and salvation. That's the subject of the next two prophecies.

Ezekiel 37:16-22, God;

¹⁶ "Son of man, take a stick of wood and write on it,
 'Belonging to Judah and the Israelites associated with him.'

Then take another stick of wood, and write on it,
 'Ephraim's stick, belonging to Joseph
and all the house of Israel associated with him.'

¹⁷ Join them together into one stick so that they will become one in your hand."

¹⁸ "When your countrymen ask you,

'Won't you tell us what you mean by this?'

¹⁹ say to them, 'This is what the Sovereign LORD says:

I am going to take the stick of Joseph—which is in Ephraim's hand—

and of the Israelite tribes associated with him,

and join it to Judah's stick, making them a single stick of wood,

and they will become one in my hand.'"

[It looks like God supports a "One State/Two Sub-State" solution.]

²⁰ Hold before their eyes the sticks you have written on

²¹ and say to them, 'This is what the Sovereign LORD says:

I will take the Israelites out of the nations where they have gone.

I will gather them from all around and bring them back into their own land.

²² I will make them one nation in the land, on the mountains of Israel.

There will be one king over all of them

and they will never again be two nations or be divided into two kingdoms."

[It's interesting to note the "Road Map" proposed by George Bush contradicts verse 22 and by so doing separates the tribes and creates permanent enmity.]

Jeremiah 31:31, 33-34*, God;

- ³¹ "The time is coming," declares the LORD,
 "when I will make a new covenant with the house of Israel
 [Ephraim/Palestinians] and with the house of Judah [Ashkenazi Jews]."
³³ "This is the covenant I will make with the house of Israel after that time,"
 declares the LORD.
 "I will put my law in their minds and write it on their hearts.
 I will be their God, and they will be my people."
³⁴ ...For I will forgive their wickedness and will remember their sins no more."

There's more prophecies on the same theme, but for brevity's sake, we'll move on to the final witness on behalf of the Palestinian people, Jesus Christ. We'll travel next to the New Testament account of Jesus and the Samaritan woman at Jacob's well in John 4...

John 4:9-13;

- ⁹ The Samaritan woman said to him [Jesus],
 "You are a Jew and I am a Samaritan woman. How can you ask me for a drink?"
 (For Jews do not associate with Samaritans.)
¹⁰ Jesus answered her,
 "If you knew the gift of God and who it is that asks you for a drink,
 you would have asked him and he would have given you living water."
¹¹ "Sir," the woman said, "you have nothing to draw with and the well is deep.
 Where can you get this living water?"
¹² Are you greater than our father Jacob,
who gave us the well and drank from it himself,
as did also his sons and his flocks and herds?"
¹³ Jesus answered,
 "Everyone who drinks this water will be thirsty again,
¹⁴ but whoever drinks the water I give him will never thirst."

By referring to Jacob as the Samaritans' "father", the woman announced her Israelite heritage. No one but an Israelite is descended from Jacob, and Jesus didn't correct her on that point. If, as some believe, Samaritans are full-blooded Gentiles put there hundreds of years earlier by the Assyrians after every last Israelite was exiled, then Jacob (or his heirs) could not have given the well to the Samaritans. The Samaritans would have taken possession of a deserted town and their "father" would have been the king of Assyria, not Jacob. In verses 17-18 Jesus told the woman details about her past no one but God or a prophet could have known. Jesus accepted the Samaritan woman's claim to Israelite heritage by listening to her testimony and not correcting her. This is no accident. John 4 is Jesus' testimony that Palestinians are Israelites, descendants of Joseph's sons

Ephraim and Manasseh. The account in John 4 continues with the Samaritan woman telling her friends about Jesus and with many of them accepting him as the Messiah... John 4:39-42;

³⁹ Many of the Samaritans from that town believed in him [Jesus] because of the woman's testimony, "He told me everything I ever did."
⁴⁰ So when the Samaritans came to him, they urged him to stay with them, and he stayed two days.
⁴¹ And because of his words many more became believers.
⁴² They said to the woman,
 "We no longer believe just because of what you said; now we have heard for ourselves, and we know that this man really is the Savior of the world."

Many Samaritans became believers in Christ, which explains why Jesus said what he did as he sent the apostles out on their missions...

Matthew 10:5-6, Jesus;

⁵ "Do not go among the Gentiles or enter any town of the Samaritans.
⁶ Go rather to the lost sheep of Israel."

If Samaritans were strictly Gentiles, Jesus would have included them with other Gentiles and just said "Gentiles". By making them a separate category, Jesus indicated they were Israelites other than the Jewish tribes. Since the Samaritans were accepting his gospel, they weren't "lost". Instead, Jesus sent the apostles to the Israelites who hadn't accepted him, the tribes associated with Judah. Then, in John 8, Jesus was accused by some "Jews" of being a Samaritan, even though his family tree indicated ancestry through King David. How could this be unless the "Jews" in John 8 didn't know his genealogy or that they knew Samaritans were their half brothers?

John 8:48;

**The Jews answered him [Jesus],
 "Aren't we right in saying that you are a Samaritan and demon-possessed?"**

It's unlikely they didn't know his genealogy, but if they didn't, then they would have said what they did because Jesus was on very good terms with Samaritans, who accepted him. This theme is carried forward into the apostles' ministries... Acts 8:25;

When they had testified and proclaimed the word of the Lord, Peter and John returned to Jerusalem, preaching the gospel in many Samaritan villages."

So, we can see that most Palestinians are genetically descended from the Israelite tribes of Ephraim and Manasseh, and those who aren't are de facto members of the Israelites, anyway, according to Ezekiel 47:21-23. Next, we'll find out who the descendents of Judah are.

Chapter 3

Who Are the Ashkenazi Jews (a.k.a. "Khazars")?

Isaiah 11:13 states, "**Ephraim will not be jealous of Judah, nor Judah hostile toward Ephraim.**" Hosea 1:11 states, "**The people of Judah and the people of Israel will be reunited...**" We've identified Palestinians as being descendents of Ephraim. Next, we need to identify "Judah". To do this, we'll trace the path of the Ashkenazi/Khazar/Eastern European Jews from the Holy Land to Ukraine and southern Russia. But, before doing that, there's two things that need to be said.

First, lumping "Ashkenazi", "Khazar", and "Eastern European" together as the same thing is an oversimplification which generally holds true, but not always. And secondly, it's important to restate that having physical ancestry traced back to the Holy Land in no way supports wicked acts committed by either Israeli Jews or Palestinians. Physical ancestry simply establishes fundamental rights of both peoples to reside in the Holy Land. Once that's established, religious laws in the Bible and Qur'an direct both Ashkenazi Jews and Palestinians how to live peacefully alongside each other in each group's allotted share of the Holy Land.

We'll start with a question: Did the Romans really drive out large numbers of Jews after Jewish revolt in 70 A.D. and the Bar Kochba rebellion in 132-135 A.D.? Or, were only a few Jews killed while most remaining inhabitants (i.e., today's Palestinians) remained in place? If there was no revolt and subsequent mass expulsion of Jewish tribes, then Ashkenazi Jews are as likely to be Israelites as Hindus from India. If this were the case, if a vast majority of Jews remained in the Holy Land following the rebellion, there'd be few or no Jews of the Diaspora needing to return. It would discredit the claim of several million Ashkenazi Jews in Israel and around the world that they are descendents of native Israelites. It would mean the Palestinians' genetic makeup is the standard for determining whether someone's ancestors came from the region. It would also mean Muslims would never be at peace with or accept alien invaders who had no prior God-given rights to be there.

To answer this question, try Googling (do a "search") for "Bar Kochba rebellion". Here's two links to start with: http://en.wikipedia.org/wiki/Bar_Kokhba_revolt <http://www.jewishvirtuallibrary.org/jsource/Judaism/revolt1.html>. Reading these and other sources will establish in a scientific, historical sense that the Bar Kochba revolt did take place, it was put down with extreme brutality, and large numbers of Jews were driven from Judea and Galilee. It'll also show that Samaritans, who inhabited the central region of the Holy Land, did not revolt and were not expelled.

In addition, the Qur'an, hadiths (sayings of Muhammad not included in the Qur'an), and the history of Islam all provide witness to the presence of a large expatriate Jewish community in the early 7th century (600's A.D.) living in the locale of Mecca and Medina. They also provide a historical account of what motivated the Jewish tribes who lived there to flee from their centuries-old refuge in exile.

Mecca and Medina, the cradle of Islam, sit on the Western edge of the Arabian peninsula, a short distance southeast of ancient Israel—just outside the borders of the Roman Empire. How, when, and why did such a large number of Jews migrate there? The Bible and Qur'an contain no record of captive Israelites being taken to Mecca. So, they weren't descendants of people transplanted earlier by the Assyrian and Babylonian Empires. Their captives were resettled far to the east in Iran (Elam) or across the Arabian desert in Babylon, northern Iraq or Syria. There's no other logical explanation for such a large community of Jews to live outside their homeland unless they'd fled there to get away from the Romans.

Now, here's an account from the Qur'an referring to either the Jewish revolt of 70 A.D. or the Bar Kochba revolt of 132-135 A.D.:

Sura 17:4-8, God;

⁴ **And We solemnly declared to the children of Israel in the Book,**

**"Twice surely will ye enact crimes in the earth,
and with great loftiness of pride will ye surely be uplifted."**

⁵ **So when the menace for the first crime came to be inflicted,**

**We sent against you Our servants with terrible prowess;
and they searched the inmost part of your abodes,
and the menace was accomplished."**

⁶ **Then We gave you the mastery over them in turn,
and increased you in wealth and children, and made you a most numerous host.**

⁷ **"We said, "If ye do well, to your own behoof will ye do well:
and if ye do evil, against yourselves will ye do it."**

**And when the menace for your latter crime came to be inflicted,
then We sent an enemy to sadden your faces,
and to enter the Temple as they entered it at first,
and to destroy with utter destruction that which they had conquered.**

⁸ **"Haply your LORD will have mercy on you!
but if ye return We will return:..."**

Verses 5-6 refer to Babylonians, and Daniel being raised to head advisor to the Babylonian king. It may also refer the event Jews celebrate at Purim, where a Persian politician tried to have Jews exterminated, but had the tables turned on himself and his backers instead. Verses 7 & 8 speak about another enemy coming, twice entering the Temple, and then utterly destroying the land they conquered.

That enemy must be the Roman Empire—no one else accomplished the feat prior to Muhammad reciting the first Qur'an. Note how after entering the Temple the second time that the conquerors, "destroy with utter destruction that which they had conquered". That what got the Jewish tribes moving.

Verse 8 reads, " Haply your LORD will have mercy on you! but if ye return We will return:..." Here, the word "return" has several possible meanings. It could mean "returning" to God through obedience or perhaps repeating ("returning to") a previous error. In either case, God also "returns", either to reward or punish them. A third, more likely, possibility exists. Verse 8 immediately follows the account of the Romans utterly destroying the Jewish Israelites, so "return" in this instance more aptly fits "returning" refugees. This interpretation agrees with widespread Jewish and Christian beliefs that the large scale return of the Ashkenazi Jews after World War II had prophetic significance.

So, Western and Islamic history and the Qur'an agree the Romans devastated the parts of the Holy Land occupied by the Jewish tribes, i.e., Judea and Galilee. Together, these establish that a huge Diaspora followed the defeat of the Jews in 70 A.D. and 135 A.D.

The next question to answer is: Where did these exiles go, and how did they arrive in Khazaria (Ukraine and southern Russia west of the Aral Sea)? While many Jews had already settled elsewhere in the Roman Empire before the Bar Kochba revolt, it made no sense at all for refugees fleeing the fighting to go directly into the heart of the empire slaughtering them. The logical choice for Jews from Judea was to stay near water and travel southeast across what's today Jordan to the eastern shore of the Gulf of Aqaba, then follow the coastline south until the Gulf merges into the Red Sea. Traveling further south brought the refugees outside the Romans' grasp and to the environs of Mecca and Medina). For refugees from Galilee it made more sense to flee north and eastward to Syria and Iraq. It's a historical fact and common knowledge that large numbers of Jews settled in Babylon—that's where a lot of the Talmud was written.

So, many of the fleeing Jewish tribes settled nearby their lost homeland, which subsequently was occupied almost continuously by the Romans (the Eastern or "Byzantine" Roman Empire after the original empire split in two) for roughly the next five hundred years—until Muslims took over. There was a brief period in the early seventh century when the Persian Empire helped Jews temporarily to regain control of Jerusalem, but the Byzantine Empire retook it five years later. So, for almost the entire time prior to the spread of Islam it wasn't safe for Jewish refugees to return to the Holy Land. Consequently, they were still in Mecca and Medina when Islam arrived on the scene.

Now, comes the difficult part: explaining why Jewish tribes left centuries-old havens to travel north to Khazaria. It's not hard finding evidence of good reasons for an exodus of Jews from Muslim lands back in the seventh and eighth centuries. What's difficult is including this information in an article meant to promote peace rather than making prospects for peace between Muslims and Jews seem like an impossible dream. So, before providing negative evidence of why many Jews migrated north to Khazaria, we'll first see ample proof that peace between Jews and Muslims is a valid and viable alternative.

The Qur'an Supports Interfaith Peace

Sura 5:69;

Verily, they who believe (Muslims),
and they who follow the Jewish religion, and the Christians, ...—
whoever of these believeth in God and the last day,
and doeth that which is right,
shall have their reward with their Lord:..."

Sura 3:113-114;

¹¹³ Yet all are not alike:
Among the people of the Book is an upright folk,
who recite the signs of God in the night-season, and adore:
¹¹⁴ They believe in God and the Latter Day, and enjoin justice,
and forbid evil, and speed on in good works.
These are the righteous [*whatever their religion*]."

Sura 5:69 and Sura 3:113-114 prove Jews and Christians who do their religions correctly are "upright", "righteous", and "believe in God", i.e., they're "faithful" according to the Qur'an. Now, let's take this understanding and apply it in the following passage to what's happening in the Holy Land...

Sura 49:9-10;

⁹ If two bodies of the faithful [*i.e., "good" Jews and Muslims*] are at war,
then make ye peace between them;
and if one of them wrong the other,
fight against that party which doth the wrong,
until they come back to the precepts of God;
if they come back, make peace between them with fairness,
and act impartially; God loveth those who act with impartiality.
¹⁰ Only the faithful are brethren;
wherefore make peace between your brethren;
and fear God, that ye may obtain mercy."

The meaning of the term "Islam" is "submitting to God". Muhammad was saying people who follow other religions properly are also submitting to God, i.e., they're "Muslims" of a different sort. That's partly the reason for the following passages: Sura 2:256;

Let there be no compulsion in religion.
Now is the right way made distinct from error."

Sura 3:20;

SAY to those who have received the Book, and to the common folk,
"Do ye surrender yourselves unto God?"
If they become Muslims, then they are guided aright:
but if they turn away—thy duty is only preaching,
and God's eye is on His servants."

Fortunately for us today, the Qur'an contains a strong message of forgiveness. Sura 5:13;

But for breaking their covenant
We have cursed them ["the children of Israel"]...
But forgive them, and pass it over:
verily, God loveth those who act generously!"

Sura 41:34;

...Turn away evil by what is better, and lo!
he between whom and thyself was enmity,
shall be as though he were a warm friend."

No permanent enmity need exist between Muslims and either Jews or Christians. It's a choice people make, even if millions choose "wrong" and teach others to do "wrong". Now, on to examining the darker side of relations between Jews and Muslims that led so many Jews to depart the Middle East long ago.

THE REASON MANY JEWS FLED FROM MUSLIM LANDS

Relations between Muslims and Jews over the centuries and in different places weren't uniformly good or bad. Much of the time, Jews received better treatment in Muslim lands than in Christian. However, at times their relations with each other were awful. When that happened, Jews feared for their lives. Terrified people are apt to flee places if the people who terrify them are stronger than themselves. The hadiths attest that many Jews did indeed go into exile. Whether they became terrified as a result of their own misdeeds or someone else's fault isn't the issue. We're simply going to see that Jews who opposed Islam had extremely sufficient and dire motivation to flee the Middle East and make a bee-line north to Khazaria.

Relations between Muslims and Jews began to deteriorate after Muhammad left Mecca to live in Medina (called "Yathrib" at the time) in 622 C.E. There were three significant Jewish tribes living in Medina almost 500 years after the Romans drove out their ancestors; the "Bani Qaynuqa", "Bani Nadir", and "Bani Quraiza". In a short span of time after Muhammad arrived in Medina, the three Jewish tribes were gone. The Bani Qaynuqa and Nadir were exiled and their possessions taken from them. A leader of the Bani Nadir named "Ka`b bin al-Ashraf" was murdered/executed after being tricked into leaving his "castle" under orders from Muhammad. An account of this may be found in the al-Bukhari collection of hadiths in book 5, passage #369. It's also recorded by Muslim sources that this act terrified other Jews.

If that wasn't enough, after being accused of betraying Muslims to the Meccans, every adult male member of the third tribe, the Bani Quraiza, was executed and their women and children divided among the Muslim army. As news of this spread (along with the spread of Islam), many Jews naturally would want to leave. Try doing a computer search of "Ka`b bin al-Ashraf", "Bani Qaynuqa", "Bani Nadir", and "Bani Quraiza". You'll have loads of references to look up and a much clearer understanding of the predicament the world faces today.

These actions against the Jews of Medina weren't unprovoked, and it's necessary to understand the historical context in which they happened. It was an unfortunate event directed towards a specific person and group threatening the early Muslims' security, but it's been taken by many Muslims as being meant globally and for all time. Knowledge of this isn't hidden from Israeli Jews, even if Western people are ignorant of it. It means that if they're put between a rock and a hard place, Israelis will likely be desperate enough to resort to using "nukes". We need to get this one "right" for everyone's sake.

Here's a brief account of the historical context for what happened: In Islam's early days, Muslims were opposed by Mecca's polytheistic Arab rulers, whose armies together greatly outnumbered that of the Muslims of Medina. For several years the Meccan rulers tried to entice the Jewish tribes into an alliance against the Muslims. Muslims were in a very precarious position, outnumbered by the Meccan army and threatened from within by the high likelihood of a large fifth column (the Jewish tribes of Medina). The manner in which Muslims handled the internal threat sent Jews on a new exodus north (and elsewhere).

Alright, I've done what I can to prepare you for the anti-Jewish parts of the Qur'an and hadiths. Next, here's some examples of these...

Sura 5:13 (speaking about Jews):

**But for breaking their covenant
We have cursed them ["the children of Israel"], and...hardened their hearts.
...Thou wilt not cease to discover deceit on their part, except in a few of them.
But forgive them, and pass it over:..."**

There's two important things to note here: first, while "children of Israel" applies to Jews, it applies to Palestinians as well, who are also descended from Israelites. Then, we have this...

Sura 5:51;

**O believers! take not the Jews or Christians as friends.
They are but one another's friends.
If anyone of you taketh them for his friends, he surely is one of them!"**

While Sura 5:51 appears to describe the way many Christians side with Jews in the Holy Land today, it originally referred to events of Muhammad's time, and was meant neither eternally or globally. Otherwise, passages you previously read under the heading "The Qur'an Supports Interfaith Peace" make no sense. However, no contradiction exists if the negative passages are directed at a specific group of Jews at a specific time and location. When Jews were exiled from Medina and Mecca, they looked for allies to oppose the spread of the nation/religion that exiled them. Christians (i.e., the Byzantine Empire) likewise sought allies to oppose the spread of a competing religion. The negative passages primarily apply to the political situation of that era, even if they appear to fit what's going on today, too.

Next, two prophecies which appear deadly to Jews—and are deadly the way they're taught to Muslims. In both, "Isā", the Arabic equivalent of "Jesus", has just defeated the "Dajjāl" ("the Antichrist") and an allied Jewish army in the West Bank. Here they are...

Sunan Ibn-I-Majah p.384 #4077;

**"...Thus Allāh would defeat the Jews and there would be left nothing that Allāh has created with which a Jew would hide himself but Allāh would make that thing speak: neither a stone, nor a tree, neither a wall nor a beast but a *gharqad* (a thorny tree). So it is one of their (Jews' tree) -and would not pronounce (the presence of a Jew), but it would pronounce:
'O Muslim servant of Allah, this is a Jew. Come and kill him."**

Here's another... Sahih Muslim Chapter MCCV p.1510m #6981-85;
**"The Jews will be deflated with the help of Allah. There will be no place for them to hide; they will not be able to hide behind any stone, wall, - animal or tree—except the boxthorn (al-Gharqarah) - without saying,
'O Muslim servant of Allah! here is a Jew, come and kill him!"**

These, together with other hadiths, are taught in a literal sense to mean killing and/or expelling all Jews in the Holy Land. When mass numbers of people have their minds patterned to believe this way, peace is impossible. Add together the hadith in which the Jew Ka`b bin al-Ashraf is deceived and killed, and it's easy to see how dangerous these passages may be if misinterpreted. What's important to know is that there is a peaceful path out of this mess and that Jews had a very good reason to keep moving north ahead of the advancing Islamic nation.

KHAZARIA

Now, we come to the final leg of the Jewish tribes' journey from the Holy Land north to Khazaria. The map below graphically demonstrates why Jews emigrated there when relations with their Arab neighbors soured. As Islam spread, the Jewish tribes originally exiled from Medina would have had to keep on the move. Many would have traveled north to join with the large Jewish community in Babylon. Once Islam moved north to Babylon, Khazaria was the most logical place for them to go.

MAP OF KHAZARIA



© Unknown - <http://www.sott.net/image/image/12171/Khazaria.jpg>

The net result of Islam's rise in the late 600's A.D. was that Jews weren't very welcome in Mesopotamia anymore. On the other hand, in 740 A.D., the Khazar king made Judaism the state religion of Khazaria—and this, at exactly the same time Jews had to leave Mesopotamia. If you were a Jew, you had the following choices: you could travel hundreds of miles through dangerous territory to Europe where you would face persecution by Christians, or you could stay at home and face persecution from Muslims—or you could make a much shorter bee-line due North where you'd be welcome in Khazaria. Where would you go?

At the time the New Testament was written, much of the area called Khazaria was formerly called "Pontus", a remnant kingdom of Alexander the Great's empire. At its peak Pontus stretched along the Black Sea coast of what is today called Turkey, Georgia, Russia, and Ukraine. Rome fought and won several wars with Pontus, so by the time Paul wrote his epistles Rome had seized the entire southern half. The northern half (which includes Ukraine and southern Russia) remained nominally free as a vassal to Rome. So, when you see "Pontus" in the following New Testament passages, it means the northern, East European remnant of the kingdom. The first Bible passage we'll look at comes from Acts, chapter 2...

Acts 2:1,4-5,9-11;

¹ **When the day of Pentecost came...⁵...there were staying in Jerusalem God-fearing Jews from every nation under heaven. ⁹ Parthians, Medes and Elamites; residents of Mesopotamia, Judea and Cappadocia, **Pontus** and Asia, ¹⁰ Phrygia and Pamphylia, Egypt and the parts of Libya near Cyrene; visitors from Rome ¹¹ (both Jews and converts to Judaism); Cretans and Arabs..."**

Verse 9 places Jews in Eastern Europe back in the days of the Roman Empire. But, were the Eastern European Jews native converts, or refugees from the Holy Land? Acts 18 and 1 Peter 1 indicate some, if not most, were refugees.

Acts 18:1-2;

¹ **...Paul left Athens and went to Corinth. ² There he met a Jew named Aquila, a native of Pontus, who had recently come from Italy with his wife Priscilla, because Claudius had ordered all Jews to leave Rome."**

1 Peter 1:1;

¹ **Peter, an apostle of Jesus Christ, To God's elect, exiles scattered throughout the provinces of Pontus, Galatia, Cappadocia, Asia and Bithynia,"**

These passages are Bible proof debunking a conspiracy theory which accuses Jews from Khazaria of conspiring to take over the world. Because they're unaware the Israelites were a multiracial society, and because Eastern European Jews are generally lighter-skinned than Palestinians, Christian proponents of the theory think the "synagogue of Satan" in the following two prophecies refers to Khazar Jews...

Revelation 2:9;

"...I know about the slander of those who say they are Jews and are not, but are a synagogue of Satan."

Revelation 3:9;

I will make those who are of the synagogue of Satan, who claim to be Jews though they are not, but are liars—..."

But Peter and Paul both testified Jews from the Holy Land moved to what is now called "Ukraine" and "Russia". Over the course of the next four centuries, Jewish refugees intermixed with native Khazars, who were primarily of Turkish descent (i.e., Hittite, but with a bit of Mongol blood and whoever else had invaded the region). So, the genetic gulf between half-brother Israelites grew and grew. In addition, since many Samaritans were Canaanites absorbed into the tribe or people from elsewhere in Mesopotamia who'd been transplanted by the Assyrian Empire into Samaria, it's no surprise the genetic connection between Palestinians and Ashkenazi Jews is so vague and elusive.

The point is, holding Ashkenazi Jews to a standard of how closely they resemble Palestinians is asking the wrong question and applying an unfair measure. We know the Romans did what they did. The defeated Jewish Israelite tribes had to go somewhere. Certainly, they didn't flee to Rome. With the rise of Islam, common sense tells us where many would go—i.e., Khazaria. The following three prophecies all refer to returning Ashkenazi Jew Israelites...

Jeremiah 23:5-8;

⁵ "The days are coming," declares the LORD,...

⁶ ...Judah will be saved and Israel will live in safety. ...

⁷ "So then, the days are coming," declares the LORD,
"when people will no longer say,

`As surely as the LORD lives, who brought the Israelites up out of Egypt,'

⁸ but they will say, `As surely as the LORD lives,
who brought the descendants of Israel up out of the land of the north
and out of all the countries where he had banished them.'

Then they will live in their own land."

The "land of the north"? In the Bible, that phrase is used to describe the Assyrian Empire, whose territory included southern portions of what later became known as "Khazaria". The following prophecy is a near duplicate...

Jeremiah 16:14-15;

¹⁴ "However, the days are coming," declares the LORD,
"when men will no longer say,

`As surely as the LORD lives, who brought the Israelites up out of Egypt,'

¹⁵ but they will say, `As surely as the LORD lives,
who brought the Israelites up out of the land of the north
and out of all the countries where he had banished them.'

For I will restore them to the land I gave their forefathers."

The next prophecy refers to the confusion over Ashkenazi origins and claims that they're alien interlopers posing as Israelites.

Isaiah 49:20-21;

²⁰ **The children born during your bereavement will yet say in your hearing,
'This place is too small for us; give us more space to live in.'**

²¹ **Then you will say in your heart,
'Who bore me these [Ashkenazi/Khazar Jews]?
I was bereaved and barren; I was exiled and rejected.**

**Who brought these up?
I was left all alone, but these—where have they come from?' "**

Plenty of Palestinians and their sympathizers claim Ashkenazi Jews aren't Israelites. The questions, "**Who bore me these?**", **Who brought these up?**", and "**where have they come from?**" sound like the people today who deny Ashkenazi Jews' rights to be in the Holy Land. They believe Ashkenazi Jews have no prior history whatsoever in the Holy Land, and they base that judgment on the lack of common genetics with Palestinians. But, as we saw in the previous chapter, the Israelites are composed of many peoples, so a direct correspondence of the genetics of Palestinians and Ashkenazi Jews is a flawed standard upon which to make a fair and accurate judgment. However, it's interesting to note that God apparently noticed this confusion.

One last question: We've seen evidence the Romans attacked Judea and Galilee, and that people fled. We've seen evidence descendants of the refugees made their way north to Khazaria. But, we still haven't provided proof some Israelites weren't Abraham's physical descendants, which is necessary to explain the genetic gulf separating the two groups. Following are examples of accounts proving Canaanites remained in the land (mostly in the proximity of the tribal lands of Ephraim and Manasseh, later called "Samaria"). There's also proof that outsiders from other parts of Mesopotamia were imported into Samaria by the Assyrian Empire. These peoples remained to become part of the mixed population that the Bible calls, "Samaritans", and which 2000 years later we call "Palestinian". We'll start with the following commandment from Deuteronomy...

Deuteronomy 23:7-8;

⁷ **Do not abhor an Edomite, for he is your brother.
Do not abhor an Egyptian, because you lived as an alien in his country.**

⁸ **The third generation of children born to them
may enter the assembly of the LORD."**

So, Egyptians were permitted into the assembly of Israelites. In the following account from Joshua, "Gibeon" and the other cities mentioned were located in the far northwest of Benjamin's allotment (in the central region of Canaan, which also included Jerusalem). The Hivites' cities lay next to Ephraim's southern border, which at times overlapped and included some of these cities.

Joshua 9:3, 6, 17-18, 26-27;

³ ...the people of Gibeon [*Hivites/Canaanites*]...⁶...went to Joshua...and said...
 "We have come from a distant country; make a treaty with us."

¹⁶ Three days after they made the treaty with the Gibeonites,
 the Israelites heard that they were neighbors, living near them.

¹⁷ So the Israelites set out and on the third day came to their cities:
 Gibeon, Kephirah, Beeroth and Kiriath Jearim.

¹⁸ But the Israelites did not attack them,
 because the leaders of the assembly had sworn an oath to them...

²⁶ So Joshua saved them from the Israelites, and they did not kill them.

²⁷ ...he made the Gibeonites woodcutters and water carriers for the community
 and for the altar of the LORD...And that is what they are to this day."

Joshua 17:11-13

¹¹ Within Issachar and Asher, Manasseh also had Beth Shan, Ibleam
and the people of Dor, Endor, Taanach and Megiddo,
 together with their surrounding settlements..."

¹² Yet the Manassites were not able to occupy these towns,
 for the Canaanites were determined to live in that region.

¹³ However, when the Israelites grew stronger, they subjected
 the Canaanites to forced labor but did not drive them out completely."

If the Manassites were unable to drive out the inhabitants, the inhabitants must have been numerous. Those preceding two passages prove Canaanites remained in the land, The next passage proves other peoples unrelated to Abraham were also part of the population mix that later became known as "Palestinians":

2 Kings 17:24*;

The king of Assyria brought people from Babylon,
 Cuthah, Avva, Hamath and Sepharvaim
 and settled them in the towns of Samaria to replace the Israelites.
 They took over Samaria and lived in its towns."

So many foreigners were present in what was formerly the northern kingdom, "Israel", that the northernmost district became known as "Galilee of the Gentiles".
 Isaiah 9:1;

Nevertheless, there will be no more gloom for those who were in distress.
 In the past he humbled the land of Zebulun and the land of Naphtali,
 but in the future he will honor Galilee of the Gentiles,..."

That's enough proof that the Israelites weren't a genetically "pure" population, where everyone was physically descended from Abraham. Now that we know this, we need proof that the Jewish tribes later evicted by the Romans had remained separate from their neighbors, both within Canaan and outside it.

Proof the Jews of Judea remained apart from their neighbors

A much misunderstood passage in Deuteronomy lies at the root of this...
Deuteronomy 6:14, 7:1-4;

^{6:14} **Do not follow other gods, the gods of the peoples around you;**

^{7:1} **When...God brings you into the land you are entering to possess...**

³ **Do not intermarry with them [the inhabitants].**

Do not give your daughters to their sons

or take their daughters for your sons,

⁴ **for they will turn your sons away from following me to serve other gods,..."**

Jews were commanded not to intermarry with their neighbors. Why? Is God racist? Or was it something else? At the time this commandment was given to the Israelites, the worship of "other gods" of that region entailed human sacrifice. To "serve other gods" included the practice of ritual cannibalism. The following passages are examples of this: Psalms 16:4, 106:35-39, Jeremiah 3:6-10, Ezekiel 20:21-31, 23:36-39. The injunction against marrying outside the tribe had nothing to do with genetics or race. It had to do with horrible cultural practices the neighboring societies engaged in. The following account from the book of Numbers proves the injunction in Deuteronomy 7 isn't about racism. Here's the account where God allegorically spits in racists' faces...

Numbers 12:1-14;

¹ **Miriam and Aaron began to talk against Moses**

because of his Cushite wife, for he had married a Cushite

["Cush" is the Bible name for what we today call "Sudan". Moses intermarried outside the tribe with an African woman. What did God think of this?].

² **"Has the LORD spoken only through Moses?" they asked.**

"Hasn't he also spoken through us?"

And the LORD heard this. ³ (Now Moses was a very humble man, more humble than anyone else on the face of the earth.)

⁴ **At once the LORD said to Moses, Aaron and Miriam,**

"Come out to the Tent of Meeting, all three of you."

So the three of them came out. ⁵ Then the LORD came down in a pillar of cloud; he stood at the entrance to the Tent and summoned Aaron and Miriam. When both of them stepped forward, ⁶ he said,

"Listen to my words: "When a prophet of the LORD is among you, I reveal myself to him in visions, I speak to him in dreams.

⁷ **But this is not true of my servant Moses; he is faithful in all my house.**

⁸ **With him I speak face to face, clearly and not in riddles; he sees the form of the LORD.**

Why then were you not afraid to speak against my servant Moses?"

Numbers 12:1-14, cont.:

⁹ The anger of the LORD burned against them, and he left them.

¹⁰ When the cloud lifted from above the Tent,
there stood Miriam—leprous, like snow.

Aaron turned toward her and saw that she had leprosy;

¹¹ and he said to Moses,

"Please, my lord, do not hold against us the sin we have so foolishly committed. ¹² Do not let her be like a stillborn infant coming from its mother's womb with its flesh half eaten away."

¹³ So Moses cried out to the LORD, "O God, please heal her!"

¹⁴ The LORD replied to Moses,

"If her father had spit in her face, would she not have been in disgrace for seven days? Confine her outside the camp for seven days; after that she can be brought back."

The Bible necessarily touches on the issue of racism, because racism is a human issue we must grow out of. The message of the Bible concerning racism, however, is that it disgusts and infuriates God. It can be very easy to get confused when God says, "Stay away from those people because..." People can forget the "because" and think it's the people themselves. Apparently, that mistake was made by the Jewish tribes. That's why the following passages made their way into the New Testament...

John 4:9;

⁹ The Samaritan woman said to him [*Jesus*],

"You are a Jew and I am a Samaritan woman. How can you ask me for a drink?"
(For Jews do not associate with Samaritans.)"

As you've learned, Ephraim and Manasseh intermixed with the surrounding peoples and those the Assyrians imported. The mistake concerning genetics and righteousness is evidenced in the next two passages...

Matthew 3:7-9;

⁷ But when he [*John the Baptist*] saw many of the Pharisees and Sadducees coming to where he was baptizing, he said to them:...⁸ Produce fruit in keeping with repentance. ⁹ And do not think you can say to yourselves, 'We have Abraham as our father.'

I tell you that out of these stones God can raise up children for Abraham."

John 8:33,39;

³³ They [*some Jews speaking with Jesus*] answered him,

"We are Abraham's descendants and have never been slaves of anyone.
How can you say that we shall be set free?"

³⁹ "Abraham is our father," they answered."

On some level, the mistake concerning race as opposed to behavior as the reason for staying separate appears to have become ingrained in some of the Jewish tribes. Perhaps it was because their ancestors had been held in captivity for over 400 years by Egyptians, and Ephraim and Manasseh and most of their neighbors had a degree of Egyptian ancestry. (Remember, Ephraim and Manasseh's father, Joseph, married an Egyptian (Genesis 41:45).) In that case, the mistake becomes much more human and understandable. Lots of peoples who've been oppressed feel a sense of moral superiority over the people who oppressed them. It's a human error.

Galatians 3:26-29, Paul;

- ²⁶ **You are all sons of God through faith in Christ Jesus,**
²⁷ **for all of you who were baptized into Christ**
have clothed yourselves with Christ [and his teachings].
²⁸ **There is neither Jew nor Greek [no racism, no nationalism],**
slave nor free, male nor female,
for you are all one in Christ Jesus.
²⁹ **If you belong to Christ, then you are Abraham's seed,**
and heirs according to the promise."

Sura 30:22;

And among His signs are the creation of the heavens and of the earth,
and your varieties of tongues and color. Herein truly are signs for all men."

Sura 22:34; **And to every people have we appointed rites,**
that they may commemorate the name of God..."

One final note: Wherever the Jewish tribes fled, their descendents only have a legitimate claim to the share of the Holy Land belonging to Judah, not Ephraim.

Conclusion

I'll close by first thanking God for providing the knowledge necessary to write the peace plan and direction for what to do with it, and then thanking all the wonderful, kind-hearted people who've assisted in this endeavor. I also pray the spirit of peace compels readers to share this peace plan with others. Share the good news!

Psalms 122:6-9*, David;

- ⁶ **Pray for the peace of Jerusalem:**
"May those who love you be secure.
⁷ **May there be peace within your walls and security within your citadels."**
⁸ **For the sake of my brothers and friends, I will say, "Peace be within you."**
⁹ **For the sake of the house of the LORD our God,**
I will seek your prosperity."

AMEN!

Appendix

Significant differences between the Vulgate and Septuagint versions of scripture cited in this document are reconciled on page 56 and subsequent pages. Now, we'll get to the issue...

The Septuagint vs. the Latin Vulgate: Which One is Right?

Before answering the question, there's a little bit more background information you should know. As you read in the Author's Note on page 3, virtually all versions of the Bible can trace the origin of their Old Testament section back to either the Latin Vulgate or Septuagint (Greek) translations. You also learned the Vulgate version is used by both the Roman Catholic and Protestant Churches. It should be noted here that several of the books in the Catholic version (together, they are called the "Apocrypha") were removed from the Protestant Bible. It should also be noted the Hebrew version used for the Vulgate translation is called the "Masoretic text". The name comes from the Hebrew "masoreth" or "tradition". So, it is the version traditionally used by Jews today, and is what was used in making the "The Jewish Study Bible" and "The Torah - The Five Books Of Moses" English translations that were used for writing this document.

The Latin Vulgate translation comes directly from the Hebrew Masoretic text. It was written by St. Jerome, after Pope Damasus (in 382 C.E.) asked him to do so. St. Jerome's translation became the standard Latin version of the Bible which in turn became the basis for translations into other languages of the Protestant and Roman Catholic versions of the Bible.

The Septuagint is the earliest known translation of the Hebrew scriptures into Greek, and was the version used by the earliest Christian churches. As stated on page 3, there are minor differences between the two translations. Because they are not absolutely identical, it's perfectly sensible to wonder whether one is right and the other wrong. However, making such a determination raises a dilemma, which must be resolved.

No matter which version we use, we'll find it says God gave us the Bible to use as guidance. We're told God is testing us, and that following this guidance wisely plays a crucial part in whether we have a positive or negative future awaiting us when we die. Further, we're told God loves humanity and treats all of us as equals. On top of that, we are also told God is honest, fair and just, and all-knowing and wise beyond our comprehension. And one last thing—that God is Almighty, too.

If this is so, how can God fairly judge people based on how well they follow the guidance—especially since an all-knowing God would know in advance if some versions are flawed? An almighty God could have ensured there weren't any flaws. Let's say the Latin translation is correct and the Septuagint is wrong. That would mean God let all Slavic, Middle Eastern, Asian, and African Christians who use the Septuagint prepare for their test with a flawed book, while those with the Latin translation had a reliable one. That isn't fair. Nor would it be fair the other way around. God would only be honest and fair if both versions are equally valid.

But, what about the differences? If we trust God, we know both versions must be reliable, in order for all people to be treated equally and receive a fair test. But, that doesn't mean special nuggets of information can't be divided up and placed in one book or the other. This is possible for three reasons.

First, part of our curriculum on Earth is learning to "love one another". By placing unique nuggets of information among different groups of people and sacred books, God demonstrates each group is loved, and each has unique gifts to share with the others.

The second reason is that we are being tested, and this is a test of our faith. Do we have faith that God is honest and the Bible is true? If so, then God must treat all humanity fairly, as that is what the Almighty says in the Bible.

The third and final reason is that the prophecies are "sealed" and aren't meant to be fully understood before God's appointed time.

Daniel 12:4, archangel Gabriel, speaking to Daniel;

...close up and seal the words of the scroll until the time of the end. ..."

One way to seal prophecies is placing pieces of the prophecy picture in different locations, or sources. The more versions we read, the more complete our prophecy picture becomes. Doing this is not unlike what two people might do if they each separately received instructions from the same person. They might compare both sets of instructions to have a more accurate understanding of what they personally received. Or, we can make the choice to tacitly accuse God of dishonestly playing favorites as our excuse for rejecting other versions.

So, in the end, it doesn't matter that the two translations differ in minor ways. Both can still be correct in the same way that a red car and a blue car of the same model are still the same basic car. They're just different colors. One is red and the other is blue. Sometimes one version doesn't have to be right and the other wrong. Sometimes both can be right. This is one of those times.

Reconciling specific Latin Vulgate and Septuagint passages in this book

There are two ways in which scripture in both versions may differ. The first way is different or confusing text. The second is simpler—they just have different numbering, while the text is the same. That is addressed on page 59.

Different text:

Isaiah 19:23-25 (p.7,9,11,33) - Isaiah 54:14-15 (p.9,15) - Isaiah 61:7 (p.13,22)
 Ezekiel 45:1-4, 6 (p.14)
 Zechariah 9:12-13 (p.13)

We'll reconcile these in the order in which they are listed above.

Isaiah 19:23-25 (p.7,9,11,33)

Latin Vulgate version

²³ ...The Egyptians and Assyrians will worship together.

24 In that day Israel will be the third, along with Egypt and Assyria, a blessing on the earth.

25 The LORD Almighty will bless them, saying,
 "Blessed be Egypt my people, Assyria my handiwork,
 and Israel my inheritance."

Septuagint version

23 ...and the Egyptians shall serve the Assyrians.

24 In that day shall Israel be third with the Egyptians and the Assyrians, blessed in the land which the Lord of hosts has blessed,

25 saying, Blessed be my people that is in Egypt, and that is among the Assyrians, and Israel mine inheritance."

Re: Verse 23 and Egyptians and Assyrians [Syrians] worshipping together in the Vulgate, and Egyptians serving the Assyrians in the Septuagint:

This simply means when peace arrives, Egyptians and Syrians, who are primarily Muslim, will be free to travel through Israel to visit each other. As both peoples are Muslim, they will of course worship together while they visit. The serving part is simple. Syria has been wracked with a brutal civil war that has devastated its cities and land. Good Muslims help those in distress. The service is not as slaves—that is not Muslim behavior. But, helping neighbors in need sure is.

Re: verses 24 & 25, in which one may be confused into thinking the Septuagint version is blessing only Israelites and not Egyptians and Syrians—note that verse 24 states, "in the land which the Lord of hosts has blessed". So, Egyptians and Syrians are blessed. This just clarifies that Jews living there will be blessed, too.

Isaiah 54:14-15 (p.9,15)**Latin Vulgate version**

14 ...In righteousness you will be established:

Tyranny will be far from you; you will have nothing to fear.

Terror will be far removed; it will not come near you.

15 If anyone does attack you, it will not be my doing;
whoever attacks you will surrender to you."

Septuagint version

14 And thou shalt be built in righteousness:

abstain from injustice, and thou shalt not fear;

and trembling shall not come nigh thee.

15 Behold, strangers shall come to thee by me, and shall sojourn with thee,
and shall run to thee for refuge."

Verse 14 in both versions say essentially the same thing, but the Latin Vulgate version is a little more explicit. They both say the people will be living righteously, and when they are, peace and justice are naturally a part of that. The Vulgate version addresses the issue in a manner directly relating to the present situation. Tyranny and terror are very relevant issues for the people today.

Both versions of verse 15 say the same thing in different ways. The Septuagint version says God decrees that people will come to Jerusalem for refuge, which means they won't be attackers. Former enemies will lay down their weapons.

Isaiah 61:7 (p.13,22)**Latin Vulgate version**

Instead of their shame my people will receive a double portion,
and instead of disgrace they will rejoice in their inheritance;
and so they will inherit a double portion in their land,
and everlasting joy will be theirs."

Septuagint version

7 Thus shall they inherit the land a second time,
and everlasting joy shall be upon their head."

The Vulgate version promises a double portion. The Septuagint version promises the inheritance will be received a second time. These are different but not mutually exclusive things. Each is correct exactly as stated. But, together they provide a more complete picture of what is to come.

Ezekiel 45:1-4, 6 (p.14)**Latin Vulgate version**

3 ...measure off a section 25,000 cubits long and 10,000 cubits wide. In it will be the sanctuary, the Most Holy Place."

Septuagint version

Ezekiel 45:1-4, 6

3 ...shalt thou measure the length five and twenty thousand, and the breadth twenty thousand: and in it shall be the holy of holies."

These two passages are virtually identical in both versions with one important exception—verse 3, in which the Vulgate version dictates an area 10,000 cubits wide, and the Septuagint dictates an area twice as wide, i.e., 20,000 cubits. Since God is fair, honest, and true, these two different sizes indicate a range of acceptable measurements. In the verses immediately following this passage the means for resolving this discrepancy were provided.

In Ezekiel 34:24 and 37:25 God decrees "my servant David" will be "prince" among the Israelite tribes. Both versions agree on this. King David died a long time ago. So, this person may not be the same physical body that was David back then. Perhaps David is "resurrected" or "reincarnated". Perhaps "David" is allegorical and meant as being someone like King David. Or perhaps it's someone whose name is "David". I'm sure God will clarify this in due time. What is important is the part the "prince" plays in resolving the issue of varying land dimensions.

Both versions agree on the content of Ezekiel 45:7-9. The Vulgate version states, Ezekiel 45:7-9;

⁷ "The prince will have the land bordering each side of the area formed by the sacred district and the property of the city. It will extend westward from the west side and eastward from the east side, running lengthwise from the western to the eastern border parallel to one of the tribal portions. ⁸ This land will be his possession in Israel. And my princes will no longer oppress my people but will allow the people of Israel to possess the land according to their tribes.

⁹ "This is what the Sovereign LORD says: You have gone far enough, princes of Israel! Give up your violence and oppression and do what is just and right. Stop dispossessing my people, declares the Sovereign LORD."

Who exactly will fill the role is one question. What is not in question is that this person's job is to ensure that the land is fairly distributed among all the Israelite tribes, and that no tribe, whether it be Palestinians or Jews, is dispossessed. The width of the sacred district's land is flexible to accommodate the rights of both and either parties to receive their fair share.

Zechariah 9:12-13 (p.13)**Latin Vulgate version**

12 Return to your fortress, O prisoners of hope;

even now I announce that I will restore twice as much to you.

13 I will bend Judah as I bend my bow and fill it with Ephraim."

Septuagint version

12 Ye shall dwell in strongholds, ye prisoners of the congregation:

and for one day of thy captivity I will recompense thee double.

13 For I have bent thee, O Juda, for myself a bow,

I have filled Ephraim;...

Both versions of verse 12 say the same thing. As Palestinians are presently under Israel's control, they are the "prisoners of the [Israelite] congregation". The lands allocated to Judah are to be bent ("as a bow") around Ephraim. As Ephraim expands to twice the size of what the "Road Map" offered, it fills the hollow of Judah's "bow".

Different chapter numbers:

2 Kings 17:5-6, 23-24 (p.30,49) - 25:21, 11-12 (p.29)

Jeremiah 31:1; (p.9,12) - 31:5-6 5(p.12) 6(p.35) - 31:31-34 (p.9,12,37)

Psalms 122:6-9 (p.15,52)

The Vulgate version of "2 Kings", "Psalms 122", and "Jeremiah 31" differs from the Septuagint only in chapter numbers, not text.

There are 52 chapters in both versions of Jeremiah, but seven chapters are placed in different order in the two translations.

The Septuagint has four books of "Kings", while the Vulgate only has two. This is because the Septuagint's first two books of "Kings" are called "Samuel 1" and "Samuel 2" in the Vulgate version. So, "1 Kings" in the Vulgate is "3 Kings" in the Septuagint, and "2 Kings" in the Vulgate is "4 Kings" in the Septuagint. They differ in chapter names only, not the amount of text.

"Psalms 122 in the Vulgate is "Psalms 121" in the Septuagint. The difference here is that the two versions break up the text into chapters a little bit differently. The text itself is essentially the same.

Since this document uses the Vulgate version for Bible quotes, simply substitute "4 Kings" for "2 Kings", "Jeremiah 38" for "Jeremiah 31", and "Psalms 121" for "Psalms 122" to find the appropriate verse(s) in a Septuagint translation.

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One Last Thing

Nowhere is it recorded that Moses got paid for the Ten Commandments.
Matthew 10:8, Jesus;

...Freely you have received, freely give."

Sura 6:91, Muhammad;

...No pay do I ask of you for this.

Verily it is no other than the teaching for all creatures."

I think it's fair to say all real credit for this book should go to the One responsible for the scriptures in the first place, not myself for my efforts. Some might put it as, "All glory goes to God". I do.

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