



Bringing Peace to Jerusalem
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Bringing Peace to Jerusalem

Bringing Peace to Jerusalem – and ending the controversy over Zion

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Introduction

There is a cult spreading worldwide that is dedicated to murdering those who do not agree with it. It comes from extremists' views of the meaning of the Koran. Marco Polo wrote about them (1254-1324), as he described the "Old Man of the Mountains" who recruited followers with the promise of paradise and seven virgins serving them if they assassinated others that did not follow their creed. Today, the creed dedicated to murder and chaos has emerged again – on a mass-destruction scale – led by Osama bin Laden. This is a document that records the origin and consequences of the creed. The war against the creed cannot be sustained through force of arms but rather through exposing the false ideology that presumes that God is the author of their murderous aims. To stop the murder one must disarm their murderous ideology. We expressed this point of view in our work, "The Allah Controversy," in 2010, and recently Prime Minister David Cameron of Britain expressed this opinion in a joint news broadcast with President Obama (January 15, 2015) dealing with the subject of international terrorism, involving ISIL, in Iraq and Syria, Boko Haram, in Nigeria, al-Qaeda in Yemen, and the Taliban of Afghanistan and Pakistan, to name a few.

At the center of the conflict of Islamic and Western cultures is an argument that I called, "The Allah controversy." This controversy — whether the God of the Bible and the Allah of the Koran are one and the same god — is still ongoing, focused in Malaysia. Malaysian courts have forbidden the Catholic Church (and any other faith, such as the Sikhs) to use the word "Allah" in their texts and Holy Scriptures, as referring to the God of those scriptures. This seems to suggest that Allah is not the same God of the Bible, is greater, and, thus, that the scriptures of the Koran are above all other scriptures and rules of law. Since there is no central authority of the Koran — such as the Pope in Catholicism — then various teachers over time could interpret and enforce the laws of the Koran as they wish. However, this is not necessarily the case, since there is a corpus of documents and interpretations of the Koran by Imams that have established baselines for interpreting the Koran. The dominant interpretation of the Koran — influencing Afghan and Pakistan — comes from Saudi Arabia, and is called [Wahhabism](#), or Salafism, variously described as orthodox, ultra conservative and in a sense "Puritan-like."

If Allah and the God of the Bible are one and the same, then the scriptures in the Koran and the Bible – both being the word of the same God – would presumably be equally important, on the same plane, in the rule of man. Because the premise in the Bible is that God cannot lie or contradict himself (He did change his mind when it came to the destruction Nineveh), we may presume that both documents, the Koran and the Bible, cannot contradict each other.

This, in fact, lies at the basis of the Koran. There are several verses in the Koran where Mohammed complains to the Jews and their rabbis for not accepting the Koran, though it confirms "Your scriptures."

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Chapter 1

Koran's Confirmation of the Bible

(The Torah, Prophets and Gospel; Jesus as the Messiah):

(We use "The Koran," by N.J. Dawood, Penguin Books, Great Britain, published 1956-1984 — considered one of the best English translations — throughout this work, except in excerpts from other authors.)

The Book of Jonah 10.37: This Koran could not have been composed by any but Allah. It confirms what was revealed before it and fully explains the scriptures. It is beyond doubt from the Lord of the Creation. This is no invented tale, but a confirmation of precious scriptures...

The Cow. 2.100 And now that a book confirming their own [the Jewish scriptures] has come to them from Allah, they deny it, although they know it to be the truth and have long prayed for help against the unbelievers. May Allah's curse be on the infidels! ...When it is said to them: "Believe in what Allah has revealed," They reply, "We believe in what was revealed to us." But they deny what has since been revealed, although it is the truth, corroborating their own scriptures.

Adoration 13.21 We gave the scriptures to Moses (Never doubt that you will meet him!) and made it a guide for the Israelites...We appointed leaders from among them who gave guidance at our bidding...

The Creator 35:25 Your only duty is to give warning...What we have revealed to you in the Book is the truth confirming previous scriptures..

Counsel 42.13 He has ordained for men the faith He has revealed to you and formerly enjoined on Noah and Abraham, on Moses and Jesus, saying: "Observe this faith and be united in it."

Kneeling 45:16 We gave the Scriptures to the Israelites and bestowed on them wisdom and prophet-hood.

AL-AHQAF 46:12 Yet, before it the Book of Moses was revealed, a guide and a blessing to all men. This book confirms it.

Women 4:47 You to whom the Scriptures were given! Believe in that which we have revealed, confirming your own scriptures, before we obliterate your faces and turn them backward, or lay our curse on you as we laid it on the Sabbath-breakers.

The Cow 2:81 The Apostle [Mohammed] believes in what has been revealed to him by his Lord, and so do the faithful. They all believe in Allah and His angels, His scriptures, and His apostles: We discriminate against none of His apostles.

The Table 5:44 There is guidance, and there is light, in the Torah which we have revealed...After these prophets we sent forth Jesus, the son of Mary, confirming the

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Torah already revealed, and gave him the Gospel, in which there is guidance and light, corroborating that which was revealed before it in the Torah...And to you we have revealed the Book with the truth. It confirms the Scriptures which came before it and stands as a guardian over them.

The Table 5:64 If the People of the Book [Jews] accept the true faith and keep from evil, we will pardon them their sins and admit them to the gardens of delight. If they observe the Torah and the Gospel and what is revealed to them from Allah, they shall be given abundance from above and from beneath.

The IMRANS 3:45 The angels said to Mary: "Allah bids you rejoice in a Word from Him. His name is the Messiah, Jesus the son of Mary

It is clear that Mohammed wrote and understood the Koran, believing that the angels who recited the Koran to him were the same angels as in the Jewish Scriptures, that the prophets and stories he conveyed were the same as those in the Jewish Scriptures, as well as the Gospel of Jesus; and he was quite irritated that the Jews of his times would not accept his writings, saying, "Believe in that which we have revealed, confirming your own scriptures..." and "And now that a book confirming their own [Jewish] scriptures has come to them from Allah, they deny it, although they know it to be the truth..."

There can be no doubt that Mohammed (sic. The Koran) believed that his source was the God of the Bible. Mohammed's reference to "Allah" can be no other than the God of the Bible.

Furthermore, drawing your attention to "The Imrans 45," we can conclude that the use of the term "Messiah," i.e., "...his name is Messiah, Jesus, son of Mary," establishes Jesus to be more than a prophet in the eyes of the Koran, in contrast to the teachings of the Imams. In fact, it establishes Jesus as the Messiah described in the Bible. The Bible is the only place the term Messiah has been used in scripture; its meaning, as used in the Bible, is in Appendix A, and includes these salient features:

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Chapter 2

Some names of the Messiah, his characteristics and times

Many terms have been used to describe the Messiah (the term Messiah is the same in both Hebrew and Arabic): The **Word, Branch, Shepherd, Judge/King Messiah, Redeemer, Messiah ben Joseph, Messiah of Israel, Son of David, Servant, of Israel, in whom I will be glorified** (Isa. 49.2); **Prophet like unto thee [Moses]** (Exodus 19.18). Keep in mind while reading these epithets and Appendix A that the Koran emphasized that it confirms the teachings of the Jewish scriptures.

Lam. Rab. 1:51, p36, and Lam. 1:16: What is the name of King Messiah? R. Abba bar Kahana said: "**Lord [Adonai]** is his name, for it is written, I will raise unto David a Righteous shoot...in his days Judah shall be saved...And this is the name whereby He shall be called: The **Lord is our Righteousness** (Jer. 23:5-6)." For R. Levi said: "Happy is the country whose name is like the name of its king and the name of whose king is like the name of its God..." R. Y'hoshu'a said: "**Shoot [Tzemah]** is his name, for it is written, Behold a man whose name is Shoot and who shall shoot up out of his place and build the temple of the Lord (Zech. 6:12)." R. Yudan in the name of R. Aybo said "**Menahem [Comforter]** is his name, for it is written, Because the Comforter is far from me (Lam. 1:16)." In the house of R. Shela they said: "**Shiloh** is the name of the Messiah, for it is written, Until Shiloh will come (Gen. 49.10), and the word is spelled Shela." In the house of R. Hanina they said: "**Hanina** is his name, for it is written, For I will show you no favor [hanina] (Jer. 15:13)." In the house of R. Yannai they said: "**Yinnon** is his name, for it is written May his name be continued [yinnon] as long as the sun (Ps. 72:17)." R. Biva of Srungaya said: "**Nehira [light]** is his name, for it is written, And the light [nehora] dwelleth with him (Dan.2:22), and it is spelled nehira." R Y'huda ben R. Shimion said in the name of R. Shimuel ben R. Yitshaq: "This king Messiah, if he is of those who are alive, his name is **David**, and if he is of those who have died, his name is **David**." R. Tanhuma said: "I shall tell you the reason: [It is written] He giveth great salvation to His King, and showeth mercy to His Anointed (Ps. 18:51). [Thereafter] it is not written 'and to David,' but to **His Anointed to David and his seed.**" "

Mid. Mishie, ed. Buber: Rav Huna said: "The Messiah is called by seven names and they are: **Yinnon, Tzidquenu [Our Justice], Tzeman [shoot] Menahem [Comforter], David, Shiloh, and Elijah.**"

S. Buber's note: The Messiah is called by eight names: **Yinon, Tzemah, Pele [Miracle], Yo'etz [Counselor], Mashiah [Messiah], El [God], Gibbor [hero], and Avi 'Ad Shalom [Eternal Father of Peace].**

Pereq Shalom: R. Yoyse the Galilean said: "The name of the Messiah is **Peace**, for it is said, **Everlasting Father, Prince Peace** (Isa. 9.5)..." R. Yose the Galilean said: "Great is **Peace**, for in the hour in which King Messiah is revealed to Israel, he begins with peace, for it is said, How beautiful upon the mountains are the feet of the messenger of good tidings who announceth peace [Isa. 52.7]."

B. Sanh 98.b: Rav Ynhuda said: "Rav said that the Holy One, blessed be He, will in the future raise for them [for Israel] another **David**, for it is said, They shall serve the Lord

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their God and **David** their king whom I will raise up unto them (Jer. 30.9). It does not say 'raised up,' but 'will raise up.' "

We have structured this document with quotes and citations that are easily verifiable using the internet. Links in media can be accessed directly or you may contact them by mail for the full articles. The Bible and Koran (Qur'an) can also be easily found on the internet. Jewish documents, such as the Bavli, Talmud, Midrash, Zohar, Bahir, etc. can be found online as well. There are several online libraries of the Dead Sea Scrolls and there are several links to Islamic interpretations (Hadith) of scripture, such as renaissance.com.pk. (We link those sources in our text, where quoted.)

Clearly the **Messiah** is a complex creature associated with the Spirit of God. Christians identify the Messiah (Christ Jesus) as God in the flesh based upon this verse and others:

Psalm 2.7 "I will declare the decree: the Lord hath said unto me, **Thou art my son**; this day I have begotten thee."

We have composed this in the spirit of truth and have placed many things on the table that deserve to be exposed and discussed, recognizing that some may not wish to see the issues as presented. We shall all benefit by exposing these simple facts together, leaving no one to stand aside saying: "We are better than thou."

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Chapter 3

Death and destruction on behalf of God: the Crusades and Redemption of Israel

The end theme of the Bible is of a promised Messiah who brings peace to the world. The Imams of Iran refer to that Messiah as Jesus who returns with the resurrected Mahdi, who together will use Iran in delivering the promised peace. We may summarize what happens via the Bible before that era of peace as five main events:

- 1) the story of Abraham migrating from Mesopotamia to the Holy Land, and the destruction of Sodom and Gomorrah through fire and brimstone;
- 2) the children of Israel migrating to Egypt as a result of a prolonged drought, and their captivity in Egypt;
- 3) the redemption of the children of Israel to the Holy Land through the hand of their savior, Moses, and the wars to reestablish the tribes under Joshua, beginning with the destruction of Jericho and subsequent, complete destruction of Ai, leaving no surviving member of the city;
- 4) the Sign of the Virgin who gives birth to a son called Immanuel (God with us) before the scattering of Israel (Isaiah 7.14 ff); the dispersion of the children of Israel, this time to all the nations of the world, to be persecuted and “refined as in a refiner’s fire” and finally
- 5) the gathering and redemption of the children of Israel from all the nations of the world, where they had been scattered, back to the Holy Land. The redemption of Israel was viewed by the prophets also as the redemption of all men and establishment of peace in the world. The Redeemer Messiah, however, appears in a time called Armageddon, the Last Days, summarily called the final war between the children of God or children of light and the children of darkness.

Associated with the story of the Bible are laws set forth by the God of the Bible, some of which were specific to the children of Israel and others applying to all men. Those specific to the children of Israel, such as the celebration of Passover, circumcision, hair locks, and certain food bans, were intended to separate them from the “nations” or gentile, and these specific laws were key to not only isolating the children of Israel (generally called Jews, after the tribe of Judah) but also a means of identifying and persecuting them. The actual history of what happened to the children of Israel under the dispersion or “diaspora” records punishments far more gruesome than suggested in the prophets, for the children were not only refined as gold and silver in a refiner’s fire, they were rounded up under the Nazis and fed to the ovens, remembered as the Holocaust. Holocaust means “burnt offering.”

Following these circumstances in 1948 the children were officially restored to the Holy Land and celebrated their independence as a nation under the auspices of the League of Nations (later United Nations). Jerusalem was set aside as a “Corpus Separatum,” under the governance of the United Nations in the November 1947 document that established the state of Israel. This separation of Jerusalem was perhaps intended to avert wars over that holy of holy cities in the Holy Land. For it was the site of the Temple Mount and through the Arabic and Ottoman occupation the site of Islam’s holy mosques, including the Dome of the Rock. The Rock is where Mohammed atop his great steed last touched the earth and rose up to paradise. Within

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the center of the Dome of the Rock is preserved the very top of Mt. Zion. Looking up at it one can view carved steps in the rock that appear to have been used as an altar, as the steps resemble other mountain altars in the Levant and in Anatolia, such as those of Midas City (Turkey) and those of Armenia (Urartu). Thus, the steps tend to remind one that this is also the place where Abraham was told to sacrifice his firstborn son, and attempting to follow through with the disdainful act was given a substitute, a “scape goat,” to be sacrificed in lieu of the son. Since both the children of Israel and Islam claim descent from Abraham, it follows that the Dome of the Rock occupies a very special place in past, current and future history. The place has been the focus of the Crusades.

The Crusades, beginning in the 11th and 12th centuries represent an era in human civilization, when Western Civilization waged war against Islamic invasions, primarily focused over battles for the Holy Land, with Jerusalem as its prize. It began with Islamic warriors led by Mohammed, a member of the Quraysh tribe of Mecca, who launched what would be recorded as the Arab Conquest (620-660 A.D.), ultimately to spread Islamic culture and religion from the Middle East to eastern and western Europe and Asia.

While the spread of Islam was based upon the recital given to Mohammed in a cave near Mecca (Koran, Qur’an, means “recital”), scriptures supporting the Christian Crusaders are more complex, but may be summarized in spreading the Gospel of Jesus from one end of the world to the other and, most importantly, the restoration of Jerusalem to Western control. This tradition continued into the Renaissance and Age of Exploration, in the conquest of the Americas and Asia by Western Civilizations — modified somewhat by the imperatives of gold and glory, besides God — and continues to a certain extent into the Modern Age; except the precept of “spreading the Gospel” changed to “spreading democracy” and “freeing the Iraqis from oppression [of Saddam Hussein]” under President George W. Bush, as he invaded Iraq and sought to destroy al-Qaeda in Afghanistan for attacking the World Trade Center in New York on September 11, 2001. At the time Islamists referred to the invasion of Iraq as a “Crusade,” and the impression has reverberated in Islamic corridors and streets since then. Here is what Osama bin Laden said:

April 24 2006 aljazeera reported a statement by bin Laden ([Maravot News 4.25.06](#)): "On Sunday, the al-Qaeda leader said the decision by Western governments to halt aid to the Hamas-led government and impose other sanctions proved the West was in a "crusader war" with Islam. Commenting on bin Laden's message shortly afterwards, Sami Abu Zuhri, a spokesman for Hamas, said the group's ideology was "totally different" from that of bin Laden and al-Qaeda. "What Osama bin Laden said is his opinion, but Hamas has its own positions which are different to the ones expressed by bin Laden," he said. However, he said that what he called the "international siege on the Palestinian people" would inevitably lead to tensions in the Arab and Islamic world."

In an earlier report on April 23 aljazeera said, “bin Laden accused the West of supporting what he called a ‘Zionist crusader war against Muslims.’”

Curiously we can compare Osama bin Laden's comment to a statement — continuing to be expressed by Islamists since then — by George W. Bush in announcing his war on terrorism as a “crusade” and the BBC report (See [Maravot News 10.10.05](#)):

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"Bush said God told him to invade Iraq" (AFP) October 7 - US President George W. Bush allegedly said God told him to invade Iraq and Afghanistan, a new BBC documentary will reveal, according to details. Bush made the claim when he met Palestinian leader Mahmud Abbas and then foreign minister Nabil Shaath in June 2003, the ministers told the documentary series to be broadcast in Britain later this month. The US leader also told them he had been ordered by God to create a Palestinian state, the ministers said. Shaath, now the Palestinian information minister, said: "President Bush said to all of us: 'I'm driven with a mission from God. God would tell me, 'George, go and fight those terrorists in Afghanistan.'" [See other reports, same subject, [Maravot News 10.06.05](#)]

Background on the Crusades

The Crusades mark the first conflict between Islam and Western faiths. During the years 1095-1291 a series of military campaigns were launched under Church sanction to restore Christian control of the Holy Land. The Arabs conquered Palestine in the 7th century. Shortly thereafter the [Umayyad](#) Muslims conquered Hispania (711-718). The conquest extended over almost the entire Iberian peninsula (except major parts of Galicia, the Asturias, Cantabria and the Basque Country). During the following 800 years — a period called the Reconquista — efforts by Christian kingdoms to regain control of Iberia were launched. At the same time (~ 721-732) Umayyad invasions into southern France were repelled at the Battle of Tours by Frankish King Charles Martel. By 759 all Muslim forces were driven from France. Other Muslim incursions into Europe included Switzerland, until the 10th century, the capture of Sicily and portions of southern Italy and the sacking of Rome in 846 and Pisa in 1004.

The Reconquista was essentially completed in 1238, when the only remaining Muslim state in Iberia, the Emirate of Granada, became a vassal of the Christian King of Castile. In 1492 the Spanish launched the Granada War which finally expelled all Muslim authority from Spain. The last Muslim ruler of Granada, Muhammad XII, better known as Boabdil, surrendered his kingdom to the Catholic monarchs Ferdinand II of Aragon and Isabella I of Castile.

In the year 1009 the Fatimid Caliph al-Hakim bi-Amr Allah ordered the destruction of the Church of the Holy Sepulcher in Jerusalem. In 1039 the Byzantine Emperor was allowed to rebuild the church and pilgrimage to the Holy Land resumed. In 1071, at the Battle of Manzikert, the Byzantine Empire was defeated by Seljuk Turk armies, leaving all of the land known as modern Turkey, except the coasts, under Muslim control. Ottoman Turks expanded their conquests into the Crimea (1475), moving northward into Hungary (16th century) and Podolia — most of western Ukraine (Mid. 17th century), by which time most of Eastern Europe (Greece, Bulgaria, Romania, Albania, the former Yugoslavia and Hungary) was under Ottoman control. [Source of Crusade information: wikipedia.org]

While Eastern and Western Europe had seen many invaders over time (Vandals, Visigoths, Goths, Bulgars, Golden Horde, etc.), Muslim invaders posed a new threat: forcing the conversion of Christians to Islam under the penalty of death. (Conversely, under the Spanish Inquisition which was established by Ferdinand and Isabella in 1478, nonbelievers, or heretics, were often required to confess their sins and then — purged of the guilt upon their soul — frequently put to death.) The idea seemed to suggest that it was better from the Church's view for a person to lose his life than to lose his soul. In March 1492 the two regents issued the

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Alhambra Decree, expelling all of the Jews from Spain.

Jews had been well treated in Spain by the Umayyad Caliphate. The famous medieval Jewish philosopher [Moses Maimonides](#) (born in Cordoba in 1138) thrived under their rule. He worked as a rabbi, physician and philosopher in Spain, Morocco and Egypt and his work [Mishnah](#) ([Mishnah Hebrew text](#)) on the Torah still carries canonical authority as a codification of Talmudic law.

Under the Inquisition there was a great effort to convert Jews to Christianity and those who did not convert met hostility, oppression and frequent violence.

From this rough summary, we know that the Crusades highlight the incompatibility then between the Christian and Muslim faiths. Since 9/11 we have been reminded again of this incompatibility. While we ought to expect that Muslims would accept Westerners — Christians and Jews — as they are, Islamist pogroms enticing violence against the West and Islamist attacks such as 9/11 and the London and Madrid subway bombings, and recent (January 2015) attacks in Paris and Belgium speak otherwise. The pogroms describe the West as an enemy Crusader.

Here we have it, Christians and Muslims from the days of the Crusades until now have believed they were warring on behalf of God. Jihad's based on the Koran come from several suras. To better understand the roots of the ongoing conflict, we need to understand the suras:

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Chapter 4

The Suras:

Koran's suras that advocate violence against unbelievers (kuffar) / enemies

Repentance 9.20 Those that have embraced the faith and fled their homeland and fought for Allah's cause with their wealth and their persons are held in higher regard by Allah. It is they who shall triumph. Their Lord has promised them joy and mercy, and gardens of eternal bliss where they shall dwell forever. Allah's reward is great indeed.

9.116 ...Allah has purchased of the faithful their lives and worldly goods and in return has promised them the Garden. They will fight for His cause, slay, and be slain. Such is the true pledge which he has made them in the Torah, the Gospel, and the Koran. And who is more true to his promise than Allah? Rejoice then in the bargain you have made. That is the supreme triumph.

Women 4.91 Others you will find who seek security from you as well as from their own people. Whenever they are called back to idol-worship they plunge into it headlong. If these do not keep their distance from you, **if they neither offer you peace nor cease their hostilities against you, lay hold of them and kill them wherever you find them.** Over such men We give you absolute authority.

4.92 It is unlawful for a believer to kill another believer except by accident.

4.98 He that flies his homeland for the cause of Allah shall find numerous places of refuge in the land and great abundance. He that leaves his dwelling to fight for Allah and His apostle and is then overtaken by death, shall be rewarded by Allah.

4.104 *Seek out your enemies relentlessly.*

Islamic scholars' teachings against unbelievers – "kuffar, Kafir":

An interesting site by an Islamic scholar defines what "kuffar" (disbeliever) means. His site, renaissance.com.pk — [Arguments and Rational](#) — details the Koran's verses and traditional and modern applications of the verses dealing with disbelievers: identifying them, punishing them, preaching to them and "displaced directives." His argument refers heavily to Old Testament verses that set the foundation for verses of the Koran involving the punishment of disbelievers. The site ([Punishing the Disbelievers](#)) says,

"In other words, what authorizes a Messenger to punish the Kuffar is that it can be ascertained in this very world that they are guilty of denying the basic truths in spite of being convinced about them. Good and evil are elucidated with ultimate clarity and people who accept evil do so not because of any confusion but because of their own stubbornness.

"So it can be concluded that since a Messenger reveals the basic truths in their ultimate form and those who deny it do so because of their stubbornness and even confess their sins, a Messenger has the perfect justification to punish his people after they have denied him." But in other places says, ([Misplaced Directives](#)) "In other words, what is construed from this Hadith is that a Muslim will be rewarded with Paradise if he kills a non-Muslim. Consequently, Imam Abu Da'ud, the celebrated Muslim scholar and compiler of Hadith has placed this Hadith in a chapter entitled: (bab fi fadli man qatala

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kafiran: Chapter on the Reward of a Muslim who Kills a Kafir). Again, it needs to be appreciated that these words relate to the Idolaters of the Prophet's times who had lost their right to live after they had deliberately rejected the truth. **These words are not related to later Muslims."**

"Jihad is directed against the unbeliever (spelled variously, as kufr, kufur, kuffar, Kafir)."

khilafaparty.org, "[Articles & News](#)": **What is the Khilafah (Caliphate) ?**

Below you will find many questions and answers directly related to the Khilafah.

1. What is Dar al-Islam?

Dar al-Islam is the land where Islamic Law is implemented in all matters of life and ruling and whose security is maintained in the name of Islam even if its citizens are non-Muslims.

2. What is Dar al-Kufr?

Dar al-Kufr is the land where Kufr laws are implemented in matters of life and whose security is maintained in the name of Kufr even if all its citizens are Muslims. This is because the criterion of a region being Dar al-Islam or Dar al-Kufr are the laws that are implemented there, and the security by which it is protected, the criterion is not the religion of its citizens.

3. Which Muslim Countries today are Dar al-Islam?

Out of the Muslim countries of today, there is not a single country or state where Islamic laws are exclusively implemented in ruling and life's affairs; therefore all of them are considered Dar al-Kufr although their citizens are Muslims.

4. What is The Muslims Duty towards His Country?

Islam makes it a duty upon all Muslims to work to change their countries from Dar al-Kufr to Dar al-Islam, and this can be achieved by establishing the Islamic State i.e. the Khilafah, and by electing a Khaleefah and taking a bay'ah on him that he will rule by the Word of Allah (Subhaanahu Wa Ta'Ala) i.e. he will implement Islamic laws in the country where the Khilafah has been established. Then the Muslims should work with the Khilafah to combine the rest of the Islamic countries with it, hence the countries will become Dar al-Islam and they will then carry Islam to the world through invitation and jihad.

5. What is the Khilafah

The Khilafah is the global leadership for all the Muslims in the world. Its role is to establish the laws of the Islamic Shari'ah and to carry the da'wah of Islam to the world.

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A commentary on "Kufur / Kuffar / Kafir" ("unbeliever")
(from a commentary on Kufurs / Kafirs and the Islamic Hell
flex.com/~jai/satyamevajayate/hell.html by Zulfikar Khan) :

Koran 9:29 *Fight those who do not profess the true faith (Islam) till they pay the jiziya (poll tax) with the hand of humility.*

Repentance 9:30 Fight against such of those to whom the Scriptures were given as believe neither in Allah nor the Last Day, who do not forbid what Allah and His apostle have forbidden, and do not embrace the true faith, until they pay tribute out of hand and are utterly subdued.

Koran The Spoils 8:12 *Remember Thy Lord inspired the angels (with the message): "I am with you: give firmness to the believers, I will instill terror into the hearts of the unbelievers, Smite ye above their necks and smite all their fingertips of them."* [N. J. Dawood translation **The Spoils, 8:12** ..Strike off their heads, maim them in every limb!"]

Thus We punished them because they defied Allah and His apostle. He that defies Allah and His apostle shall be sternly punished. We said to them: 'Feel Our scourge. Hell-fire awaits the unbelievers.'

Koran, Repentance 9:5 *"Then, when the sacred months have passed, slay the idolaters wherever ye find them, and take them (captive), and besiege them and prepare for them each ambush. But if they repent and establish worship and pay the poor-due, then leave their way free. Lo! Allah is Forgiving, Merciful."* [N. J. Dawood translation, Penguin Books]

Koran Repentance 9:73 *Prophet, make war on the unbelievers and the hypocrites and deal rigorously with them. Hell shall be their Home: an evil fate..* [N. J. Dawood]

Koran Women 4:144 *Believers, do not choose the unbelievers rather than the faithful as your friends. Would you give Allah a clear proof against yourselves?..* [N. J. Dawood]

Koran Mohammed 47:4 *When you meet the unbelievers in the Jihad strike off their heads and, when you have laid them low, bind your captives firmly. Then grant them their freedom or take ransom from them, until War shall lay down her burdens.* [N. J. Dawood]

Koran The Table 5:33-34 *The only reward of those who make war upon Allah and His messenger and strive after corruption in the land will be that they will be killed or crucified, or have their hands and feet and alternate sides cut off, or will be expelled out of the land. Such will be their degradation in the world, and in the Hereafter theirs will be an awful doom; Save those who repent before ye overpower them. For know that Allah is Forgiving, merciful...* [N. J. Dawood]

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The Table 5:33 Those that make war against Allah and His apostle and spread disorders in the land shall be put to death or crucified or have their hands and feet cut off on alternate sides, or be banished from the country. They shall be held to shame in this world and sternly punished in the next: except those that repent before you reduce them. For you must know that Allah is forgiving and merciful.

Believers, have fear of Allah and seek the right path to Him. Fight valiantly for His cause, so that you may triumph.].

Other verses in Khan's commentary reflect on the Koran's view of Jews and Christians and the kufur's punishment in hell.

An example of Islamist preachers can be found in Abu Hamza, who taught at Finsbury Mosque in London. A BBC article, [bbc.co.uk article 7 February 2006](http://bbc.co.uk/article/7February2006), "Hamza guilty of inciting murder," describes his conviction:

Controversial Muslim cleric Abu Hamza al-Masri has been found guilty by an Old Bailey jury of using his sermons to incite murder and race hate charges. Abu Hamza, who preached at Finsbury Park Mosque, London, was found guilty of 11 of the 15 charges he faced. The cleric, 47, was also found guilty of having audio and video tapes intended to encourage racial hatred and having a document for terror purposes. US authorities are seeking his extradition for terror-related matters. He is wanted on charges of trying to set up a "terrorist training camp" in the state of Oregon. The Egyptian-born preacher, who was arrested in May 2004, was said to have given inflammatory sermons that used unequivocal language. Following his arrest, more than 3,000 audio cassettes and 600 videos were found of speeches intended for wider distribution. And a terror manual — an encyclopaedia of Afghani Jihad — found at his west London home listed Big Ben, the Eiffel Tower and the Statue of Liberty as possible targets for an attack.

A search of Finsbury Park mosque, in north London, also led to the discovery of forged passports, CS gas, knives, guns capable of firing blanks and tents. The court heard him describe Jews as the "enemy of Islam," tell followers to "bleed" the enemies of Islam and they should not rest until they created a "Muslim state." The jury heard that he did not aim his vitriolic rhetoric only against Jews, unbelievers and the democratic West. In Abu Hamza's numerous lectures and sermons, targets included homosexual vicars, the tourist industry, the royal family and women in bikinis.

There is a common ideology among Islamic terrorists:

- 1) Of restoring the Caliphate, by which means Abu Hamza used the call to create a "Muslim state;" their objective being to spread their idea of Islam across the world. Included in their belief system is the precept that even Muslims can be kuffars (unbelievers) who must either repent or be killed.
- 2) Their main enemy are Jews, i.e., Zionism, the State of Israel, and all of those allied with it.
- 3) The destruction of Western culture, symbolized by the United States, who (using a common expression from Iranian leaders) is the "Great Satan."

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Taking into view other expressions from Iranian leaders relating to this being the age of the Mahdi (Savior of Islam who appears in the Last Days with Jesus), we can better understand that an underlying theme among Islamists is not just to reestablish the Caliphate, but also the idea that these are the Last Days (also, Day of Resurrection in the Koran) and they are vehicles of Allah / God.

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Chapter 5 Conversations relating to Jesus Christ

The Beatitudes

If we were to compare the ideology of the crusades, including persecution of nonbelievers (heretics to the Church Inquisitions and Kuffars to Muslims) to the teachings of Jesus Christ, we would see a major disconnect. Let's review the Beatitudes on the mount, given by Jesus in Galilee:

Matthew 5.1 And seeing the multitudes, He went up on a mountain, and when He was seated His disciples came to Him.

5.2 Then He opened His mouth and taught them, saying:

5.3 Blessed are the poor in spirit,
For theirs is the kingdom of heaven.

5.4 Blessed are those who mourn,
For they shall be comforted.

5.5 Blessed are the meek,
For they shall inherit the earth.

5.6 Blessed are those who hunger and thirst for righteousness,
For they shall be filled.

5.7 Blessed are the merciful,
For they shall obtain mercy.

5.8 Blessed are the pure in heart,
For they shall see God.

5.9 Blessed are the peacemakers,
For they shall be called sons of God.

5.10 Blessed are those who are persecuted for righteousness' sake,
For theirs is the kingdom of heaven.

5.11 Blessed are you when they revile and persecute you, and say all kinds of evil against you falsely for My sake.

5.12 Rejoice and be exceedingly glad, for great is your reward in heaven, for so they persecuted the prophets who were before you.

While the Koran teaches being merciful, providing for the poor, etc., the teachings having to do with persecuting unbelievers seems to be contradictory to the teachings of Jesus, i.e., the Gospels. This has been somewhat of a known objection to the Koran among Christians and can be illustrated in an unusual debate of the 12th century, recorded by Paul Halsall, Fordham University. (We also include in this chapter a similar debate between Christians and Jews, called the Book of Disputations (1394), following the Christian / Muslim Debate.)

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A Christian / Moslem (Muslim) Debate of the 12th century

Translated by Karim Hakkoum and Fr. Dale A. Johnson, 1989

From <http://legacy.fordham.edu/halsall/source/christ-muslim-debate.asp> (1996) taken with permission from <http://www.teleport.com/~hamarabi/posts.html>, dalej@colubs.com

This remarkable document is a part of a larger genre of Christian literature. Although dated 1165, the document which is in the hands of the family of the late Karim Hakkoum of Portland, Oregon, apparently was owned and perhaps copied by his father in 1914 in Aleppo, Syria. We publish the first of three installments of this record of a debate between a Christian Abbot George and Moslem clerics under the protection of Saladin. [Fordham.edu]

The Debate:

In the name of the Father, the Son, and the Holy Spirit, one God, Amen. With the help of God, we begin writing a debate that happened between the monk Georgi and three Moslem theologians, in the presence of the prince Al-Khana, Al-Mushar Abul-Mulk, Gazi Al-Zaher Usef Ibn Ayub Al-Salah, the Moslem King of Aleppo and Syria, and during the reign of Leo the Armenian, son of Etienne, King of the Armenian tribe, in October 6615 from our Father Adam and 1165 A.D. God help us! The story says that the Abbot of the convent of "St. Simon the Fisherman" paid a visit to the King of Aleppo and its dependencies. The Abbot was accompanied by some of his monks. The King welcomed them, gave orders to secure all their demands, and allowed them to stay at his father's tent. Among the followers of the Abbot was an old monk who was very versed in knowledge. He spoke very well, too. Everybody liked to listen to him. He entered the convent in his childhood and profited of the books there; he acquired the virtues and the good manners of the monks. He was Abbot for many years until he became old. He was called "the monk Georgi" (George). When he met the Prince, he invoked God for him.

The Prince was pleased and asked him to have a seat. When the Abbot had been convoked by the King to fulfill all his requirements, the prince asked the monk (Georgi) to stay and continued talking to him and inquired about the convent and the mode of living of the monks. Let us relate (now) the questions of the Prince:

Debate on nature of monastic life

The Prince – O monk, don't you eat any meat?

The Monk – No! We don't eat any at all.

The Prince – Don't you get married?

The Monk – No, Prince; on the contrary, we avoid women.

The Prince – Why? Is this from God? But he created humankind as a man and a woman. He said also: "...have meat for eating." (You may eat the meat).

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The Monk – We do not forbid (eating) the meat. But we intend to have a light life, not material, in order to be nearer to God by lightening our body. The iron is purified from its impurities the closer it is to the fire. And as water becomes clearer, the water allows the sunlight to penetrate (it) — Don't you see that the rays let the light pierce through as far as they're thin and transparent? Don't you know that steam rising from the ground outshines the sunlight? The reason, O Prince, that is inside of us from God, becomes dark with luxurious life, and it keeps us away from God at the range of its darkness. And with our distance from God we attach ourselves to the corporal matters and to the love of the actual life. We avoid not only meat and women, but all corporal delights and everything that charms the five faculties. We expect, by using these privations, to obtain the graces of God in His eternal kingdom. He said, "You will not get the joy in the eternal world, if you don't endure the sorrows and difficulties in the perishable world."

The Prince – O monk, you are just right. But, God granted us these and those.

The Monk – Our God permitted to you to do as you like and gave you the liberty to enjoy the corporal felicities when He says: "I'll give you in the heaven a river of milk, a river of honey and beautiful women."

The Prince and the Monk were talking so, when three theologians came to the Prince and saluted him, he ordered them to sit down. And when they saw the monk, they spoke with the Prince in Turkish, saying, "where is this monk from? For what purpose is he in your presence?"

The Prince: – This monk is from Simon's convent; he came to us with other monks to resolve some problems with the Sultan (King). How do you like his appearance? One of them called Abu-Zaher, from Baghdad said, "May I be made your ransom, O Prince, he has a smiling mouth and a handsome face. How regretful that he is Christian."

The Prince: – Would you like to have a debate with him in the matter of religion? They answered yes.

Debate on the salvific nature of God

Then, they looked at each other. Thus, one of them, called Abu-Salamah Ibn Saad, from Mossul said,

Abu-Salamah (The Moslem) — "O monk, we revere and honor your Christ and make his rank over all prophets, except Mohammad, Prophet and Apostle of God. But you, Christians, decreased his esteem and you do not honor him, while God honored him and inspired him the Koran, as a light and mercy. You do not agree that he is the Prophet of God; so he shall confute you on the Resurrection.

The Monk — Abu-Salamah, each question has an answer, But we did not come to your place to have a religious debate with you; But as petitioners. We do not need to talk to you, but with what it pleases you; because we know that the fury is yours and that you are boasting about that. A wise man said," Be cautious with them as long as you live in their house."

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The Moslem — Fear God, O Monk, because of what you mentioned. We are a people of law and justice; and nobody here is willing to discuss with you in a bad way.

Then, **the Prince** glanced at the Monk and said, — "O Monk, I had been born from a Greek (Christian) woman. So, you can answer as you like, without fear. "Then he pulled out his own seal from his finger and put it on the finger of the monk.

The Monk — Abu-Salamah, we do not want to give lies instead of truth. But we fear that you bring lies following the roughness of your nature. Don't you say that we do not revere Mohammed, nor confess that he is Apostle of God? Well, we will give you a clear proof from God (to ascertain our sayings).

The Moslem — You could not succeed, at all, even if you try to do the impossible efforts.

The Monk — The truth will appear. Abu-Salamah, don't you confess that God created all creatures?

The Moslem — Yes, all which are in the heaven and in the earth; everything visible and invisible have been created by God, by His will.

The Monk — Are there any people created by God and some people created by another God?

The Moslem — No! The Creator created them and He is the One God I worship, and there is not another God.

The Monk — Do you think that God willed the salvation of the whole world or He wants to save only a specified people among His creatures and destroy the rest? Don't you confess that God is rich, generous, and magnanimous? If you don't, then you attribute avarice to God; like a man who prepared food for a hundred persons, but when they came, he drove them out and said, "Go away, I have no food for you!" By this way, he showed his avarice.

The Moslem — I confess that God is rich, generous, magnanimous and the Creator of all creatures, and that He desires their salvation.

The Monk — If God wants the salvation of the whole world, His messengers should be sent to the whole world, too. And anyone who pretends to be a Messenger of God needs a sign to corroborate his assertions; he needs also a power from God to confirm his message.

The Moslem — What is the power and the sign?

The Monk — Those that were with the Apostles of Christ.

The Moslem — What is the power?

The Monk — They are three: to make miracles, to speak various languages and avoid worldly things. While you have three opposite traits.

The Moslem — Like what?

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The Monk — The menace with sword, tribute, and conviction. Those traits have been found in Mohammed.

Evidence of God's Authority in the Apostles.

Then, **the Monk** turned out to the Prince and said, " by God, O Prince if someone comes now to you and pretends to be a messenger of the King to you for so and so purposes, and you did not find in his possession a letter or a seal from the King, will you believe that he is the messenger of the King?"

The Prince — By God, no! On the contrary, I'll consider him like a liar and traitor.

The Moslem — What are the signs and the proof of the Apostles of Christ attesting their acquisition of the power to make miracles, to speak various languages and to preach in the whole world?

The Monk —The sign is in your presence and the proof is evident: at any direction you look, east, west, south or north, you find the devotion to Christ at the farthest regions of the world. No one region is empty of it (this devotion). This is an evident proof that the Apostles of Christ traveled through the whole earth and spoke all languages. You cannot find a people, a language or a tongue without knowledge of Christ. The prophet David predicted that when he said, " They went to whole earth and their speeches have grown in the regions of the world." This is also an evident proof that the Apostles spoke all languages. Do you have, Abu-Salamah, any doubt on those two things?

Abu-Salamah —This is evident, without any doubt. Sermon on the Power and the Sign.

The Monk —I'll prove, now, that they made miracles, not by the force of their words, but by the power of their Sender, from the submission of the barbarian peoples to them. Their preachings were not dependent on their tolerance, neither menace, nor by the sword. They didn't take money. They were, in majority, illiterate fishermen and tent tailors. But the power received from Christ helped them to govern this world. When the Christ had sent them to preach in the world, He entered the room where they were gathered after His resurrection, while the doors were closed. He gave them peace, first because they were fearing the Jews. Then He blew on them and said, " receive the Holy Spirit. This Spirit will be your voice. By this voice, you will raise the dead, heal the sick, and vanquish the Kings. If you remit the sins of people they will be pardoned; but if you retain them, they will be so. Give free of charge, as you received so." He told them also, " Don't bear a staff, neither haversack nor food; don't have two clothes, nor two shoes. Don't bear copper in your girdle." Now tell me, what's stronger of that sign? If you tell me that their orders were too soft, I'll answer you that those were not theirs, but of the Christ, their Master. Here they are, "To whom who slaps you on the right cheek, turn to him the left one"; and, "if someone wants your cloth, give him your coat also"; and, "if someone uses you for one mile, go two miles with him. Love your enemies. Bless those who persecute you. Do good to those who afflict you." Tell me, who could listen to these ordinances and accept them, if the miracles did not astonish the whole world? Then, they believed them (the Apostles) and trusted their preaching. Look, O Moslem, at the preachings of the Apostles, as they preached to the speakers, scientists and the Kings, saying, "Believe in God. He has been born from a woman;

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he ate food and drank water; has been beaten and whipped; people mocked him and spit on His face; they slapped him and put on his head a crown of thorns; he has been crucified and buried; (but) he rose from the dead." No one believed them. But people mocked them; denied their sayings, beat and chased them away. The Apostles said, "People, if you deny our preachings, we shall prove the truth. In fact: bring to us the crippled, blind and leper people, along with crazy, dislocated and dead people." They said, " In the name of Jesus Christ of Nazareth, stand up, you dead person." That person rose from the dead. As well as from other sicknesses, which were healed also. Then, people believed them and worshipped their God; for their acts testified for them. Some people closed their eyes and their ears, like the snake that closed her ears to avoid hearing the magician's voice. But those who worshipped Satan, through adultery, voluptuousness, viciousness, and avidity and the target of which was to satisfy the desires of their bodies: all of those became as a flume (of smoke) and their idolatric adoration is over. The heavens, the earth, God and his angels testify that the Apostles are the messengers of the Christ and that their religion is the right one. And your prophet, Mohammed also testified for them, saying in the Koran, "We inspired the Koran as a light and guidance and confirming what is in their hands (Christian) from the Bible and the Gospels." So, if your prophet and your Book confirmed the Gospel, you have to do so, otherwise you treat your prophet and your books as liars.

Debate on the Integrity of the Gospels

The Moslem — I trust the Gospel and all its contents. But you altered it to be as you wanted.

The Monk — Do not say something you can't prove, because, in the end, you will be ashamed, like that one who prefers to cover the sunlight. Tell me, Abu-Salamah, how many years had passed from the Christ until Mohammed?

The Moslem — I don't know.

The Monk — I give the answer: from the Christ to Mohammed, six hundred and some more years passed.

The Prince —You're right, Monk. That is what we found in the history.

The Monk — Were the Christians, then, in the whole world?

The Moslem —Yes, they were.

The Monk — Like in the present time?

The Moslem — Yes and more (then they are now).

The Monk — Could you count (the number of) the Gospels which existed (in that time) on the earth (in the world) in various languages?

The Moslem — We couldn't.

The Monk — Let us suppose that some people in the West had altered their Gospels. So, how did they reach those who are at the end of the earth in the East? Same thing for those who are

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in the North towards the South. It's impossible. If that was possible you were, then, founding the apocryphal Gospels with a part of Christians. While if you pay for a trip over the whole world, you will find the Gospels in various languages analogous to those received from the Apostles of our Lord the Christ. No difference between any of them, even in one letter, except the particular traits of each language. I, hereby, give you an example which lets you believe me: If someone comes and shows a Koran different from that known to you now, and says, "This is the Koran inspired by the Prophet," while it is not, will you accept it?

The Prince — No, on the contrary we shall kill him and burn his book.

The Monk — How could you equalize the Master and the servant, the Creator and the created or God and the man?

Debate on the Integrity of Mohammed.

The Moslem — Don't you know, Monk, that Mohammed governed the Arabs, and that he is God's Prophet and Messenger, because he guided Ishmail's descendants and passed them from the idolatry to the worship of the Living God, like what did Christ and his Apostles?

The Monk — I know that Mohammed ruled the Arabs and passed them from the idolatry to the acquaintance of God, but not to the true acquaintance, because he intended to rule them in order to have them under his jurisdiction, much more than to give them information about the Creator. If you can be patient a little and calm yourself, I'll give you a testimony on behalf of me and all Christians concerning your prophet Mohammed, to let you know why we do not honor him, neither call him Prophet or Messenger.

The Moslem — As the Prince allowed you to speak as you like and gave you security, and the permission to speak about Islam, you can say anything you want.

The Prince — Abu-Salamah, the Monk spoke as it is suitable to the truth and as accepted by reason.

Abu-Salamah — Give us what you gave about Mohammed.

The Monk — You should know, Abu-Salamah, that Mohammed was from the tribe of Koreish, and descendant of Ishmail, son of Hagar the Egyptian, slave of Sarah, spouse of Abraham. He was an Arab nomad and camel driver. In his trips, he came to Jerusalem where he had been welcomed by a Christian Nestorian, called Buheira. When he asked Mohammed about his religion, he found him to be one of the pagans. Those were the sons of Ishmail. They worshipped an idol called AL-AKBAR (the greatest). They used to put around him poems containing desire and love written on tablets which they suspended over that idol. They served for prayers and had been called the seven "usudallakat" (suspended). When he (Buheira) knew that he (Mohammed) was from that tribe, he got sympathy for him, due to the similarity of languages, the friendship, and the desire of knowledge. Then he read to him some chapters from the Gospels, the Bible and the Psalms. When he returned home, he said to his friends, "Woe unto you! You are in flagrant error and your worship is null and unprofitable". They told him, "What is your problem, Mohammed?" He answered, "I found the true God." They asked, "What is his name?" He replied, "His name is ALLAH. He created the heaven and the earth and

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all creatures in it. He sent me to you as a light and a sign of his compassion." They said, "Could you show him to us to know where he is?" He said, "He resides in the heaven and sees all, but he is invisible." They told him, "We have a deity which we worship and honor. We inherited this worship from our ancestors who gave us the liberty to satisfy our desires with everything we own." Then Mohammed told them, "That one who sent me to you told me that he grants you what is better and greater than what you say." They asked, "What is it?" He said, "It is a paradise where he transfers you after your death. It contains food, drinks, and women." They asked, "What is the form of the food, drink, and women" He replied, "Rivers of honey, milk and wine, with beautiful women; there you will be not thirsty nor full of tears." they said, "Are you the Messenger of God?" He replied, "Yes." They said, "We fear our god AL-AKBAR." He said, "Worship God and honor AL-AKBAR." Some of them said, "We believe in God, you said the truth," Then he passed through another group from Koreish, Muhammed's tribe. He, later met another group. Those people allowed their members to marry their daughters and sisters. Those were their customs, before they knew God. Mohammed wrote to Buheira all what happened to him. Buheira prohibited those customs and with big efforts, he succeeded to draw them to the first cousins. When he got enough adherents from Arabs and their aristocracy, some remained reticent. Then he desired the monarchy (sovereignty) for himself and formed an armed detachment to fight his contradictors and said, " Those who enter the Islam, will be safe;" and said, "The inhabitants of the heaven and the earth entered the Islam by their will and (some) by force." Then, he attacked a group, convinced another group with adorned words and arguments. His target was to rule them and rush them in order to reach the rest of women, because he was very avid of them. He desired them at a high degree. In confirmation of that, he was not satisfied with his numerous women, but desired Zeid's wife when he saw her and took her from him by force, pretending that God gave her to him as a wife, instead of Zeid. He spoke to his followers in this concern saying, "After Zeid had accomplished his desires from her, We (God) gave her to you as a wife, Mohammed." He pretended that God inspired him to do so. But his followers said, "Messenger of God, what God granted you is not permitted to anyone else."

The Moslem — Woe unto you, uncircumcised! Zeid had asked him to take her and sworn that she will be unlawful for him.

The Monk — He had to, otherwise he would have the same destiny as others.

The Moslem — What happened to them?

The Monk — Didn't you hear about the Bedouin killed by your prophet, on his bed, while God forbids killing even the birds in their beds. When asked by his followers, "Who killed the slave?" "My sword," replied Mohammed.

The Moslem — If you find some faults in the life of Mohammed to blame him for, you must confess that he had the biggest and most important honor and the greatest credit with God for what he did to Ishmail's descendants.

The Monk — He guided you following his will, not as would like God. And Mohammed did not ignore that he and you are far from the truth and the right way, saying, "I don't know what happens to me and to you. Are we in the clarity or in the dark?" He said also, "Fear God as hard as you could, maybe you will succeed." And he assigned that in each prayer you request to be

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guided to the right way by saying, "Guide us (O God) to the right way." So, if you are right, then you don't need to ask for the righteousness. But he asks God for help. But let us forget what we said. Have an example about this. Suppose, O Prince, that I left your presence in search without leaving the way guiding to the Fatherland. I'll not need guidance but the help to reach the Fatherland.

The Prince — Quite right,

The Monk — If Mohammed knew that you were on the right way, he would not order you to request from God the guidance and the maturity. Besides, knowing that his prayer is not accepted by God, he ordered you to pray for him, and told you, "You, believers, pray for him and grant him salvation."

The Moslem — Don't you know God and his angels pray for Mohammed? Don't we have to pray for him, too?

The Monk — You should, preferably, pray for yourself and ask the pardon for yourself; not to be like that one who is hungry and asks food for others; or like that one who suffers from an injury and asks medicine for somebody else, So, if you, with God and his angels pray for Mohammed, who will accept your prayers? If this is your opinion, you equalize God and angels with the mankind.

The Moslem — The prayer of God is a grace accorded to his worshippers.

The Monk — Who has benefited from the grace of God and his angels doesn't need your prayers. You should better pray for yourself.

The Moslem — Don't you pray, you Christians, on your Christ?

The Monk — Absolutely not! On the contrary we pray to him, because he is our God and Creator and he accepts the prayer of his servants if they do, and forgives their faults.

The Moslem — What an evident blasphemy and bad idea! You worship a created man, born from a woman, who suffered ignominy. That is what you confess, and you, Monk, do not deny that. You mock with insolence our Prophet Mohammed, the Chosen.

The Monk — Upon my life, we do not bring anything from ourselves but from your Book and your Koran. Don't you confess that Mohammed was Bedouin and from Koreish?

The Moslem — Yes.

The Monk — Don't you know that he had many women, some against and some concubines. Don't you agree that he was so passionate towards women that he used the sword to kill those who did not obey him, and that he took Zeid's wife?

The Moslem — Yes, that was God's order, for God inspired him to do so.

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The Monk — Don't you confess that he died and had been buried with thirty members with him under the soil? We mentioned only a few of the attributes of your Prophet, those which you admitted. So why do you contest it?

The Moslem — Woe unto you! We contest what you make God a child, and that the Christ is God's son, and that he is Eternal God and Creator of the creatures while he is human and was born from a woman and God considers him like Adam to whom he said, " Be!" and he has been (created).

The Monk — So, Abu-Salamah, you believe in all what your Prophet mentioned in your Book and that (this book) was inspired by God?

The Moslem — Yes, everything mentioned in the Koran was inspired to Mohammed.

The Monk — The Koran doesn't mention that the Christ is the Spirit of God and his Word given by God to Mary?

The Moslem — Not eternal (word) but created.

The Monk — Was God, at any time, dumb, deaf, or empty from any word or spirit?

The Moslem — God forbid! God, his Word and Spirit are always (present).

The Monk — Is God's Word Creator or created?

The Moslem — Creator.

The Monk — You worship God along with his Spirit and Word, isn't it?

The Moslem — I adore God, His Word and His Spirit.

The Monk — Say now, then, "I believe in God, in His Spirit and in His Word."

The Moslem — I believe in God and in His Spirit and in His Word. But I do not make them three, but one God.

The Monk — This is my opinion, too; and my beliefs and those of all Christians of Orthodox faith. I like now to explain the meanings of the Holy Eternity: the Father is God; the Son is His Word; and the third (person is) the Holy Spirit.

The Prince was laying down. He then stood up, glanced to the Moslem, laughed and told him, — "Abu-Salamah, the Monk Christianized you and introduced you to the Christian's religion; you are then Christian."

Abu-Salamah was furious. Then, a jurisprudent called **Abul-Fadl Al-Halabi**, told his friends: If you had permitted me from the beginning, I had a dialogue with the Monk and I showed you his defeat. Afterwards, he looked at the Prince and said, — "Be informed, O Prince, that the non-believers are in the fire (in the hell) and whoever approaches them burns himself, and Satan who is the spirit of the tyranny speaks through their mouths."

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The Monk — Why do you insult us? Why do you attribute to us what is related to you and to your prophet? Didn't we talk and prove that the Christ is the Spirit of God and His Word from your Koran and your Prophet? If you are sure that what we cited is satanic, it should be from your Prophet and your Book.

The Prince — Shame of you, Abul-Fadl! Your silence was better and more fruitful than your speech. I wish God had furnished you with silence and dumbness; then we would have been quite at ease.

Then Abdul-Fadl, ashamed, went away.

Note [Halsall]

I did contact Fr. Dale Johnson [email: dalej@colubs.com] about this text, and he gave permission for it to be in the Medieval Sourcebook. What I am unable to do is verify the historicity of this document, beyond the notes by Fr. Johnson at the beginning.

This text is part of the [Internet Medieval Source Book](#). The Sourcebook is a collection of public domain and copy-permitted texts related to medieval and Byzantine history.

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The Book of Disputations (between R. Shem Tov ben Isaac Ibn Shaprut and the Cardinal Pietro (Pedro) de Luna (the Antipope Benedict XIII in 1394):

Proofs from [Scriptural] verses about the Messiah, that he has not come yet but will come in the future.

It is written, I will gather them unto their own land, and I will leave none of them there (Ezek. 39:28) — This has not yet been fulfilled, for in the [time of the] Second Temple only forty [two] thousand three hundred and sixty returned, as explained in the Book of Ezra (Ezra 2:64).

Also it is written, For the nation and the kingdom that will not serve thee shall perish (Isa. 60:12); however, in the Second Temple they [the Children of Israel] were subject to [other] kingdoms.

Also it is written, in connection with the downfall of Gog, And I will call him to judgment with pestilence and with blood, and I will cause to rain upon him and upon his followers overflowing rain and great hailstones, fire and brimstone (Ezek. 38:22) — and this has not yet been fulfilled.

Also it is written, And the Lord will utterly destroy the tongue of the Egyptian sea, etc., and there shall be a path for the remnant of His People, etc. (Isa. 11:15-16) — and this has not yet been fulfilled.

Also it is written, And the Mount of Olives shall be cleft in half toward the east and toward the west (Zech. 14.4), And living waters shall go out from Jerusalem, half of them toward the eastern sea, etc. (ibid., v.8) — and this has not yet been fulfilled.

Also it is written And they shall beat their swords into plowshares, etc. (Isa. 2.4) — This points to the multiplication of peace which will be in the world, and in the Second Temple, and thereafter as well, there was the opposite.

Also it is written, And the Lord shall be King over all the earth, in that day the Lord shall be one and His Name one (Zech. 14.8), and in the Second Temple, and to this day, most of the world practices idolatry, a great part of the world.

Also it is written that the land of Sodom will be rebuilt and reestablished (cf. Ezek. 16.53, 55) — and this has not been fulfilled.

Another strong proof is in the portion B'Huqqotai where He says that if you do not listen to Me, I will scatter you among the nations, etc. (Lev. 26.33), because, even because they rejected My ordinances (ibid., v.43). And at the end of the portion Q'doshim He said, ye shall therefore keep all My statutes, etc., so that the land whither I bring you to dwell therein, vomit you not out (Lev.20-22). And in the portion Ki Tavo, But it shall come to

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pass, if thou wilt not hearken unto the voice of the Lord thy God, etc., that the Lord shall scatter thee among all peoples, etc. (Deut. 28.15-64). And in the portion Nitzavim, And if thou shall return unto the Lord thy God, etc., then the Lord thy God will bring back thy captivity and have compassion upon thee (Deut. 30.2,3). And in the portion Ha'azinu, ...to observe to do all the words of this Torah, because it is not a vain thing for you, because it is your life, and through this thing ye shall prolong your days upon the land (Deut. 32:46, 47).

From these passages six principles emerge concerning our Redemption contrary to the opinion of the Christians. The first is that the neglect of the Torah will bring curses and exile upon them [the Jews], while its observance will make their standing in the land [of Israel] permanent, [which is] the opposite of the opinion of the Christians who say that our exile is for the sin of killing their Messiah. The second that it was because of the neglect of the commandments that our king was exiled and our rule was discontinued, while they say that this was caused by the killing of the aforementioned. The third is that it is destined for us that even if we sin and go into exile, if we turn back to Him, blessed be He, He will gather us and bring us back to our land, etc., that is, this depends on our repentance, and if we do turn back to him, blessed be He, He will inevitably bring us out of the exile. The fourth is that our turning back to Him, blessed be He, consists of the observance of the commandments of the Torah, the opposite of their opinion that the Torah has been exchanged. The fifth is that the Redemption will consist of the bringing back of all of us to our land, and He will circumcise our hearts to love the Lord our God and to observe His commandments. And from this it can be seen that Jesus, who did not fulfill the commandments, was not the Messiah.

Also it is written, only be strong and [very] courageous, to observe to do according to all the Torah which Moses My servant commanded thee; turn not from it to the right or to the left (Josh.1.7). And so at the end of the book, Be ye very courageous to keep and to do all that is written in the book of the Torah of Moses that ye turn not aside therefrom to the right or to the left (ibid., 23.6). When ye transgress the covenant of the Lord, etc., then ye shall perish quickly from off the good land which he hath given unto you (ibid., v.16). In this two principles are explained: one, that one must not turn aside from the Torah of Moses to the right or to the left, that is, to do evil or to do good; and the second, that those who transgress the covenant of the Lord will be exiled from the Land of Israel, etc., the opposite of the opinion of the Christians.

Also it is written in Kings, in the testament of David to Solomon, Keep the charge of the Lord thy God, to walk in His ways, etc., as it is written in the Torah of Moses, etc., that the Lord may establish His word, etc., [that] there shall not fail thee [a man] on the throne of Israel (1 Kings 2.3, 4). And it is written, As for this house which thou art building, if thou wilt walk in My statutes and execute Mine ordinances, etc. (1Kings 5.12), then I will establish [the throne] of thy kingdom over Israel for ever, etc. But if ye shall turn away from following Me ...then will I cut off Israel out of the Land (1 Kings 9.5,6,7). And it is written at the end of Kings, And the king of Assyria carried Israel away unto Assyria, and put them in Halab, etc., because they hearkened not to the voice of the Lord their God, but transgressed His covenant, [even all] that Moses the servant of the Lord commanded (2 Kings 18.11,12). Therefore, two principles emerge from this: one is that the continuance of the rule of the House of David depends on the observance of the commandments of the Torah; the second that the exile of Israel from their land came about because they transgressed the Torah.

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Also it is written in Isaiah, And He shall judge between the nations, and shall decide for many peoples (Isa. 2.4), and Jesus hid himself even from Israel. And in the Gospel according to Matthew, chapter eight [sic!], he said, I was sent only to the lost sheep of Israel (Matt. 15.24). And likewise in chapter 43 [sic], when he sent twelve disciples he said to them, Go nowhere among the Gentiles, and enter no town of the Samaritans but go rather to the lost sheep of Israel (Matt. 10.5, 6).

Also it is written, He shall judge the poor with righteousness...and he shall smite the land with the rod of his mouth (Isa. 11.4). From this we derive ten principles. The first is that the Messiah will come and will smite and slay with the breath of his lips, whereas Jesus was smitten and did not smite. The second is that he will multiply peace until the wolf shall dwell with the lamb (ibid.v.6), and in the Second Temple, and even more so after Jesus, wars multiplied. The third one is that they shall not hurt nor destroy in all My holy mountain (ibid.v.9), and the opposite happened: the city and the Temple were destroyed. The fourth is that the earth shall be full of the knowledge of the Lord (ibid.), and in the Second Temple all the sages were slain; and, moreover, according to the opinion of the Christians, Israel did not know and did not recognize Jesus that he was God. The fifth is what he said, Unto him shall the nations seek (ibid., v.10), and this did not happen in the Second Temple, nor with Jesus, for Israel was in darkness, and the Gentiles even more so. The sixth is, and his resting place shall be glorious (ibid.), and the Christians say that Jesus received contempt and disgrace from the people. The seventh is that in the days of the Messiah, The Lord will set His hand again a second time to recover the remnant of His people...from Assyria (ibid., v.11), but in the Second Temple Israel were not redeemed from Assyria and from the rest of the countries; only a few of them from Babylonia, and even more so after the coming of Jesus when Israel were exiled from their land. The eighth, The envy of Ephraim shall depart (ibid., v13), refers to the Ten Tribes, and in the Second Temple there was not one of them, and at that time the quarrels multiplied in Israel. The ninth, And they shall fly down upon the shoulder of the Philistines to the west, together they shall spoil the children of the east (ibid., v.14), and this has not been fulfilled. The tenth, And the Lord shall utterly destroy the tongue of the Egyptian sea, etc., And there shall be a path for the remnant of His People (ibid., v.15-16), and this, too, has not been fulfilled.

Also it is written in Jeremiah, Thus saith the Lord: There shall not be cut off unto David a man to sit upon the throne of the house of Israel; neither shall there be cut off unto the priests and the Levites a man before Me to offer burnt offerings, and to burn meal-offerings, and to do sacrifice continually...[and] as the host of heaven cannot be numbered, neither [the sand of the sea] measured, so will I multiply the seed of David My servant and the Levites [that minister] unto Me (Jer.33.17-18,22). From this three principles emerge. The first is that there is no king but David, and if they say that He is Jesus, is it not that he never reigned in his life, but was killed. The second is that there is no burnt offering and no sacrifice, and no ministering priest, and the Christians say that it was uprooted from them and given to the masses of the people. The third is that He said that He will multiply the seed of David and the Levites, and in the Second Temple the family of the Hasmoneans was lacking, as well as the seed of David.

Also it is written in Ezekiel, Behold, I will take the stick of Joseph which is in the hand of Ephraim and the tribes of Israel his companions, etc., and I will make them one nation in the land, and one king shall be king to them all, and they shall be no more two nations...and My servant David shall be king over them (Ezek. 37.19,22, 24). And from this three principles emerge: One is that a time will come when all the tribes of Israel will

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be gathered in their land. The second is that all [of them] will become one nation in the land. The third is that he [the Messiah] will rule over them. And of this not one thing has come to pass thus far.

Also it is written there in Ezekiel, This shall be the border whereby ye shall divide the land for inheritance according to the [twelve] tribes of Israel, Joseph receiving two portions, etc. (Ezek. 47.13); And ye shall divide this land unto you according to the tribes of Israel (ibid., v.21); And these are the names of the tribes, etc. (ibid., 48.1). Behold, he has let us know and described the portion of each tribe, as well as the property of the Levites, and this has not yet happened.

Also it is written in Joel, and it shall come to pass afterward that I shall pour out My spirit upon all flesh, etc. And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered (Joel 2.32). I will gather all nations, and will bring them down to the Valley of Jehoshaphat, and I will enter into judgment with them there over My people Israel and My heritage whom they have scattered among the nations, and My land they have divided (ibid., 4.2). And from this three principles emerge: One is that all flesh shall prophesy. The second, that he will vouchsafe signs in heaven and earth, and on the Mount Zion there will be a remnant. The third, that at the time of Redemption He will bring down all the nations to the Valley of Jehoshaphat there. And when has this happened?

Also it is written in Zechariah, Behold a day of the Lord cometh, etc., and I will gather all nations against Jerusalem, etc. And the Lord shall be King over all the earth, etc. And it shall come to pass that every one that is left of all the nations, etc., shall go up from year to year to worship the King, the Lord of Hosts, and to celebrate the Feast of Tabernacles (Zech. 14.1,2, 9, 16). And from this five principles emerge: One is that all the nations will come to wage war against Jerusalem. The second, that those who are left will accept God, may He be exalted, as King. The third, that every year they will go up to worship Him, blessed be He. The fourth, that they will accept the commandments of the Torah and will celebrate the Feast of Tabernacles. The fifth, that if they will not go up the rain will not come upon them. And all this has not yet happened.

Also it is written in Obadiah, And the captivity of this host, etc., and the captivity of Jerusalem that is in Sepharad shall inherit the cities of the South, and saviors shall ascend Mount Zion, etc. (Obad. 20,21). And from this three principles emerge. One is that the captivity of the host which is as far as France and the exiles of Spain (Sepharad) will inherit the cities of the South. The second, that saviors will ascend from Mount Zion to judge Mount Esau. The third, that then the kingship will be the Lord's and He will be King over all the earth. And all this has not yet come to pass.

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Also it is written in Daniel, at that time up shall stand Michael the great prince, etc. And at that time thy people shall be delivered, etc. And many of them that sleep in the dust of the earth shall awake (Dan. 12.1, 2).

Behold, the king of the south will arise, and the king of the
north shall attack him with violence, and
will come to the Land of the hart, and
Michael will arise, and those that
sleep in the dust will awake.
And these things have never
happened but they will
come to pass at
the time of the
redemption.
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Chapter 6 Call for Moderate Islam

Prime Minister David Cameron and President Barak Obama pointed out that we must counter the teachings of Islamists, who have hijacked Islam with their “cult of death,” through the teachings of moderate Moslems (Newscast 1.15.15).

Some moderate views from 2010

The Organization of Islamic Conference, (oic-oci.org) who has 56 member nations, has been an active source of reconciliation with other faiths and the West. Dr. Hassan Hathout in the OIC "Faces of Islam.pdf" posted an article, "The chaff and the wheat about Islam," from which we quote:

"In 1076, Pope Gregory VII wrote to the Muslim ruler Al-Nasir, *"We believe in and confess one God, admittedly in a different way,"* and emphasized the shared Abrahamic faith. In 1095, Pope Urban II characterized Muslims as godless people, infidels, dogs, chaff for eternal fire, etc... He was known as “Urban the Blessed” and was the one who called for the first Crusade.

In 1965, Pope Paul VI mentioned in his *Nostra Etate*, “Upon Muslims too the Church, looks with esteem, they adore the One God, our God, the God of Abraham with whom the Islamic faith is happy to associate itself and worship Him by prayers and almsgiving.” He also emphasized that although Muslims do not believe the sonhood of Jesus to God, they believe that he was the prophet and messenger of God and was supported by miracles. Muslims also love and respect his mother, the Virgin Mary.

The late Pope John Paul II commented on the conclusion of the second millennium by saying that Christians had things to atone for in that millennium, citing the Inquisition, the Crusades, and the Holocaust.

If the aforementioned conflicting views about Islam were expressed by Popes (supposedly infallible), then it must be that those views were in fact situational, although each exerted its influence on Christendom throughout history. It was not only Popes who regarded Islam so variably. Whereas Dante puts Muhammad in the deepest pits of hellfire, others grade him as number one of the hundred persons who positively influenced human history, and the British play-write George Bernard Shaw expressed humanity's need of a person like Muhammad, who would have had the ability to solve its problems while sipping a cup of coffee.

These are but a few sporadic examples of what the minds of the people in the West are continually exposed to. It seems that unbridled human nature, however, has more affinity to cling to bad news and views rather than to look at them analytically or exert effort to verify them. Even in modern times when means of verification have become easy, a lie

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has a better chance to be believed by the masses if the proper technique is used. The examples are plenty and dramatic even in the highest circles. It is a pity that we pontificate to our children during their early years about the value of truth and honesty only to see them reverse direction as they grow up to be big politicians, business tycoons, and leaders. The media often lose their impartiality and their great efforts to reveal the truth are marred by situations where they actually deny or conceal it. It is sad to see the art of lying become such a sophisticated science, targeting even their own people. The Crusades in particular seem to have left such a permanent impression on the Western mind that the word "crusade" has been established in common use with positive connotations, whether by top politicians or by religious preachers.

Then came the tragic events of 9/11 that shocked America and the whole world. All Americans including Muslim Americans were angered and saddened by the heinousness of the attack and the loss of innocent lives (including some three hundred Muslim victims). Although it was a crime perpetrated by a band of criminals who were Muslims, voices were raised incriminating all Muslims, including American Muslims. By and by, the accusations expanded to include Islam itself, the Prophet of Islam, and even the God of Islam. One has to admit, however, that on the whole, the American people have scored very high on the scales of tolerance and humaneness. I imagine that if 9/11 had happened anywhere other than America, rivers of blood would have flown and massacres would have been committed.

The image of Islam in America has naturally suffered and with the selectivity of reporting by word or by picture from or about the Muslims in their countries, the image is naturally getting worse. On the other hand, one should realize that ordinary Americans have their excuse in thinking negatively about Islam, on account of what they read and watch. This negative image of Islam is lent support by the actions of those Muslims who exhibit criminal, atrocious, and disgusting behavior while claiming that they do it in the name of Islam.

Any honest attempt to portray what Islam really is can only be successful if the reader can cast aside the curtains upon curtains of preconceived ideas. Preconceived ideas unfortunately tend to block the flow of new ideas.

Muslims are part of the sector of humanity that believes that God is. God is infinite in all of His descriptions and power. Muslims do not entertain the question what was before him or who comes after him, for this would mean that He is finite. Muslims cannot understand infinity because we ourselves are finite. This is not religious jargon, but infinity is indeed a scientific fact that we teach in our math classes and refer to by a special signal (∞). It follows therefore that God is One whether you are Muslim,

Christian, Jewish, an agnostic, or an unbeliever. God is given various names in various languages such as: Allah in Arabic, Yahweh in Hebrew, Dieu in French, Theos in Greek, etc...The English language has no name and uses the word God with a capital G. God is also beyond gender and our reference to God as "He" is a matter of linguistic usage, but

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not of gender. God created the universe, including our planet Earth. All atoms follow atomic laws. They combine to form molecules following chemical laws. Molecular complexity advances to the stage where nucleic acids can split and each half replenishes itself into a new molecule, actually signifying Life along its long course to higher animals. Biologically, we humans are the head of the animal kingdom, and yet many of us would be offended to be called an animal. The reason is that, although we share biology with animals, it is not our biology that makes us human beings, but another factor that is not derived from the earth. This factor is what we call the Spirit and is breathed into us from God Himself. It is this element that makes us eligible to identify good and evil and to have the willpower to observe God's do's and don't's even in the face of temptation. As humanity grew and life became more and more complex, humans were reminded by a long chain of messengers and prophets along human history. They reminded people that they are under continuous surveillance (by angels) and that if they can manage to get away with their sins during life, there will be a life after death where detailed reports are available and responsibilities are assigned. There has been a long chain of messengers (three hundred according to biblical sources) ending in what we call the Abrahamic faiths: Judaism (Moses), Christianity (Jesus), and Islam (Muhammad). Muslims don't see them as alternatives but as a continuum. Even without reciprocity, the Quran (to Muslims, God's very word) addresses Muslims saying, "The same religion God enjoined on you as the one He recommended to Noah, and this Quran we revealed to you, and that which we recommended to Abraham, Moses, and Jesus, that you should uphold the faith and break-not your unity therein" (Quran 13:42).

Islam calls Jews and Christians the "People of the Book," since they are the recipients of the Torah and the Bible. The Quran describes Jesus as the messenger of God, His Word that He bestows on Mary, and a Spirit proceeding from Him. Also in the Quran, the angels tell Mary, "God has chosen you, purified you, and chosen you over the women of all nations" (Quran 3:42).

As for the Jews, I will simply make one reference to the late Mr. Aba Eban, former foreign secretary of Israel, historian, and philosopher, who, in his epic book *My People* (also made into a television series), wrote, "Over their history, my people were treated with justice only twice: under the Muslims in Spain and recently in the United States of America. It was never under Muslim rule that the Jews met the repeated pogroms they suffered in Europe, concluded by Hitler's Holocaust."

In the Middle Ages, when Ferdinand and Isabella expelled the Jews from Spain (as collateral damage with Muslims), many of them went to Muslim lands. They were generously welcomed, and the Muslim Sultan mocked the Spanish monarchs by saying, "They impoverished their country and enriched mine." It was not until the Palestinian issue that the relations soured, and we hope some solution agreeable to both Palestinians and Israelis will be reached at long last. Looking at Jerusalem through Jewish, Christian, or Muslim eyes, it is obvious that God meant it to be a converging lens of the three faiths and not a divergent one. Finding a solution to restore peace to the land of peace should be the concern of all three communities. However, it should not be a

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Versailles-like peace, because this would only be the prelude to further conflict.

It is quite obvious to me that in America and the West as a whole, Islam is very much talked about and very little understood. To facilitate the matter to the western reader, I would liken Islam to a building composed of the foundation and three stories. The foundation is belief in and love of God, heeding Him all the time. The first floor is that of worship (prayers, fasting, almsgiving, and pilgrimage to Mecca if affordable). The second floor is human relations and interaction with the environment. The third floor is a constitution (legal system) that is pliable to suit new times and situations. There is no clergy system in Islam (only scholarship), hence the conflict between church and state does not arise. The three floors are interconnected; the system is inclusive and takes care not to enforce on non-Muslim citizens anything that runs against their respective religions. It is the second floor that is important to us all and is practically the same as in Christianity, Judaism, and all other members of humanity who believe in goodness and human decency.

Readers will ask why the problems of terrorism and the negative actions committed by Muslim perpetrators arise. We say that such phenomena are not confined to Islam and we invite the reader to widen his or her field of vision and consider the history of followers of the other religions, both in the past and in our present day. A study of terrorism in both the past and the present shows it to include Muslims, Christians, Jews, and practically human beings of all creeds and breeds. Yet the press often attaches the title "Islamic" only when the perpetrators are Muslims, omitting such characterization in other cases.

Terrorism is a real and potentially devastating problem in our modern times. It is a pity to see the handling of the problem entirely relegated to politicians and their allies of the military-industrial complex, exactly what the late US President Eisenhower warned us against. It is also sad to note that our national budgets allocate far more for inflicting death than do they for educating and protecting life. The problem of terrorism should be handled in a scientific way. An international committee should systematically study all aspects of the problem and elucidate its predisposing factors, exciting factors, and early symptoms.

Preventive management is certainly more valuable than therapeutic treatment. The aim of enlightened statesmanship is to turn your enemy into a friend and not just to kill him. This approach is an axial theme that should be adopted by all people of all nations and of all religions. The United States was founded on the idea of "Out of Many: One" and this should be its guiding light within and without its borders. The United States, physically and morally, should never allow itself to live behind an Iron Curtain. It should never ever allow itself to be tempted by the idea of "the survival of the fittest," otherwise it will lose itself even if it wins its battles." [Dr. Hassan Hathout is a professor at the Islamic Center of Southern California, and a former professor in the School of Medicine at Kuwait University.]

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A Comment on Dr. Hassan Hathout's article:

His quote of the Quran 13:42:

“The same religion God enjoined on you as the one He recommended to Noah, and this Quran we revealed to you, and that which we recommended to Abraham, Moses, and Jesus, that you should uphold the faith and break-not your unity therein...”

The quote confirms the verses listed that confirm the Bible above and the conclusion that the God of the Bible and Allah must be the same person* and that the Koran requires keeping the faith in the religion (sic Old Testament & Gospel of Christ: the Bible). However Dr. Hathout repeats a common expression of Islamic scholars, that “the Koran describes Jesus as the messenger of God. His Word that He bestows on Mary and a Spirit proceeding from Him.” We [again] point out that according to the Koran Jesus is recognized as the *Messiah*:

The IMRANS 3:45 The angels said to Mary: **"Allah bids you rejoice in a Word from Him. His name is the Messiah,** Jesus the son of Mary.

The *Messiah* is a very special character in the Bible, and to appreciate how much more of a messenger or prophet he is expected to be we need to read the plethora of verses that relate to him, under such names (besides Messiah; Gr. Christ; Engl. Anointed One).

Recently two conferences were conducted, one in Turkey and the other in Saudi Arabia, to promote moderate Islamic views. See articles:

[Maravot News 04.01.10](#) [Extremists must repent: Muslim scholars](#)

[Maravot News 3.31.10](#) article [03.31.10 Muslim scholars recast jihadists' favorite fatwa](#)

Statement By Professor Ekmeleddin Ihsanoglu Secretary-General Of The Organization Of The Islamic Conference At The 15th Summit Of The Non-Aligned Movement [Sharm El-Sheikh](#) – Arab Republic Of Egypt (15-16 July 2009) (extract)

OIC's attendance of this important Summit meeting of the Non-Aligned Movement in Sharm enriches its organization which includes 57 Member States, 51 among whom are active members of this Movement. This fact by itself reflects the strong links which attach the Non-Aligned Movement to the OIC. Since their early inception, during the cold war, they have common goals and objectives: to put an end to colonialism, neo-colonialism, racism, foreign occupation and exploitation. Their tireless endeavor in defending the rights of all peoples to self-determination and independence was a value target that succeeded in liberating scores of countries from the yoke of foreign hegemony.

...Today, the internal and external challenges facing our countries are daunting. Issues such as globalization, climate change, environmental degradation, access to clean drinking water, energy shortage, epidemics, regional conflicts, shortage of food supply as well as the issues of upholding human rights, good governance, combating international terrorism, the democratization of international financial institutions, are on top of the agenda of our time. The role of the Non-Aligned Movement in addressing these topics is decisive and crucial.

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At a time when we aspire to a new world in which justice, freedom and equity prevail, we are regrettably faced in the Muslim world with inextricable and protracted problems. In the Middle East, the occupation of Palestinian and Arab territories, the construction of settlements and racial discrimination continue unabated, where Israel is committing with impunity war crimes recognized as such by the world community. We hope that we are living the closing stages of the occupation of Iraq with what that occupation entailed of wanton destruction, untold suffering and the killing of hundreds of thousands of victims. Afghanistan is going through extensive military assault, reaping the lives of scores of innocent civilians. Somalia is straying in the abyss of a never-ending civil war; Jammu and Kashmir is still in limbo, while the rights of its people to self-determination are denied. The situation in Darfur in the Sudan, in Nagorno-Karabakh and Muslim Minorities and Communities in non-OIC Member States is awaiting resolution. The OIC is contributing through contacts with concerned Governments to the acceptable resolution to the problems of these minorities which constitute one third of the number of Muslims worldwide and which suffer from similar problems and envision to achieve equality and to practice their legitimate rights.

The menace of terrorism and the baseless attempts to associate this scourge with Islam, the mounting phenomenon of Islamophobia and attempts to defame Islam and its holy Prophet, represent serious challenges to the Muslim world.

As for the Iran's nuclear issue, I would like to reiterate OIC's support to the inalienable rights of Iran and all Member States to develop nuclear energy for peaceful purposes, in accordance with the Non-proliferation treaty. Consequently, we believe that Iran's nuclear issue should be settled through dialogue and peaceful means...

His Excellency prof. Ekmeleddin Ihsanoglu secretary general of the Organisation of the Islamic Conference at the East West Institute on the [OIC and the West working to resolve conflicts](#), statement September 22, 2009: (extract)

The Organisation of the Islamic Conference is an intergovernmental organization established in 1969 in the wake of the deep anguish felt in the Muslim world over the burning of the holy Al-Aqsa Mosque in 1969. The OIC is not a religious organization. It is mandated to coordinate and streamline the common and joint actions of its 57 Member States. It is the second largest intergovernmental organization after the United Nations and has a mission to defend the interests and just causes of its Member States. It is also the only official Muslim organization that speaks on behalf of the Muslim world and the 1.5 billion Muslims

...In this age of globalization, where boundaries are crashing down or melting away, it is ironic that Islam with its glorious civilization and tolerant values is often stereotyped as being an ideology of hate.

...I have always called for, and worked toward, reaching a historic reconciliation between Islam and Christendom. A similar experience took place last century and a historic

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reconciliation between Christianity and Judaism was achieved.

Today Muslims admire the great achievement of the West. I have always asserted that Muslim[s] in general harbor no ill feelings to the people of the West. On the contrary, they admire [the] Western success story and achievements in many domains. They highly appreciate many of the West's values and look for friendship and cooperation with the Westerners, to make of our fragile and small planet a heaven of prosperity and wellbeing for all. When we agree that the enemy is not the other but rather the ignorance, the intolerance and fear, then we can say that there is a hope for historic breakthrough.

In reality, what unites the Islamic world and the West outweigh[s] what separate[s] them. They have a common spiritual and intellectual reference, rooted in their revealed religions and similar culture. They are also united in their geographic proximity and complementary economics. The new rise of China and India in Asia should incite the West and the Muslim world to close ranks, enhance and sustain their commonalities and consolidate their relationship and reinforce their common interests.

What we, in the Muslim world aspire to, is evolving a more just, equitable and democratic global system, founded upon humane, universal, and moral values in this age of connectivity and permeability.

There is no doubt that conflicts in the Muslim world — domestic or international — have their direct impact on the West and vice versa. Think about the war in Afghanistan and Pakistan. Look at the repercussion of the invasion of Iraq, and the tense relationship with Iran. Confidence building between the USA and the Muslim world is the need of the hour. President Obama's Cairo speech has set the ball rolling. It is time for follow-up action.

...In the domain of conflict prevention or peace-building, we, in the OIC, do not think that resorting to military means is the most suitable way to reach success. At the peak of the period of Iraq's sectarian killing between the Sunni and Shiite sects, the OIC was able to successfully broker an end to this sectarian strife through mediation among the high religious authorities of the two factions. A meeting was convened in the holy city of Makkah Al Mukarramah in 2006, assembling Muslim high authorities and scholars from Iraqi Shiites and Sunnis to agree and announce the "Makkah Document on Iraq," a document which had been elaborated under the aegis of the International Islamic Fiqh Academy. The document clarifies the position of the Islamic teachings and jurisprudence vis-à-vis the killings in Iraq based on sectarian considerations. It clearly showed Islam's strong position in prohibiting killing of Muslims outside the realm of law. This document which had very wide circulation in all Mosques of the two sides in Iraq resulted in a resounding success and was effective in drastically reducing the sectarian strife in Iraq. This result was an important factor in countering the brutal activities of the insurgency in Iraq through local means.

This method, for example, could be used tomorrow in Somalia...To build the trust, we

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need to find a just solution to the tragedy of Palestine which continues to stalk the Muslim world for more than sixty years. We also need to stop the manifestation of Islamophobia in the West and treating Muslims and their sacred symbols with contempt...

Statement of H.E. Prof. Ekmeleddin Ihsanoglu Secretary General Organization of the Islamic Conference at the [Muslims of Europe Conference 2006 Challenges and Opportunities](#). (Extract)

For many societies in the West the presence of Muslim immigrants is a relatively new phenomenon. Fear of the “other” and intolerance, according to sociologists, is a very natural inclination, and constitutes an intrinsic attribute of human behavior. Tolerance, therefore, must be earned by necessity, reason and intelligence, because it is a requirement for social life, and because people are not necessarily prone to prejudice. However, intolerance cannot justify domination or the deliberate use of fear of the “other” for political purposes.

Integration is needed, immigrants must adjust to their new societies, and societies must adjust too. This human relationship should be a two-way street to become sustainable. Both sides should understand each other's expectations and responsibilities, and work to demystify the notion of the “other” through contacts and education. All the above is needed, but it is easier said than done. To be able to forge headway to any tangible action, one should look for the root causes which nurture what is commonly called Islamophobia.

Islamophobia is a deeply rooted phenomenon in the psyche of some Westerners since many centuries, based mainly on outdated religious considerations against Islam. Many of these fanatic views are, unfortunately, still lingering in the minds of many.

As for today, known global political and socioeconomic developments, presence or hot-spots of problems mainly prevalent in the Muslim world and stemming from the Cold War period, remnants of the colonialism, onslaught of refugees from the Muslim world to the West and unmanaged transformation of the fabric of the western societies and failure of a number of Muslim countries to adapt to the modernization process to create prosperous and developed societies, brought us to a point where we face [a] multitude of challenges with implications on both the Western societies and the Muslim world...

...In considering this alienation context, one should also not neglect the historical experience and sufferings of Muslims during the eras of colonialism. New Muslim resentments are still being fuelled daily by the scenes of sufferings of Muslims in the hot-bed areas of conflicts created by the Western powers especially in the Middle East. It would be naïve to think that European Muslims can be and should be mentally isolated from [the] overall context of the Muslim World. Due to the peculiarities of the teachings of Islam, they will always feel the suffering of other Muslims in their hearts even though they are devoted citizens of Western countries.

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Reactions to the humiliating conditions in the Muslim world can sometimes be brutal and visceral by radical fringe elements who pretend that they act in the name of Islam. Often these reactions are mistaken in the West for an Islamic hatred against Western values, sparking an anti-Islamic backlash — a fact which leads us to a vicious circle. Islam does not condone extremism and terrorism and it is a well-known fact that every single Muslim country and their religious leaders have always condemned and will continue to condemn the extremist and terrorist acts committed on behalf of Islam. The very Islamic teachings preach moderation and peace. Therefore, the Western politicians and media should be careful not to incite hatred towards Muslims and their religion which they often do on utterly wrong and deviated supposition.

...We have also already made great efforts and offered initiatives to pave the way for a historical reconciliation based on the realities of the time, openness and tolerance. Chief among these efforts being the dialogue among civilizations advocated in the last decade by the OIC as an alternative for the clash of civilizations proposed by some Western thinkers....

A Common Word Between Us

Prince Ghazi of the Hashemite Kingdom of Jordan held an interfaith conference in June 2009 with regard to a letter he initiated, called, “A Common Word between Us,” which was originally signed by 138 Islamic leaders. The document essentially boils down to a common belief and acceptance of the Golden Rule, “Love your neighbors as you love yourself,” or the more common version, “Do not do to others that you would not have done to yourself.” See <http://www.acommonword.com/>. A summary follows:

Muslims and Christians together make up well over half of the world’s population. Without peace and justice between these two religious communities, there can be no meaningful peace in the world. The future of the world depends on peace between Muslims and Christians.

The basis for this peace and understanding already exists. It is part of the very foundational principles of both faiths: love of the One God, and love of the neighbour. These principles are found over and over again in the sacred texts of Islam and Christianity. The Unity of God, the necessity of love for Him, and the necessity of love of the neighbour is thus the common ground between Islam and Christianity. The following are only a few examples:

Of God’s Unity, God says in the Holy Qur’an: *Say: He is God, the One! / God, the Self-Sufficient Besought of all! (Al-Ikhlās, 112:1-2)*. Of the necessity of love for God, God says in the Holy Qur’an: *So invoke the Name of thy Lord and devote thyself to Him with a complete devotion (Al-Muzzammil, 73:8)*. Of the necessity of love for the neighbour, the Prophet Muhammad (صلى الله عليه وسلم) said: *“None of you has faith until you love for your neighbour what you love for yourself.”*

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In the New Testament, Jesus Christ (عليه سلام) said: *'Hear, O Israel, the Lord our God, the Lord is One. / And you shall love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength. 'This is the first commandment. / And the second, like it, is this: 'You shall love your neighbour as yourself. 'There is no other commandment greater than these.'* (Mark 12:29-31)

—

In the Holy Qur'an, God Most High enjoins Muslims to issue the following call to Christians (and Jews — the *People of the Scripture*):

Say: O People of the Scripture! Come to a common word between us and you: that we shall worship none but God, and that we shall ascribe no partner unto Him, and that none of us shall take others for lords beside God. And if they turn away, then say: Bear witness that we are they who have surrendered (unto Him). (Aal 'Imran 3:64)

The words: *we shall ascribe no partner unto Him* relate to the Unity of God, and the words: *worship none but God*, relate to being totally devoted to God. Hence they all relate to the *First and Greatest Commandment*. According to one of the oldest and most authoritative commentaries on the Holy Qur'an the words: *that none of us shall take others for lords beside God*, mean 'that none of us should obey the other in disobedience to what God has commanded'. This relates to the Second Commandment because justice and freedom of religion are a crucial part of love of the neighbour.

Thus in obedience to the Holy Qur'an, we as Muslims invite Christians to come together with us on the basis of what is common to us, which is also what is most essential to our faith and practice: the *Two Commandments* of love.

Chapter 7

Scriptural problems in the Koran and Hadith that need to be overcome

Reconciliation of the faiths must occur through a full disclosure of the objections presented by the contesting sides. We begin with a group associated with the conservative Republican "Tea Party" movement, whose listing of "threatening" Islamic scriptures and hadith speaks for itself.

From islamexposed.blogspot.com "Whom are we at war with?" (Extracts from the text):

"... All of the Islamic terrorist groups share one common element; what is it? ...

Only Allah has the right to be worshiped.

"This expression occurs frequently in the Hilali & Khan translation of the Noble Qur'an. I found it in 35 of the 114 surahs. Here is one example. [2:163](#). And your Ilâh (God) is One Ilâh (God - Allâh), Lâ ilâha illa Huwa (there is none who has the right to be worshipped but He), the Most Beneficent, the Most Merciful. If only Allah has the right to be worshiped, then religions other than Islam are prohibited.

Only Allah has the right to rule.

[33:36](#). It is not for a believer, man or woman, when Allâh and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allâh and His Messenger, he has indeed strayed in a plain error.

"Governments not operating on the principle of Shari'ah must be overthrown and replaced by Islamic regimes.

Muslims are obligated to enforce Allah's rights.

"What is the relationship between Allah and the Muslims? It is a master: slave relationship, one to many...

- [9:111](#). Verily, Allâh has purchased of the believers their lives and their properties; for the price that theirs shall be the Paradise. They fight in Allâh's Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Taurât (Torah) and the Injeel (Gospel) and the Qur'ân. And who is truer to his covenant than Allâh? Then rejoice in the bargain which you have concluded. That is the supreme success .

"What is Allah's cause? His cause is to make Islam dominate the world. How do I know this? By Allah's word and hadith.

- [9:33](#). It is He Who has sent His Messenger (Muhammad) with guidance and the religion of truth (Islâm), to make it superior over all religions even though the Mushrikûn

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(polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh) hate (it).

[Sahih Bukhari Volume 4, Book 52, Number 65:](#)

Narrated Abu Musa:

A man came to the Prophet and asked, "A man fights for war booty; another fights for fame and a third fights for showing off; which of them fights in Allah's Cause?" The Prophet said, "He who fights that Allah's Word (i.e. Islam) should be superior, fights in Allah's Cause." ...

"In 9:111, a bargain is mentioned, what is it? The bargain is the sale of their souls to Allah. We learn more about it in Surah As-Saff. It is the commerce which saves a Muslim from the fire and assures his admission to the [celestial bordello](#).

- [61:10](#). O You who believe! Shall I guide you to a commerce that will save you from a painful torment.
61:11. That you believe in Allâh and His Messenger (Muhammad), and that you strive hard and fight in the Cause of Allâh with your wealth and your lives, that will be better for you, if you but know!
61:12. (If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwelling in Gardens of 'Adn Eternity ['Adn (Edn) Paradise], that is indeed the great success.
61:13. And also (He will give you) another (blessing) which you love, help from Allâh (against your enemies) and a near victory. And give glad tidings (O Muhammad) to the believers.

"..For the description of Hell, turn to [56:41](#) and [22:19](#) The threat of eternal damnation is clearly implicit in At-Taubah 38-39.

- [9:38](#). O you who believe! What is the matter with you, that when you are asked to march forth in the Cause of Allâh (i.e. Jihâd) you cling heavily to the earth? Are you pleased with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this world as compared with the Hereafter.
9:39. If you march not forth, He will punish you with a painful torment and will replace you by another people, and you cannot harm Him at all, and Allâh is Able to do all things.

Orders to fight

"These are contained in Surah Al-Anfal & Surah At-Taubah. They are fight ...with neither geographic nor chronological limits.

- [8:39](#). And fight them until there is no more Fitnah (disbelief and polytheism: i.e. worshipping others besides Allâh) and the religion (worship) will all be for Allâh Alone [in the whole of the world]. But if they cease (worshipping others besides Allâh), then certainly, Allâh is All-Seer of what they do.
[9:29](#). Fight against those who (1) believe not in Allâh, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allâh and His Messenger (4) and those who acknowledge not the religion of truth (i.e. Islâm) among the people of the Scripture (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued.

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“The orders to fight are confirmed by Mohammed in this hadith:

- [Sahih Bukhari Volume 1, Book 8, Number 387](#):

Narrated Anas bin Malik:

Allah's Apostle said, "I have been ordered to fight the people till they say: 'None has the right to be worshipped but Allah.' And if they say so, pray like our prayers, face our Qibla and slaughter as we slaughter, then their blood and property will be sacred to us and we will not interfere with them except legally and their reckoning will be with Allah." Narrated Maimun ibn Siyah that he asked Anas bin Malik, "O Abu Hamza! What makes the life and property of a person sacred?" He replied, "Whoever says, 'None has the right to be worshipped but Allah', faces our Qibla during the prayers, prays like us and eats our slaughtered animal, then he is a Muslim, and has got the same rights and obligations as other Muslims have."

Practical Application

“For this, we turn to Maududi's [Jihad In Islam](#). Open it to page 15.

- ...Islam is not merely a religious creed or a set of rituals but it is a comprehensive system that tends to annihilate all tyrannical and evil systems in the world and to enforce its own reformation program which it deems best in the interest of mankind.

“Flip one more page.

- ...to eliminate the hegemony of un-Islamic systems replacing them with a balanced social and cultural order called the Word of Allah by the holy Qur'an,...

“They will not be satisfied with reconquering Israel, Spain, Greece, etc. Their objective is total global conquest.

When Islam attacks

“The religious obligation to participate in the [annual attacks](#) on disbelievers is fard al-kifaya, binding on all eligible Muslim men until a sufficient number have reported to the battlefield.

When we retaliate

“The religious obligation to defend Dar al-Islam is fard ayn: binding on all eligible male Muslims, plus slaves and adolescents. If the Muslims are overrun, the fard extends to women, children, sheikhs and slaves.

- Brig. S.K. Malik, [Qur'anic Concept of War](#):... Terror cannot be struck into the hearts of an army by merely cutting its lines of communication or depriving it of its routes of withdrawal. It is basically related to the strength or weakness of the human soul. It can be instilled only if the opponent's Faith is destroyed. Psychological dislocation is temporary; spiritual dislocation is permanent. Psychological dislocation can be produced by a physical act but this does not hold good of the spiritual dislocation. To instill terror

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into the hearts of the enemy, it is essential. In the ultimate analysis, to dislocate his Faith. An invincible Faith is immune to terror.

“A weak Faith offers inroads to terror. The Faith conferred upon us by the Holy Qur'an has the inherent strength to ward off terror from us and to enable us to strike terror into the enemy. Whatever the form or type of strategy directed against the enemy, it must, in order to be effective, be capable of striking terror into the hearts of the enemy. A strategy that fails to attain this condition suffers from inherent drawbacks and weaknesses; and should be reviewed and modified. This rule is fully applicable to nuclear as well as conventional wars. It is equally true of the strategy of nuclear deterrence in fashion today. To be credible and effective, the strategy of deterrence must be capable of striking terror into the hearts of the enemy.

“To terrorize us, they first set out to destroy our faith...So long as Muslims continue to believe that Allah will burn them in Hell if they do not wage war against us, and will reward them with eternity in the celestial bordello if they do, we will never have peace and security. They will continue to torment us, poking and prodding for weakness. Eventually they will nuke us. The war must be waged against Islam, and we must use the ultimate weapon: truth...

- [3:85](#). And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers. As the son or daughter of a male Muslim, you have no choice. If you apostatize, you are subject to execution.
- <http://www.crusadersarmory.co.cc/RelianceO8-7.html> List of acts entailing apostasy.

<http://www.crusadersarmory.co.cc/RelianceO8-2.html>

Penalty for Apostasy.

“...[Jihad is ordained for you](#). Allah commands you to [wage war upon us](#). [J.M. Rodwell] hadith confirm & Shari'ah codifies the jihad imperatives.

- [Sahih Bukhari 1.8.387](#)
- <http://www.crusadersarmory.co.cc/RelianceO9-8.html> The caliph makes war on Jews... codification of 9:29.
- <http://www.crusadersarmory.co.cc/RelianceO9-9.html> The caliph fights all other people... codification of 8:39.
- ... fight them until there is no more Fitnah (disbelief and polytheism: i.e. worshipping others besides Allâh) and the religion (worship) will all be for Allâh Alone [in the whole of the world]... [8:39 The Order to fight to eradicate Shirk and Kufr](#)
- Fight against those who ... and those who acknowledge not the religion of truth (i.e. Islâm) among the people of the Scripture (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued. [9:29 The Order to fight People of the Scriptures until They give the Jizyah](#)
- Only Muslims are innocent, all others are rebels against Allah, subject to the hudud prescribed in [5:33](#). Ibn Kathir, in his tafsir, defines waging war against Allah to include disbelief.
`Wage war' mentioned here means, oppose and contradict, and it includes disbelief,

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blocking roads and spreading fear in the fairways. [[The Punishment of those Who Cause Mischief in the Land](#)]

- [98:6](#). Verily, those who disbelieve (in the religion of Islâm, the Qur'ân and Prophet Muhammad ()) from among the people of the Scripture (Jews and Christians) and Al-Mushrikûn will abide in the Fire of Hell. They are the worst of creatures.
- [5:60](#). Say (O Muhammad to the people of the Scripture): "Shall I inform you of something worse than that, regarding the recompense from Allâh: those (Jews) who incurred the Curse of Allâh and His Wrath, those of whom (some) He transformed into monkeys and swines, those who worshipped Tâghût (false deities); such are worse in rank (on the Day of Resurrection in the Hellfire), and far more astray from the Right Path (in the life of this world)."
- [33:36](#). It is not for a believer, man or woman, when Allâh and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allâh and His Messenger, he has indeed strayed in a plain error.
- [Sahih Bukhari Volume 4, Book 53, Number 392](#):
Narrated Abu Huraira:
While we were in the Mosque, the Prophet came out and said, "Let us go to the Jews" We went out till we reached Bait-ul-Midras. He said to them, "If you embrace Islam, you will be safe. You should know that the earth belongs to Allah and His Apostle, and I want to expel you from this land. So, if anyone amongst you owns some property, he is permitted to sell it, otherwise you should know that the Earth belongs to Allah and His Apostle."
- [Sunan Abu Dawud 14.2477](#)
Narrated Ibn Hawalah:
The Prophet (peace_be_upon_him) said: It will turn out that you will be armed troops, one is Syria, one in the Yemen and one in Iraq. Ibn Hawalah said: Choose for me, Apostle of Allah, if I reach that time. He replied: Go to Syria, for it is Allah's chosen land, to which his best servants will be gathered but if you are unwilling, go to your Yemen, and draw water from your tanks, for Allah has on my account taken special charge of Syria and its people.
- [Sahih Bukhari Volume 4, Book 56, Number 791](#):
Narrated 'Abdullah bin 'Umar:
I heard Allah's Apostle saying, "The Jews will fight with you, and you will be given victory over them so that a stone will say, "O Muslim! There is a Jew behind me; kill him!"
- [Sahih Bukhari Volume 4, Book 52, Number 177](#):
Narrated Abu Huraira:
Allah's Apostle said, "The Hour will not be established until you fight with the Jews, and the stone behind which a Jew will be hiding will say. "O Muslim! There is a Jew hiding behind me, so kill him."

Chapter O8.0: Apostasy from Islam (Ridda)

(O: Leaving Islam is the ugliest form of unbelief (kufr) and the worst. It may come about through sarcasm, as when someone is told, ``Trim your nails, it is sunna," and he replies, ``I would not do it even if it were," as opposed to when some circumstance exists which exonerates him of having committed apostasy, such as when his tongue runs away with him, or when he is quoting someone, or says it out of fear.)

O8.1 When a person who has reached puberty and is sane voluntarily apostatizes from Islam, he deserves to be killed.

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O8.2 In such a case, it is obligatory for the caliph (A: or his representative) to ask him to repent and return to Islam. If he does, it is accepted from him, but if he refuses, he is immediately killed.

O8.3 If he is a freeman, no one besides the caliph or his representative may kill him. If someone else kills him, the killer is disciplined (def: o17) (O: for arrogating the caliph's prerogative and encroaching upon his rights, as this is one of his duties).

O8.4 There is no indemnity for killing an apostate (O: or any expiation, since it is killing someone who deserves to die).

<http://www.crusadersarmory.co.cc/RelianceO8-2.html>

O8.7: Acts that Entail Leaving Islam

-4 — to revile Allah or His messenger (Allah bless him and give him peace);

-5 — to deny the existence of Allah, His beginningless eternity, His endless eternity, or to deny any of His attributes which the consensus of Muslims ascribes to Him (dis: v1);

-6 — to be sarcastic about Allah's name, His command, His interdiction, His promise, or His threat;

-7 — to deny any verse of the Koran or anything which by scholarly consensus (def: b7) belongs to it, or to add a verse that does belong to it;

-15 — to hold that any of Allah's messengers or prophets are liars, or to deny their being sent; (n: `Ala' al-din' Abidin adds the following:

-16 — to revile the religion of Islam;

-19 — to be sarcastic about any ruling of the Sacred Law;

-20 — or to deny that Allah intended the Prophet's message (Allah bless him and give him peace) to be the religion followed by the entire world (dis: w4.3-4) (al-Hadiyya al-`Ala'iyya (y4), 423-24). <http://www.crusadersarmory.co.cc/RelianceO8-7.html>"

[End of extracts from islamexposed.blogspot.com]

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Chapter 8 Foundations for reconciliation

Reconciliation of the faiths that derive their authority from the Bible must be based upon the Bible. We have established that the Koran intended and argued to a great extent that it was written to confirm the Bible (i.e., Jewish Scriptures, Torah and Gospel of Jesus). It also acknowledged Jesus as the Messiah. The Messiah is greater than the prophets or messengers of God, since he is described as of God or God Himself.

The Messiah is a word peculiar to the Bible, and to understand what is meant by the Messiah one must necessarily review those scriptures and interpretations of the ancient scholars as to the meaning of Messiah. We have reviewed in this document those scriptures, sufficiently to establish that there are at least two appearances of the Messiah that are anticipated, one having to do with a Suffering Messiah and the other a King Messiah. In the context of the New Testament, Jesus and his later Christian Church understood his role as that of the Suffering Messiah. Jesus, in Luke 21 et al., pointed out that he would come again and listed the signs that would relate to his Second Coming. It is clear in the Gospels that his Second Coming was anticipated even in their own generation and that when he comes he would establish the Kingdom of God on earth, an eternal kingdom of Peace, as prophesied. This period is also a time called the Last Days, or Day of Resurrection, also described in Revelation and in II Peter as a "new heavens and a new earth." It was also described as a day of darkness and gloominess, and out of it would be seen a great light. The Koran also refers to this day as the Day of Resurrection. Iranian mullahs view this day as a day when Jesus and the Mahdi, a resurrected mullah, come together to bring peace to the world, using Iran as its vehicle.

The Messiah is described as a man of great wisdom that brings light and salvation. He is the redemption of all peoples in the eyes of God. There are scriptures that describe the Redeemer Messiah – who appears with the restoration of the Children of Israel to the Holy Land – as one who calls and no one answers, who seeks comforters and finds none, He "has trodden the winepress alone." He is a judge and the scriptures warn to beware of him. He simply is not recognized: The rabbis recognized that he might be isolated from the world:

Bavli LXXXVII.F Would he then, if all the world is heretic, be also to the world, a heretic?

One can see in reviewing the modern faiths of the Bible, including Christian dogmas and dogmas from the Koran, that there are anomalies between what they account as truth and what the Old Testament Scriptures and Gospels of Jesus represented.

At the same time modern Jews can acknowledge that they have been restored to the Holy Land, after a 2,000 year exile, as prophesied. The restoration has created many political problems that have to date been plagued with historical fears and animosities. The Jews have fears of being scattered again, and persecuted among the nations. Thus, they can express their concerns in establishing a peace in the Middle East, recognizing that there are many peoples who threaten their existence. Also, we cannot overlook the fact that the people, once restored, do multiply (whether they are exiled Jews or Palestinians) and the composition of the inhabitants of the land will change through time. Palestinians have fears of being "Judaized," an expression that harkens back to early Pauline teaching, who was concerned that his early church was being Judaized by the Church Fathers (St. Peter and St. James et al.) ruling in Jerusalem. The

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fear has to do with the question, "Who possesses Jerusalem?" We all possess it.

Thus, any peace agreement formed for the Middle East must respect the fact that the population in the Holy Land will grow, necessitating new settlements. Israelis have said in effect, "You cannot expect us not to grow. That would be like telling the people of Philadelphia, Paris, London, etc. not to grow." We also can look at the people of Gaza and the West Bank who have been walled in by Israel. How can they grow, trapped behind the barrier wall — without the basic necessities of life?

The people of the Holy Land should not live in fear of religious extremists who would destroy one group to protect another, whether they are Christian, Jew or Muslim. In addressing this need, we should agree that interpretations by scholars that use God as their authority to destroy others need to be exposed and cast down. We can weigh those scriptures to the teachings of Jesus who emphasized that all of the commandments of God can be fulfilled by two commandments:

"Love the Lord thy God with all your heart and soul
And the other is like it: Do not unto others what you would have done to you."

In effect, by following the Golden Rule you will serve man and God in truth, being also merciful and charitable. The Golden Rule has been at the core of the teachings of Buddhism, Hinduism, Taoism and the teachings of Confucius. Thus, the movement regarding "A Common Word," can be a realistic approach to reconciliation of the faiths. In the reconciliation, as noted above, the threatening scriptures in the Bible and Koran that can be used to persecute other people (nonbelievers) must be overruled by the Golden Rule and the commandments and teachings of Jesus that reduce down to the Golden Rule.

The key word in the "A Common Word" document is the word "Messiah." Professor Seyyed Hossein Nasr at the Papal Audience at the First Seminar of the Catholic-Muslim Forum, Clementine Hall Thursday, 6 November 2008 ("A Common Word," page 236) provides his explanation of Islam's view of the Messiah:

"With so many profound similarities, why then have we had such a long history of confrontation and opposition? The answer is that we of course also have our differences which have providentially kept Christianity and Islam distinct and separate. Let us mention just a few of them. We emphasize Divine Unity and reject the idea of a triune God, while you emphasize the Trinity while believing God to be One. We and you both revere Christ but in a different manner, and we do not accept the Christian account of the end of his earthly life. And yet, we Muslims also accept Christ as the Messiah (al-Masih) and expect his second coming at the end of the history of present humanity. We emphasize Divine Law (al-Shari'ah) as rooted in the Qur'anic revelation, while Christ asserted his break with the Law in the name of the Spirit. Therefore, Christians do not have the same conception of Divine Law as do Jews and Muslims. Nor do Christians have a sacred language as does Islam, but have used, and some still do use, several liturgical languages..."

We believe that "A Common Word" signatories and leaders, including those of the subsequent forums, will find a greater need to inquire into the Word, as in the steps we address here; and perhaps the best way to do this is to walk in the similitude of the Messiah.

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In the similitude of the Messiah

Mediators of the Holy Land have their own biases and interests, but they must also — as if standing in the role of the Messiah — place themselves in the same position as those people already living there. Their judgments must be offered as if they themselves must change places with those who are in the Holy Land, as beneficiaries to the peace of Jerusalem. No mediator would welcome life in a home that is threatened every day with rockets coming out of Lebanon or Gaza. Likewise, no mediator would welcome life in a home in Gaza with retaliatory missiles fired upon their heads. No mediator should enjoy living trapped within walls, neither should they enjoy living trapped between people and nations like Iran and Hamas hoping to exterminate them. All mediators would prefer — if they were required to live in the Holy Land — to enjoy the best measures of life in safety, prosperity and a common brotherhood of men in trade and public



The Golden Gate of Jerusalem, sealed by the Ottoman Sultan Suleiman the Magnificent in 1541 “to prevent the Jewish Messiah from entering the mount, believing that the Jewish Messiah will destroy the Dome of the Rock to make way for the Temple.” A Moslem cemetery was added before the gate, believing that the Jewish Messiah would never walk through a Moslem cemetery.

service. They would want to have all the benefits of a free society, worshiping or not worshiping God as they choose. They would not want to live in a society where they or their women and children would be treated as second class citizens but rather enjoy the right given to all people, that all people are equal before the law.

While interested governments — including the United Nations — have taken a direction of forming two independent states, of Israel and Palestine, history has shown that the two peoples revert to armed, violent struggles in the Holy Land, but for some reason live peacefully together in other places in the world. It may be that the source of the difficulties in the Holy Land has to do with the name of the state in which the peoples choose to live. So let's try something new. Let's rename the land (God renames people and places to signify a new person or place under Him; for instance, He gave Judah the name Israel.)

A symbol of an agreement among the three faiths should include opening the Golden Gate of Jerusalem, allowing all men to go up to the mount to pray. It is a symbol of tearing down the walls that separate them. Hopefully, the barrier walls can come down following this. If the Golden Gate cannot be opened to allow the righteous to enter, then the Peace of Jerusalem cannot be realized.

With an agreement that the Koran confirms the Bible and thus cannot contradict it, all calls by Islamists to kill or harm others on behalf of God should be anathema, using the teachings of Jesus as a guide. Neither can Christians and Jews use God to justify violent means and break the Peace of Jerusalem.

The time is ripe to really attack these matters by convening representatives of the faiths to

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produce an opening to the Gate of Righteousness, which is the Golden Gate in Jerusalem. We should focus on the Messiah and his responsibilities, approaching the matter ourselves in the similitude of the Messiah. Until the gate is opened there can be no peace in Jerusalem. As to who should first go through the Gate of Righteousness, perhaps the prudent will round up some burros and give the children of Jerusalem (and any others wishing to take the responsibility) a ride through the gate, recognizing Jesus' often repeated warning, "the first may be last and the first last."

Finally, The Koran builds its arguments around the day of resurrection and judgment. Mohammed was told that every nation is sent an apostle and he is sent as an apostle to the Arabs, that his only duty is to give warning:

Koran, The Creator 35:25: Your only duty is to give warning. We have sent you with the truth to proclaim good news and to warn your people; for there is no nation that has not been warned by an apostle. If they disbelieve you, know that those who have gone before them also disbelieved. Their apostles came to them with veritable signs, with scriptures, and with the light-giving book. But in the end I smote the unbelievers: and how terrible was My Punishment! ...What We have revealed to you in the Book is the truth confirming previous scriptures. Allah knows and observes His servants.

Koran, The Cow 2:116: The Jews say the Christians are misguided, and the Christians say it is the Jews who are misguided. Yet they both read the Scriptures. And the pagans say the same of both. **Allah will judge their disputes on the Day of Resurrection.**

Let's agree that Mohammed completed his task and perhaps exceeded his original commission.

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Chapter 9 Palestine

To Palestine...

This is a book of the *Heirs* (see Koran AL-HIJR). Unless you know who they are this book may have no importance to you. But since the Palestinians are named among the *Heirs*, this portion is dedicated to them.

I spent some time in Palestine and the Middle East and know from direct experience that the way Palestinians are treated by the State of Israel is not consistent with Israel's *Declaration of Independence* and the *Covenant between the Jews and the United Nations*. Nor are the Biblical terms — the Torah and its prophets — being honored, seen herein.

We addressed this to the Palestinians because their fate is held by a hand upon the center of the world. Because their fate is now being affected by Jewish Law, the application of the Torah and the prophets apply. And because the *Koran* was written to confirm these scriptures, it follows — recognizing that two cannot walk together except they be agreed — that the *Koran* also applies in the determination of the fate of the Palestinians.

We addressed this to the Palestinians because we know that there are many who have been prejudiced against them. Many maintain their prejudice against Palestinians using the Bible; others, namely the Jews, use the Torah and the Prophets; and finally, there are still others, who have absolutely no system of values of any kind, who are repulsed by references of scripture — whether contained in International Law or otherwise — and yet support by their ambivalence the persecution of Palestinians in Palestine. Many atheists, many people who manipulate scriptures to their own benefit, and others who simply cannot differentiate one law from another, are hurting the people of this book. To all these who are prejudiced against the Palestinians and the *Holy Book of Books* as the Israeli *Declaration of Independence* referred to it, we must say up front not to open this document. For we need wise men to help establish the Peace of Jerusalem and wise men explore the issues. The consequences of less than wise men handling this issue have been well demonstrated during the past 20 years.

We addressed this to the Palestinians for yet another reason. Most of them treasure the Temple Mount of Jerusalem. It is they who seem to be in charge of the mount (through the waqf in Jordan), and it is they who have the ability to plead for certain rights pertaining to the mount and Jerusalem which now are being denied. They hold the key to the Gates of Righteousness, as it were, as will be explained.

One Gate which we know only they can unlock is the *Golden Gate*, and we hope that when they have seen this argument it will be opened; and when the *Golden Gate* is opened so too will be the opening to Peace in Jerusalem.

Long ago a son of Abraham, Esau by name, was given an unusual Promise: *When thou hold the dominion, that thou shalt break his [Jacob's] yoke from off thy neck.* [Genesis 27.40]. This may apply today, since many Palestinians are from the territory once held by Esau — and a multitude of Palestinian exiles live in Jordan — we may surmise that Palestinians/Jordan hold the key to the dominion of God — that is to say, his Temple Mount. Then again there was another Promise which affected the Palestinians, which says, *Philistia, triumph thou because of me.* It came from David, Psalm 60.8.

If you have a mind for fairness — equity, justice, etc. — and are true to it, whoever you are, open and be satisfied in this judgment, that we must fairly provide for all the people in Jerusalem and the Holy Land.

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Promises

Nothing has caused more bloodshed in the world than claims by men on the Bible, on the one hand, the failure of men to honor Promises in the Bible on the other hand, and worst of all, the ignorance of those who pretend to solve disputes in the Middle East, in particular, and the world in general without knowledge of, and consideration for, the scriptural sources of those disputes. People in all lands seem to enjoy using the Bible and Koran for their own personal pleasure, their own guarantee of God's favor, and the justification to kill others on God's behalf, whilst others, atheists, pontificate in their land of fantasy, how religion has no bearing upon their world (though fanatics' bombs fall around them).

The root of the Western World's present (and past) problems is the Bible; and it begins with a Promise to the Children of Abraham which the Jews have claimed for their inheritance, without thinking about the other Children of the Inheritance. The other children of Abraham were promised inheritances as well, the eldest of whom was Ishmael, whose foundation brought forth the Nations of Islam, according to Mohammed. At the center of these two inheritances, of Israel and Ishmael — now Islam — is a landless people: Palestinians who suffer from the recently redeemed (after 2,000 years of exile) nation of Israel; because the Palestinians are being plucked from the land they held during the Jews' exile. To relieve the suffering and enable a just solution on all sides, we must familiarize ourselves with the terms of the Contract(s) behind which injustices often prefer to hide.

The Contract

Rooted in the restoration of the nation of Israel is a claim made by the Jews through the *Balfour Declaration of 1917* and *UN Resolution of 1947* to the effect that the Jews had a right to return to their homeland, Eretz Israel, based upon the Covenant made between God and Abraham, as explained in the book of Genesis and subsequently amended through the other four Books of Moses and the later prophets. The contract with Israel provided for the exile of the Children of Israel to all the nations of the earth (because of their failure to uphold their part of the covenant); and, then, in a time called the *Latter Days*, they would be restored to their land and redeemed to God.

Implicit in the contract with Israel comes the question about the inhabitants — Palestinians — of the land during the long exile of the Children of Israel (referred to as the Jews). Is it just that the Jews should be restored after two thousand years, displacing those who have occupied that land for that period of time?

The question was addressed in the same Biblical and UN Covenants mentioned above. It seems that the contract provided not for a wholesale slaughter and displacement of the inhabitants of the land to make room for the Jews (as the Jews may have supposed), but, to the contrary, the contract provided a means by which the Palestinians and the Jews could live together in peace on the same land.

In the vehicle of this contract is the provision of a Holy People who are first separated unto God and then scattered to all the nations of the world; and through their punishment in exile all men will be introduced to God and, thus, joined to Him in Holiness. This is what Zionism is really

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all about.

At the time the Jews are redeemed the following promise takes effect:

Isaiah 4.2 In that day shall the Branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel.

4.3 And it shall come to pass that He that is left in Zion, and He that remaineth in Jerusalem, shall be called Holy, even every one that is written among the living in Jerusalem.

4.4 When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the *Spirit of Judgment* and by the *Spirit of Burning*.

A Palestinian spokesman (I believe he was the mayor of Bethlehem, Israel) some time ago on the TV news lamented that the Palestinians and Jews can live together peacefully in Bethlehem, Pennsylvania but not in Jerusalem or Bethlehem, West Bank territory.

Because the claim of the Jews for their restoration or redemption to the land was based upon the Biblical Covenants, and because the United Nations granted that claim, it follows that the *Resolution of 1947* which created the state of Israel applies within the context of the Biblical Covenant. So two laws — the Bible and UN Law — apply in adjudicating a just settlement of the disputes over the Holy Land.

Roots of Palestine and Palestinians

Palestine is the more recent name for the ancient land of Canaan. (The Greek – Herodotus – and Rome referred to it as Palestine.) But earlier, Canaan, if we read the book of Genesis of the Bible correctly, is the land where the sons of Cain settled. Cain a son of Adam, murdered his brother Abel in a fit of jealousy. Because of this Cain was cursed of God. Then later the land became known by the name of Canaan, the son of Noah whom Noah cursed for exposing his nakedness [re. Genesis 9.25]. If there are Canaanites extant today, they would most likely be found among those who repented, removing the curse as it were.

For an unknown reason, the author of the Bible in any event decided to set his Seat in the middle of Canaan [Palestine]. He calls Himself many names, including Adonai or Baal, meaning Lord; Elohim, a plural form of El, God, and YHVH, meaning I Am). The rabbis recognize that there are as many as 70 names for God, knowing that His being is infinite and ineffable.

The Egyptians note the descent of a people upon Egypt around 1500 B.C., down to 1200 B.C., following the sack of the *Mycenaean Civilization* and *Troy*, among whom were the *Pulusti*, who were generally called Sea Peoples. The Sea Peoples also included *Shardana* (from Sardinia) and *Sikuls* (from Sicily). The Sea Peoples are pictured with armor and helmets following Greek design. In the Bible, about 1500 B.C., the Pulusti are recorded appearing on the coast of Canaan. Their origin has been traced to Crete, as their pottery and other artifacts reveal Greek handicrafts. At the time the Pulusti were settling on the coast of Canaan (Palestine) — from Gaza to Tyre, in Lebanon — Moses, a son of Abraham, lead the Children of Abraham from captivity and oppression out of Egypt. This was about 1491-1492 B.C. (480 years in the month of Zif before the building of Solomon's temple according to I Kings 6.1, KJ: 1012 B.C. + 480 = 1492).

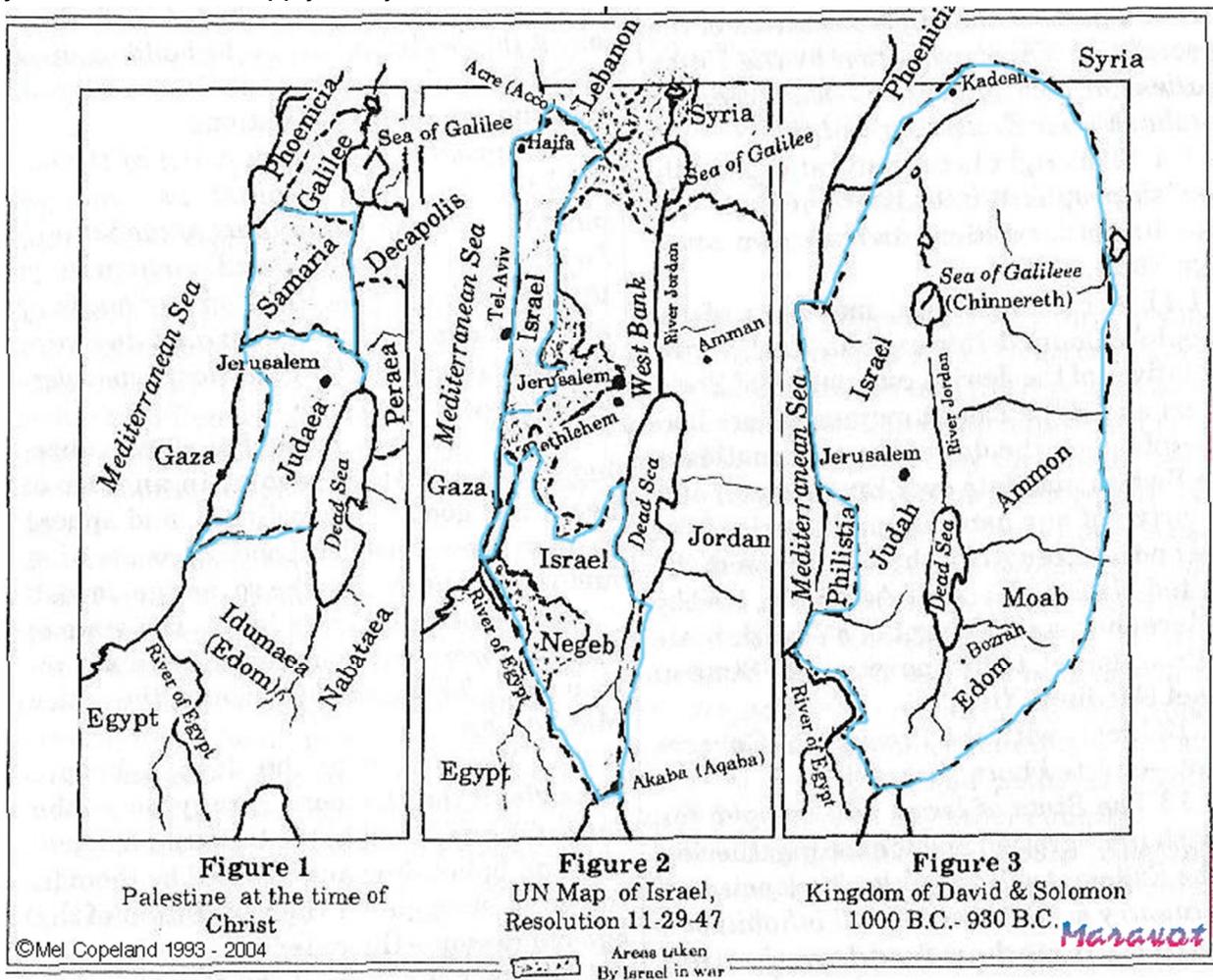
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The Children of Abraham — we speak of the sons of Israel, his grandson — fell into captivity in Egypt for 400 years or so as a result of a long drought in Canaan, causing the initial tribe of 70 souls to migrate into Egypt. After the 400 years, as prophesied, a savior, Moses, was sent to them to lead them out of Egypt. When the people were drawn out of Egypt, Moses gave them five books called the *Penteteuch*, or Five Books of Moses, or simply called the *Torah*. In the books were the Ten Commandments which have pretty well made their impact upon the laws of most nations, including the *US Constitution* and the *Charter of the United Nations*.

When the Children of Israel ascended to Mt. Zion, or Jerusalem, they came in conflict with the Pulusti, whom we shall now call by their Biblical name, the *Philistines*. From that moment on, except for a short respite of two thousand years — during which the Children of Israel were in exile — the Children of Israel and the Philistines have been in constant conflict. The conflict peaked in 1,000 B.C. when David was King and set up his Kingdom encompassing what we now know as Jordan, the Golan Heights of southern Syria, and Israel — with the West Bank and Gaza. Solomon, David's son, extended the Kingdom and its fame. In total, the Kingdom of David and Solomon lasted 70 years, illustrating how swords have little effect in preserving nations. A recent illustration of this is the Soviet Union which lived only seventy years.

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Most of us who were raised under the Bible – whether Christian, Moslem, or Jew – know the story of David and Goliath, so we need not encompass it here. That story, as with the earlier story of Samson and Delilah, serve to illustrate the spikes in the conflict between the Children of Israel and the Philistines, whose lands were being reclaimed by the Children of Israel. The justification for taking the Philistine and Canaanite, Hivite, etc. lands in the area was in the Bible, the Torah. This justification originally comes from the Promise to Abraham, that all of his children would occupy the land. Abraham passed the Covenant on to his son Isaac, and Isaac passed the Covenant on to his son Jacob, who was renamed Israel. So when the Children of Israel came from their captivity in Egypt back into the land of Canaan, they opened their scrolls of the Torah and took the land under the Word of God recited to Moses. The justification for removing the Canaanite / Palestinian inhabitants to make room for Israel in the land seems to be found in the scriptures which refer to the inhabitants as wicked [worshipping idols, sacrificing their children in the fiery cauldron of the god Baal, etc.] before the eyes of the Lord. That justification cannot apply today, because most of the inhabitants of the Land honor the Torah.



UN map of Israel, Figure 2. Blue outline marks Israel's borders. Click on image for a larger view

In 1948, the Children of Israel — now called the Jews — opened the Torah and repeated the same process, using UN Resolution of 1947 and mistakenly assuming the Torah endorsed

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throwing out the Palestinians again.

Repeating Struggles

During the last three thousand years many repeats and repeats "of things to come" have transpired in the land of Canaan (hereafter called, Palestine). After the Hittites and Egyptians struggled over it, then came the contest between the Philistines and the Children of Israel, then the wars over their lands between Babylon (Nebuchadnezzar) and Egypt which resulted in the Children of Israel being taken into captivity to Babylon circa 600 B.C.; and then, following this the conquest of Babylon and its satrap of Palestine by first the Medes and then Cyrus the Great and his Persian Empire. Then the Persians, under Xerxes and sons, fought with the Greeks over sovereignty in the Eastern Mediterranean.

Alexander the Great, the son of Philip of Macedon, defeated the Persians and extended his Macedonian- Greek Empire from Greece to the Indus River and across Africa to the Atlas Mountains and Rock of Gibraltar [*Pillars of Hercules*]. This was ca. 350 B.C.

Then came the Romans who occupied the Greek [Selucid] Empire over Palestine about 70 B.C. and extended the Roman Empire even further than Alexander's, into Europe as far as the Rhine River and Great Britain, to Hadrian's Wall. In 70 A.D. the Jews rose up against the Roman occupation (this was not their first rebellion; Judas Maccabeus (circa. 175 B.C.) led a revolt against the Greeks earlier). In any event, the Roman Emperor, Vespasian, and his son Titus gave the Jews the most punishing defeat in history during Passover 70 A.D. Jerusalem and its Temple were destroyed, the Jews were taken into captivity and sent off as slaves to all places in the empire, and later, because of continuing Jewish insurrections, about 135 A.D., Jews were forbidden by edict to get so close as to cast an eye on Jerusalem. About this time a General by the name of Turbo was ordered to make a clean swathe throughout Judaea and Samaria to clear it of all Jews. Thus began the first world-wide persecution of the Jews.

The Philistines continued in the land, but by then, because their original cities were on the coast, they had become during the Greek times *Hellenized* and under Rome *Romanized*, whatever these things may imply. We speak here of those who had not converted to *Judaism* under the Dominion of Judaea, beginning with King David.

Then came the Arabs

Between 400 - 600 A.D. The Roman Empire, weakened by corruption, had crumbled into a world of national or tribal uprisings. Seeing the vacancies of power as Rome crumbled, new peoples of Indo-European stock invaded the Mediterranean, following the paths already beat out by the Hittites and Medo-Persians. These included the *Vandals*, the *Goths* (*Gauls*), among whom were the *Visigoths*, who sacked Rome in 410 A.D. Then following on their heels was *Attila* (died 454 A.D.), whose people, the *Huns*, settled in Hungary, forming the *Magyar Empire*, and invaded Northern Italy, followed by the *Ostrogoths* whom Justinian cleared out of Northern Italy circa. 527 A.D. During Justinian's reign, invasions of the *Slavs* and *Bulgars*, who occupied what is now Bulgaria and the Balkans, also plagued the (Byzantine) remnants of the Roman Empire.

Then came the *Croats* and *Serbs* who undermined their *Avar* and *Magyar* overlords and settled the Balkans beginning in the seventh Century.

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Also then came the *Arabs*. While the Gauls challenged the Western Roman Empire and the Bulgars, Slavs, Croats, Serbs, and Magyars challenged the Eastern (Byzantine) Roman Empire, an Arab from Mecca sprang up holding the *Recital [Koran]* in his hand and under its banner, beginning with their first *Holy War (Jihad)* in 624 B.C., *Mohammed* and his followers took the lands from the Pillars of Hercules to Persia. And then, through the Camel Caravans from the Caspian Sea to China and Mongolia, and ships across the Indian Ocean to India and the Spice Islands of Indonesia, the religion and dominion of the *Koran* (called *Islam*) raged as wildfire from the Mediterranean littoral to the Eastern Pacific Rim.

Then came the *Turks* who ruled through the Arab potentates. The Arab Empire, which held dominion ultimately from Spain to *Persia* (modern *Iran*) and into Eastern Europe for about 800 years, succumbed to the Turks, when these people who occupied the Southern steppes of Russia, from Central Mongolia to the Caspian Sea, moved into what was left of the weakened Roman Byzantine Empire in 1453 B.C., when Columbus was in hot pursuit of gold in America. They had an advance guard, we must admit, in the form of the *Mongols* who came from Outer Mongolia and penetrated Eastern Europe and, under the leadership of *Hulagu*, conquered Baghdad in 1258 A.D. Their *Mongolian Empire* did not last in the West, in any case, making it easier for the Turks to gain the dominion, who eventually established their new Western Capital in Ankara, Turkey. They expanded their dominion over much of the old Arab Empire, from Bosnia and the borders of Poland to Egypt and across Africa to the Gates of Hercules. The Turkish, or *Ottoman Empire*, adopted Islam and ruled over four hundred years through the Arab Caliphates (spiritual leaders of Islam) until 1917, and the end of the First World War.

Palestine: the Bridge of Empires

During all this time, the armies of empires had to secure Palestine in order to gain the prize of Egypt, for it seems that every conqueror felt it necessary to exceed Alexander the Great's achievements, so sacking an empire would be meaningless without capturing Alexandria, Egypt in the process. What was left from all these movements of armies and peoples was a land, often called the *Holy Land*, possessed of some Jews but in the main the descendants of the Philistines and various Arab and Aramaic tribes, among whom are still some wanderers after the manner of Abraham who are called *Bedouins*. Many of the people of Palestine are Bedouins, and most Palestinians follow the teachings of Islam, though there is a Christian minority among them.

The Gate of Jerusalem

In the center of the Bridge of the Empires was the *Gate of Jerusalem*. One could not control the bridge between Persia and Egypt without controlling Jerusalem. The Moslems treasured Jerusalem more so, because it is the second most *Holy City* to its Koran. So the people who dwelt in Palestine and its Holy City, Jerusalem, not only had to contend with the strategic significance of the site, but also its religious importance: to Judaism first, Christianity next, and now Islam.

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Mohammed's noble blood line and its effect on Jerusalem

The leader of the Qoraish, called Zaid, or Qossay al Mujamma, had a grandson named Amr-Hashim, whose grandson was Abdullah, father of Mohammed. By the time of Mohammed, the special rites and services of the Temple trickling to his branch of the Qoraish had focused upon serving the caravans and providing for the poor. The temple [ka'aba] was then a holy place of pilgrimage of the Ishmaelite's; consequently the provisioning of the caravans and assisting the poor with places to rest, etc., was a large responsibility and business. Mohammed, at an early age, learned to keep accounts rather quickly, and through this service met a daughter of a rich caravan owner, married her, and after that began to receive over a period of years the Recitals of the Angels which we now know as the Koran. We cannot go into Mohammed's history much further, because it involves a complicated dispute — still going on today — over the heirs of Mohammed, as to who should lead Islam through his inheritance. It suffices to say that King Hussein of Jordan is a son of Mohammed, a Hashimite, and one of the recognized Heirs of Islam. King Hussein rules over the Hashimite Kingdom of Jordan, and he received his throne through his father whose ancestry comes directly from the Sherifs of Mecca, tracing back to the daughter, Fatima, of the prophet Mohammed. Other modern descendants of Mohammed are:

- The Tabaristan Sherifs,
- The Imams of The Yemen,
- The Sherifs of Sus,
- The Filali and the Bani Sa'ad Sherifs of Morocco,
- Bani Ukhaidhr of Mecca,
- The recently deposed King of Iraq,
- The Hamudites and Idrisids of North Africa.

The controversy over the lead of Islam — holding the crown of Mohammed as it were — engages these modern day leaders and followers (Shi'ites) of an ancient martyr of Mohammed's line, named Ali (son-in-law of the prophet), whose grandson died childless. The Shiites are followers of Ali. Islam, like Christianity, has broken into several sects, some over interpretations of scripture and others over the inheritance.

Dividing the Arabs through King Saud and King Adullah

Jordan is divided between the Hashimites and the other sects, but a good part of its population is made up of Palestinians who follow Islam. Since the Israeli occupation beginning in 1948, May 15 being their day of independence, the Palestinians have been gradually pushed off their land through — let's call a spade a spade: persecution. Eventually many Palestinians fleeing persecution took refuge in Jordan, from whence many migrated looking for work to oil rich Kuwait .

Under the Arab Empire and later the Ottoman Empire (later, the British Mandate after World War I, when the Turks forfeited their empire), the Caliphate of Damascus had sovereignty over Palestine, with the Caliphate of Baghdad holding the rear guard as it were. Thus, when we look upon events in the region we must keep in mind the trend of their history: the Caliphates of Damascus and Baghdad have had a stronger role in leading Palestinians and Jordanians than other Arab Caliphates; though the Caliphates now no longer control Damascus and Baghdad,

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the faith from these Caliphates, still wields its traditional weight.

While the British negotiated through the United Nations the foundation of Israel in 1946-1948, they also created the nations of the Middle East as we see them today, whose power centers are *Iran, Iraq, Saudi Arabia* and *Jordan* (originally *TransJordan*) and *Egypt*. Central to the stability of the area, they believed at that time, was the reestablishment of the Caliphates of Mohammed. To do this they had to redraw some lines of inheritance which trace back to the World War I era, when certain Arab factions assisted the British and the French in throwing out the Ottoman Turks — who were allied with the Axis Powers of Nazi Germany — from Africa and the Middle East. On the one side were the forces of *King Saud*, whose people in the main occupied the center of what is now *Saudi Arabia*. King Saud was awarded Saudi Arabia for his efforts in helping the British, and his family has ruled that land ever since the end of World War I. Included in the *Saudi domain* is *Mecca* and its *Hashimite Kingdom*. The Hashimite princes, sons of the *Qoarish*, called the *Sherifs of Mecca*, were thrown out of their domain when the Saudis occupied Mecca. These were the sons of *King Hussain*, ruler of Mecca, who were *Ali, Abdulla, and Faisal*.

Faisal, being a principal Arabic leader active in the revolt against the *Ottomans*, was awarded the *Caliphate of Damascus, Syria* in October 1918 but was thrown out by the French two years later. He moved to Baghdad and set up his throne there under British protection. His regency lasted until his grandson, *King Faisal*, was thrown out of Iraq in 1958, after which in 1968 a rival socialist party, called the *Baath*, led by *Saddam Hussein* (no relative to the *Hashimites*) took over and ruled until President Bush's "Desert Storm" invaded Iraq.

Faisal's brother, *Abdulla*, was set upon a throne ruling at *Amman, Jordan*. *Ibn Saud*, who had gotten sovereignty over what is now Saudi Arabia, would have nothing to do with the *Hashimite sons of King Hussain* (because of their claim to Mecca and its lands along the North Arabian Peninsula, called the *Hijaz*). *King Ali*, the last Sherif of Mecca, left his succession to *Emir Abdulillah*, Regent and Heir apparent [in exile] of Iraq. The other brother, *King Abdulla*, had two sons, *Emir Talal* and *Emir Naif*. As Israel's map was being drawn, the British government offered King Abdulla the Kingdom of TransJordan, which included Jordan and the West Bank territory in Palestine; and King Faisal, as mentioned, was first offered the Kingdom of Iraq. Emir Talal inherited the throne of Jordan from King Abdulla, but died prematurely and left the throne to *King, Abdulla ibn Hussain of Jordan*. The name, *Hussain*, shows this last of the reigning Hashimite king's lineage all the way back to the grandson of Mohammed, whose name is *Hussain*.

Shortly after Israel's independence, Jordan annexed the West Bank Territory and Jerusalem but lost the West Bank Territory and the *Old City of Jerusalem* in 1967, during the six day war of Israel against the allied forces of Egypt, Jordan, Syria, Lebanon, Saudi Arabia, and Iraq. The Territory of Jerusalem belonged officially to the United Nations under the *UN Resolution of 1947* and is still contractually a *UN Mandate* (until the UN formally releases the Mandate).

Mohammed's Last Ride

At the center of the controversy over the *West Bank Territory* and *Old Jerusalem* is not only the Biblical heritage, being the site of Mt. Zion, but also the fact that tradition holds it that Mohammed was last seen leaving the earth on his horse from the highest peak of the Temple Mount in Jerusalem. That peak has been enshrined under the *Dome of the Rock* mosque, the

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subject of another discussion which we have yet to mention, which coalesces around the argument of *Zionism* and misunderstandings of it and the Koran. This boils down to Arab myths that *Zionism* requires the occupation of Arab lands and the destruction of the Dome of the Rock to make way for the Jewish Temple. And to abruptly discharge these fears let us say outright that the Scriptures — upon which the Koran rests — do not define the Restored Temple as Jewish but rather as a *House of Prayer for all people* (Isaiah 56.7; see also Matthew 21.12). What seems to be called out here is something more like a *Mosque* than the *Old Jewish Temple*. Besides this the original Temple of Solomon rested apart from the peaks of the Temple mount; and one can clearly see that the highest peak on the Mount is under the *Dome of the Rock*. (If the Temple had been built over the Rock, one would have had to climb over the rock to get to the Sanctuary where the Ark of the Covenant was located.) Another *House of Prayer* beside the *Dome of the Rock* and in line with the *Golden Gate*, as it originally was set, seems to be in order here; and to fulfill the interests of *Zionism* which we are about to describe, the fears concerning the Dome of the Rock must be dismissed.

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Chapter 10 Understanding Zionism

In 1917 Lord Balfour introduced a declaration to the United Nations, supported by the British Government, which pledged the support of establishing a Jewish Homeland in Palestine, as pleaded by a group of men called *Zionists*. Among the early Zionist leaders were Herzl, Hirsch, Moses Hess, and Martin Buber.

The views of these men and others arguing in the years before World War II and the Nazi *Holocaust* [meaning *burnt offering*] of the Jews, varied but all counted on the Promise originally given to Abraham about the eventual redemption of the Children of Israel to the Holy Land. These conversations on Zionism, of course, disturbed the Arabs and their kings above mentioned, since the movement of the Jews back to the Holy Land involved the displacement of Palestinians (mainly Arabs but including some Christians, as also in Lebanon) from their traditional heritage. The *UN Resolution in 1947* took these fears into account and negotiated what they thought would be a peaceful course of action by granting thrones to the *Hashimites*, King Abdullah in particular. When called to England to discuss the proposal to establish a Jewish Homeland in Palestine (which was then a *British UN Mandate Territory called Palestine*), King Abdullah at first thought he would be recognized as King over all the Holy Land but ended up settling for the Kingdom of TransJordan, recognizing the *UN Corpus Separatum of Jerusalem*. He, of course, was the key to a successful accomplishment of the redemption of the Jewish state of Israel. No doubt involved in those discussions was the idea Martin Buber surveys in his work *On Zion*, that the redemption of the Jews to the Holy Land equates to the Redemption of all men to God. This is the underlying thesis of *Zionism*. The Jews are a symbol of redemption, but the day they are rejoined to the Holy Land, say their Scriptures and their rabbis, all men will be joined to God centered in Jerusalem.

Following the argument, the United Nations felt it prudent to grant the *Territory of Jerusalem* to the United Nations [sic. the world]. In point of fact the United Nations created a legal instrument honoring the very Promise of the Scriptures when it created the *Corpus Separatum of Jerusalem*. This follows the promise in Isaiah 4.3, of all people in Jerusalem being Holy unto God — all that are written herein — as mentioned earlier. Specifically, the United Nations was concerned about protecting the *Holy Sites* of Christianity, Judaism, and Islam. Since they were centered on Mt. Zion, logic advised them to keep Jerusalem for the world. The subsequent wars over Jerusalem, however, offset the UN ideals.

Why the Jews occupied Jerusalem

It seems obvious that the Jews would occupy Jerusalem because it was the capital from which King David reigned, and setting up Israel without Jerusalem would make no sense to them. Yet, the early contractors of the Covenant between the Jews and the United Nations, in creating the state of Israel, recognized Jerusalem as a *Corpus Separatum* in the agreement.

Who broke the covenant between the Jews and the United Nations

Answering this is like explaining which came first, the chicken or the egg. As noted, shortly after Israel's independence in May 1948 Jordan invaded Jerusalem. At the time the Jews were

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just beginning to turn their capital, *Tel-Aviv*, from a Tent City into a modern metropolis. By then Jews began flowing to the homeland in such numbers the local Palestinian's homes were in jeopardy. Lands which were registered under the *Ottoman Turks* to a particular family were suddenly being confiscated by Israelis. Conflicts arose as Jewish settlements moved into the plush districts north and south of them, to *Gaza* and *Lebanon*, and then they began moving forty minutes by car further east towards Jerusalem. This process, we note, had been going on since the 1930's when Nazi persecution initiated the first flood of Jewish immigrants to Palestine. Now with independence the Zionist movement became a literal move to possess the mount of Zion and its city of Jerusalem.

Jordan responded with the first act of war by taking Jerusalem into its possession, only to lose it nineteen years later in 1967. The UN seems powerless over what has been happening here in any event — though it protested through many Resolutions — seeing that UN sovereign territory was appropriated first by Jordan and then later by Israel.

After swallowing up Jerusalem and the other territories of *Gaza*, *Golan Heights*, and the *West Bank*, Israel was now a threat to be reckoned with by the surrounding Arab states. Behind Israel was the support of the United States.

Fears stretching to the Euphrates River

The original Promise to Abraham covered all the lands of Canaan, from the Euphrates River to the Egyptian River (not the Nile River but a small wadi marking the present southern border of Israel). This *Promise*, of course, became a central point of debate between Zionists and those in possession of the land in question: portions of *Syria*, *Jordan*, and *Iraq*. Before Desert Storm (2 August 1990 - 28 February 1991) Saddam Hussein was the principal proponent of the resistance against Israel because of the threat to occupy Iraq's land around the Euphrates River, based upon the Promise to Abraham. Israelis counter that they are only concerned about the territories of *Samaria* and *Judaea* (which includes *Gaza*) and, because of security, the need to maintain the *Golan Heights*. So the dispute over Zionism involves land and the Promise of that land to the Jews, the conveyance of part of that land to the Jews by the United Nations, and the fear that the Jews might grab everything between the Jordan River and the Euphrates. All of this fear comes from the Promise given to Abraham, Israel's claim upon that Promise, and the United Nations' formal recognition and act to honor part of that Promise.

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Chapter 11 The Basic Contract subsumed to UN Law

When Abraham was called out of *Aramia* (in present day *Iraq*), the following *Promise* was made to him. It is a contract.

Genesis 12.1...Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee;
12.2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:
12.3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

Then having left his home as ordered, the *Word of the Lord* came to Abram, saying:

Genesis 15.1.Fear not, Abram: I am thy shield, and thy exceeding great reward.
15.2 And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?
15.3 And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir.
15.4 And, behold, the word of the Lord came unto him, saying, this shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.
15.5 And he brought him forth abroad, and said, look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.
15.6 And he believed in the Lord; and he counted it to him for righteousness.
15.7 And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.
15.8 And he said, Lord God, whereby shall I know that I shall inherit it?
15.12 And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him.
15.13 And he said unto Abram, know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;
15.14 And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.
15.18 In the same day the Lord made a covenant with Abram, saying, unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates...

After this Abram, seeing that Sarai [Sarah] his wife bare him no children, was prompted by his wife to take her maid, Hagar the Egyptian, for his wife also, who bore him his first son, Ishmael. Subsequent confirmations of his contract are in the Book of Deuteronomy sketched below:

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Deut. 1.5 On this side Jordan, in the land of Moab, began Moses to declare this law, saying,

1.7 ...Turn you, and take your journey, and go to the mount of the Amorites, and unto all the places nigh there unto, in the plain, in the hills, and in the vale, and in the south, and by the sea side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates.

1.8 ...Go in and possess the land which the Lord sware unto your fathers, Abraham, Isaac, and Jacob, to give unto them and to their seed after them.

11.22 For if ye shall diligently keep all these commandments which I command you, to do them, to love the LORD your God, to walk in all his ways, and to cleave unto him;

11.23 Then will the LORD drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves.

11.24 Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be.

11.26 Behold, I set before you this day a blessing and a curse;

11.27 A blessing, if ye obey the commandments of the LORD your God, which I command you this day;

11.28 And a curse, if ye will not obey the commandments of the LORD your God...

Blessing and the curse:

Deut. 28.58 If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, the Lord thy God;

28.59 Then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and...The Lord shall scatter thee among all people, from the one end of the earth even unto the other... and thy life shall hang in doubt before thee, and thou shalt fear day and night...

Near Shechem circa. 1921 B.C. the Word of the Lord repeated his promise:

Genesis 17.2.As for me, behold, my covenant is with thee, and thou shalt be a father of many nations.

17.3 Neither shall thy name and more be called Abram, but thy name shall be *Abraham*, for a father of many nations have I made thee.

17.7 And I will establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

17.8 And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God [see also Genesis 22.11-18 ed. note].

In the field of Ephron, which was in *Machpelah*, before the field of Mamre and its cave, Abraham purchased some land, which is now *Hebron* and where now are found the tombs of the

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patriarchs, of Abraham, his wife Sarah, and their children from Isaac. Hebron, today, is the stronghold of the Palestinians. Unto Isaac the Promise was reaffirmed:

Genesis 26.3 Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swore unto Abraham thy father;

26.4 And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed;

26.5 Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

This covenant was passed on to Isaac's younger son, Jacob:

Genesis 27.28 Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine:

27.29 Let people serve thee, and nations bow down to thee; cursed be every one that curseth thee, and blessed be he that blesseth thee.

28.4 And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham.

28.14 And thy seed shall be as the dust of the earth... and in thee and in thy seed shall all the families of the earth be blessed.

28.15 And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.

God appeared to *Jacob* again, reconfirmed the Promise and renamed *Jacob, Israel*, meaning *who prevails with God* but added:

Genesis 35.11 And God said unto him, I am God almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins.

35.12 And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.

After this the Children of Israel were drawn out of Canaan into Egypt where they subsequently became slaves and dwelled there about four hundred years according to the prophesy given to Abraham. There were twelve sons of Abraham who had gone into Egypt (the first being Joseph), but apart from Joseph all the souls who migrated into Egypt because of a drought in Canaan were seventy in number. Four hundred years later, not counting the women and children, it is estimated that there were over 600,000 who followed Moses out of Egypt to receive the Torah.

Before Israel died, he passed on the Blessing of Abraham to his eleven sons and the two sons of Joseph, who were *Ephraim* and *Manasseh*. Upon *Judah* was given the *Kings*, added in the Blessing:

Genesis 49.10 The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.

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In the terminology of the scriptures the *scepter* has always been associated with the *King*. The *Lawgiver* has also a connotation of "stave," something you can carry the *Ark of the Covenant* with, or dig a well, or lean upon, as in a walking stick or rod. When the word *Lawgiver* is used, the connotation is always as *another like Moses*:

Deut. 18.18 I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

18.19 And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.

All the Words of the Torah were put in writing, as a Contract which was sealed between God and Israel. After having received the Ten Commandments, for instance, a formal ceremony occurred where the Children of Israel and their elders, waiting below Mt. Sinai, sealed the Covenant between themselves and God:

Deut. 5.27 Go thou near, and hear all that the LORD our God shall say: and speak thou unto us all that the LORD our God shall speak unto thee; and we will hear it, and do it.

5.28 And the LORD said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken.

5.33. Ye shall walk in all the ways which the LORD your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess.

In anticipation that the Children of Israel might break their Contract we have the following, which did come to pass:

30.5 And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.

30.6 And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.

30.7 And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.

30.18 I denounce unto you ... ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it [if you break this covenant – ed. note].

30.19 I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live...that thou mayest dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

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Chapter 13 Satisfying the Contract

As stated above, within the terms of the Contract was a Blessing and a Curse. The Contract, in fact, assumed for the Children of Israel all of the Blessings and the Curses would be fulfilled, to be used as a Testimony to mankind. For instance in Amos we have:

Amos 9.9 I will sift the house of Israel among all the nations, as corn is sifted in a sieve.

Rabbis understood the mission of Israel, and thus *Zionism*, in these terms.

- Before all be fulfilled, the people of God must be first dispersed into all places and countries of the world. (Manasseh b. Israel, *A Declaration to the Commonwealth of England*, 1655, ed. L. Wolf, 1901)
- Canaan is too small for God's children. The Land of Israel will spread through all lands! (Peretz, *Der Dichter*, 1910)
- With the dispersion of the Jews all over the world, the universal mission of Judaism began. (Philipson, *Reform Movement in Judaism*, 1907)
- We were dispersed to all the ends of the earth in order that we may learn from the nations their best, while we may teach them the fundamentals of our pure, illuminating, ancient faith. (Rapoport, *letter to S.D. Luzzatto*, April 28, 1841)
- As the world cannot be without the four cardinal points, so the nations cannot be without Israel. (*Zohar, Exodus.*, 5b on Zech.2.10)

Looking at Zechariah 2.10, a focus:

Zech. 2.10 Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord. [I will dwell, understood, *Messiah, the King, the Branch, will dwell*; ed. note]

2.11 And many nations shall be joined to the LORD in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the LORD of hosts hath sent me unto thee.

Joining the Nations in Light!

Rabbis understood the scriptures are for the Unity of Man through the Light of God:

- Apocrypha: *II Baruch*, 1.4 — I will scatter this people among the Gentiles that they may do good to the Gentiles (also *Zohar, Gen.* 244a).
- God scattered Israel among the nations for the sole purpose that proselytes should be numerous among them. (Eleazar b. Pedat. Talmud: Pesahim, 87b)

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- Ye shall suffice for the world, to furnish every land with inhabitants sprung from your race. (Josephus, *Antiquities*, 4.6.4)
- The key to world salvation is in Israel who will bring Unity through Jerusalem: The salvation of Israel is the salvation of the Holy One. (Abbahu. *Leviticus R.* 9.3)
- For the sake of Torah and Israel, let the world be saved! (Judah b. Simon *Leviticus R.*, 23.3)
- The Unity of Man is to the Jew an article of faith (Fleg, *Why I am a Jew*, 1929)
- The chain which ...makes us one is to honor the one God. (Philo, *Special Laws*, 1.9)
- When man is at one, God is at one (*Zohar, Life of Moses*)

These follow:

Joel 3.1 I will pour out my spirit upon all flesh.

This follows the idea of Light:

Isaiah 60.1 Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee.

60.2 For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee.

60.3 And the Gentiles [nations] shall come to thy light, and kings to the brightness of thy rising.

60.14..The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The City of the Lord, the Zion of the Holy One of Israel.

61.6 But ye shall be named the Priests of the Lord: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

62.1 For Zion's sake will I not hold my peace, and for Jerusalem's sake, I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

62.2 And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name.

62.4 Thou shalt no more be termed forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married.

62.6 I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the LORD, keep not silence,

62.7 And give him no rest, till he establish, and till he make Jerusalem a praise in the earth.

Thus: Isaiah 11.9 The earth shall be full of the knowledge of the Lord as the waters cover the sea.

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Chapter 14

Bringing forth Righteousness

After Prime Minister Begin signed the *Camp David Treaty* with Egypt he made a memorable comment:

The ancient Jewish people gave the world a vision of eternal peace, of universal disarmament, of abolishing the teaching and the learning of war. Two prophets, Yishayahu Benamotz [Isaiah] and Micah Hamorashti [Micah] having foreseen the spiritual unity of man under God, with these words coming forth from Jerusalem, gave the nations of the world the following vision — expressed in identical terms — "And they shall beat their swords into plowshares and their spears into pruninghooks; nations shall not lift up sword against nation, neither shall they learn war any more."

Despite the tragedies and disappointments of the past, we must never forsake that vision, that human dream, that unshakable faith...

President Sadat of Egypt responding, we quote in part:

...Pursuing peace is the only avenue which is compatible with our culture and creed. Let there be no more wars or bloodshed between Arabs and Israelis. Let there be no more wars of bloodshed between Arabs and Israelis. Let there be no more suffering or denial of rights. Let there be no more despair or loss of faith. Let no mother lament the loss of her child. Let no young man waste his life on a conflict from which no one benefits. Let us work together until the day comes when they beat their swords into plowshares and their spears into pruninghooks. And God does call to the abode of peace, He does guide whom he pleases to His Way.

Any conflict between the Koran and the Scriptures which it confirms would have to be impossible. One cannot confirm something which it contradicts. This is the first rule one must apply in reconciling Israel to the Arabs and the Palestinians. Those who follow Islam and Jews, who justify their right to reoccupy Palestine as the state of Israel, must recognize and obey the same law.

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Two Natures of Truth

My counsellor, whom I have referred to as the Old Man of the Sea in other writings, began to explain two natures to truth: one subjective and the other objective. One is by faith and the other is by works, or empirical knowledge. In the beginning of the Scriptures there is the proposition to believe on faith that what God says will be done. In the end of the scriptures is the Promise that all men will witness empirically that what God said he would do he has done. Thus, the end of the Bible is on the Word of God. And the key to that word — that He is God — is the fact that he told you about it before he did it and left a couple of thousand years of lag time for you to think about it. This is the truth. Do with it as you wish.

There must be a measure by which men can live at peace with themselves, with others, with their planet, and with their creator. There must be a Truth which can govern man's behavior far better than the guidance of these days — which we do not hesitate to add are as confusing and without conscience or virtue as in the days of Noah. And I think this is what my counsellor was trying to express to me. We didn't have time in the conversation, but hearing him I wanted to say to him, "Then codify your truth so that we can name it and have a means of measuring Truth and differentiating good behavior from bad behavior." Not having the time I responded as I had in my other works, saying that I agree with Gandhi, having studied most of the religions and traditions of man, and firmly believe that if mankind were to obey its own religious virtues — namely the *Golden Rule* — the world would be in fine shape; furthermore, the covenants expressed to the Jews at Mt. Sinai would be well attended. We can add, if you will, Voltaire's assessment that religion is needed to keep the people from stealing from each other. It seems to us that we lack today such virtue but are confident that one who lives by the *Golden Rule* fulfills all those other virtues expressed by *The Old Man of the Sea* and in the Torah and its prophets, including the Koran, and surely would deserve some consideration as a child of God. Both Jesus and Rabbi Hillel agreed that all the Torah and its prophets can be fulfilled by the *Golden Rule*. Two witnesses are enough for judgment, according to the Torah and the Koran. If not these count me as one of the witnesses before your lawyers and you are the other.

Chapter 15

Declarations of Law before God

The following are selections from Declarations which pertain to the American rabbinical point of view of Judaism and the Holy Land, the State of Israel's *Declaration of Independence*, and background UN and International documents which provided for the redemption of the Jews to Palestine. Highlighted texts are ours. These declarations were made in full view of the terms established by the Torah and are, therefore, pledged before God. They are irrevocable...

The Columbus platform, 1937

Excerpts pertaining to views of American Rabbis

In view of the changes that have taken place in the modern world and the consequent need of stating anew the teachings of Reform Judaism, the Central Conference of American Rabbis makes the following declaration of principles. It presents them not as a fixed creed but as a guide for the progressive elements of Jewry.

A. Judaism and its foundations

1. Nature of Judaism. Judaism is the historical religious experience of the Jewish people. Though growing out of Jewish life, its message is universal, aiming at the union and perfection of mankind under the sovereignty of God.
8. ...In the rehabilitation of Palestine, the land hallowed by memories and hopes, we behold the promise of renewed life for many of our brethren. We affirm the obligation of all Jewry to aid in its upbuilding as a Jewish homeland by endeavor to make it not only a haven of refuge of the oppressed but also a centre of Jewish culture and spiritual life.
9. Throughout the ages it has been Israel's mission to witness to the Divine in the face of every form of paganism and materialism. We regard it as our historic task to cooperate with all men in the establishment of the Kingdom of God, of universal brotherhood, justice, truth and peace on earth. This is our Messianic goal.

B. Ethics

10. Ethics and Religion. In Judaism religion and morality blend into one indissoluble unity. Seeking God means to strive after holiness, righteousness and goodness. The love of God is incomplete without the love of one's fellowmen. Judaism emphasizes the kinship of the human race, the sanctity and worth of human life and personality and the right of the individual to freedom and to the pursuit of his chosen vocation. Justice to all, irrespective of race, sect or class is the inalienable right and the inescapable obligation of all. The state and organized government exist in order to further these ends.
12. Peace. Judaism, from the days of the prophets, has proclaimed to mankind the ideal of universal peace. The spiritual and physical disarmament of all nations has been one of its essential teachings. It abhors all violence and relies upon moral education, love and sympathy to secure human progress. It regards justice as the foundation of the well-being of nations and

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the condition of enduring peace. It urges organized international action for disarmament, collective security and world peace.

Laws of the State of Israel Declaration of Independence

May 14, 1948

<http://stateofisrael.com/declaration/>

1.1 Eretz-Israel was the birthplace of the Jewish people. Here their spiritual, religion was shaped. Here they first attained to statehood, created cultural values of national and universal significance and gave to the world the eternal Book of Books [Bible, ed. note].

1.2 After being forcibly exiled from their land, the people kept faith with it throughout their dispersion and never ceased to pray and hope for their return to it and for the restoration in it of their political freedom.

1.3 Impelled by this historic and traditional attachment, Jews strove in every successive generation to re-establish themselves in their ancient homeland. In recent decades they returned in their masses. Pioneers, ma'pilim [immigrants coming to Eretz Israel in defiance of restrictive legislation] and defenders, they made the deserts bloom, revived the Hebrew language, built villages and towns, and created a thriving community, controlling its own economy and culture, loving peace but knowing how to defend itself, bringing the blessings of progress to all the country's inhabitants, and aspiring towards independent nationhood.

1.4 In the year 1897, at the summons of the spiritual father of the Jewish State, Theodor Herzl, the First Zionist Congress convened and proclaimed the right of the Jewish people to national rebirth in its own country.

1.5 This right was recognized in the Balfour Declaration on the 2nd November, 1917, and reaffirmed in the Mandate of the League of Nations which, in particular, gave international sanction to the historic connections between the Jewish people and Eretz-Israel and to the right of the Jewish people to rebuild its National Home.

1.6 The catastrophe which recently befell the Jewish people — the massacre of millions of Jews in Europe — was another clear demonstration of the urgency of solving the problem of its homelessness by re-establishing in Eretz-Israel the Jewish State, which would open the gates of the homeland wide to every Jew and confer upon the Jewish people the status of a full privileged member of the comity of nations.

1.7 In the Second World War the Jewish community of this country contributed its full share to the struggle of the freedom and peace-loving nations against the forces of Nazi wickedness and, by the blood of its soldiers and its war effort, gained the right to be reckoned among the peoples who founded the United Nations.

1.8 On the 29th November, 1947, the United Nations General Assembly passed a resolution calling for the establishment of a Jewish State in Eretz-Israel; the General Assembly required the inhabitants of Eretz-Israel to take such steps as were necessary on their part for the implementation of that resolution. This recognition by the United Nations of the right of the Jewish people to establish their State is irrevocable.

1. 10 This right is the natural right of the Jewish people to be masters of their own fate, like other nations, in their own sovereign State.

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1.11 Accordingly, we, members of the People's Council [Mo'ezet ha-Am], representatives of the Jewish community of Eretz-Israel and of the Zionist movement, are here assembled on the day of the termination of the British mandate over Eretz-Israel, and, by virtue of our natural and historic right, and on the strength of the Resolution of the United Nations General Assembly, hereby declare the establishment of a Jewish State in Eretz-Israel, to be known as the State of Israel [Medinat Yisra'el].

1.12 [deals with the Provisional Government — omitted here for brevity]

1.13 The State of Israel will be open for Jewish immigration and for the ingathering of the Exiles; it will foster the development of the country for the benefit of all inhabitants; it will be based on freedom, justice and peace as envisaged by the prophets of Israel; it will ensure complete equality of social and political rights to all its inhabitants irrespective of religion, race or sex; it will guarantee freedom of religion, conscience, language, education and culture; it will safeguard the Holy Places of all religions; and it will be faithful to the principles of the Charter of the United Nations.

1.14 The State of Israel is prepared to cooperate with the agencies and representative of the United Nations in implementing the resolution of the General Assembly of the 29th November, 1947, and will take steps to bring about the economic union of the whole of Eretz-Israel.

1.15 We appeal to the United Nations to assist the Jewish people in the building up of its State and to receive the State of Israel into the community of nations.

We appeal — in the very midst of the onslaught launched against us now for months — to Arab inhabitants of the State of Israel to preserve peace and participate in the upbuilding of the State on the basis of full and equal citizenship and due representation in all its provisional and permanent institutions.

1.16 We extend our hand to all neighboring states and their peoples in an offer of peace and good neighborliness, and appeal to them to establish the bonds of cooperation and mutual help with the sovereign Jewish people settled in its own land. The state of Israel is prepared to do its share in a common effort for the advancement of the entire Middle East.

1.17 We appeal to the Jewish People throughout the Diaspora to rally round the Jews of Eretz-Israel in the tasks of immigration and upbuilding and to stand by them in the great struggle for the realization of the age-old dream — the redemption of Israel.

1.18 Placing our trust in the Almighty [be-Zur Yisra'el], we affix our signatures to this Proclamation at this session of the Provisional Council of State, on the soil of the homeland, in the city of Tel-Aviv, on this Sabbath eve, the 5th day of Iyar, 5708 (14th May, 1948).

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The Partition of Palestine: Resolution of the United Nations General Assembly #181 (Excerpts) November 29, 1947

(<http://www.medeia.be/en/themes/international-organizations-and-diplomacy/un-ga-resolution-181-partition-plan-of-palestine/>)

At the 128th plenary meeting of the General Assembly on 29 November 1947, the General Assembly considered the report of the ad hoc Committee and adopted the resolution on the future government of Palestine by thirty-three votes in favor, thirteen against, with ten abstentions...

[The part having to do with the Corpus Separatum of Jerusalem follows — ed. note]:

Part III **City of Jerusalem**

A. Special Regime

The City of Jerusalem shall be established as a Corpus Separatum under a special international regime and shall be administered by the United Nations. The Trusteeship Council shall be designated to discharge the responsibilities of the Administering Authority on behalf of the United Nations.

B. Boundaries of the City

The City of Jerusalem shall include the present municipality of Jerusalem plus the surrounding villages and towns, the most eastern of which shall be Abu Dis; the most southern, Bethlehem; the most western, Ein Karim, (including also the built-up area of Motsa); and the most northern Shu'fat, as indicated on the attached sketch-map (Annex B). [See facsimile, page 27, ed. note]

C. Statute of the City

9. Relations with the Arab and Jewish States. Representatives of the Arab and Jewish States shall be accredited to the Governor of the City and charged with the protection of the interests of their States and nationals in connection with the international administration of the City.

10. Official Languages. Arabic and Hebrew shall be the official languages of the city. This will not preclude the adoption of one or more additional working languages, as may be required.

11. Citizenship. All the residents shall become ipso facto citizens of the City of Jerusalem unless they opt for citizenship of the State of which they have been citizens, or, if Arabs or Jews, have filed notice of intention to become citizens of the Arab or Jewish State respectively, according to part I, section B, paragraph 9, of this plan.

The Trusteeship Council shall make arrangements for consular protection of the citizens of the City outside its territory.

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The Balfour Declaration

November 2, 1917

I have much pleasure in conveying to you, on behalf of his majesty's Government, the following declaration of sympathy with Jewish Zionist aspirations which has been submitted to and approved by the Cabinet:--

His Majesty's Government view with favor the establishment in Palestine of a national home for the Jewish people, and will use their best endeavors to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country.

I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation.

US Congress Endorses the Balfour Declaration:

Public Resolution No. 73,

67th Congress, Second Session

September 21, 1922

Resolved by the Senate and the House of Representatives of the United States of America in Congress Assembled.

That the United States of America favors the establishment in Palestine of a national home for the Jewish people, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of Christian and all other non-Jewish communities in Palestine, and that the Holy places and religious buildings and sites in Palestine shall be adequately protected.

Lawyers, I have summarized the difficulties that have affected the Peace of Jerusalem and in the Appendixes (A, B.C.) have listed the scriptural arguments and associated maps affecting Palestine. You need to sharpen your plumes and bring forth a just peace.

Mel Copeland

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Bringing Peace to Jerusalem

Appendix A

Some names of the Messiah, his characteristics and time(s)

The **Word, Branch, Shepherd, Judge/ King Messiah, Redeemer, Messiah ben Joseph, Messiah of Israel, Son of David, Servant, O Israel, in whom I will be glorified** (Isa. 49.2); **Prophet like unto thee [Moses]** (Exodus 19.18);

Lam. Rab. 1:51, p36, and Lam. 1:16: What is the name of King Messiah? R. Abba bar Kahana said: "**Lord [Adonai]** is his name, for it is written, I will raise unto David a Righteous shoot...in his days Judah shall be saved...And this is the name whereby He shall be called: **The Lord is our Righteousness** (Jer. 23:5-6)." For R. Levi said: "Happy is the country whose name is like the name of its king and the name of whose king is like the name of its God..." R. Y'hoshu'a said: "**Shoot [Tzemah]** is his name, for it is written, Behold a man whose name is Shoot and who shall shoot up out of his place and build the temple of the Lord (Zech. 6:12)." R. Yudan in the name of R. Aybo said "**Menahem [comforter]** is his name, for it is written, Because the Comforter is far from me (Lam. 1:16)." In the house of R. Shela they said: "**Shiloh** is the name of the Messiah, for it is written, Until Shiloh will come (Gen. 49.10), and the word is spelled Shela." In the house of R. Hanina they said: "**Hanina** is his name, for it is written, For I will show you no favor [hanina] (Jer. 15:13)." In the house of R. Yannai they said: "**Yinnon** is his name, for it is written May his name be continued [yinnon] as long as the sun (Ps. 72:17)." R. Biva of Srungaya said: "**Nehira** [light] is his name, for it is written, And the light [nehora] dwelleth with him (Dan.2:22), and it is spelled nehira." R Y'huda ben R. Shimion said in the name of R. Shimuel ben R. Yitshaq: "This king Messiah, if he is of those who are alive, his name is **David**, and if he is of those who have died, his name is **David**." R. Tanhuma said: "I shall tell you the reason: [It is written] He giveth great salvation to His King, and showeth mercy to His Anointed (Ps. 18:51). [Thereafter] it is not written 'and to David,' but to **His Anointed to David and his seed...**"

Mid. Mishie, ed. Buber: Rav Huna said: "The Messiah is called by seven names and they are: **Yinnon, Tzidquenu [Our Justice], Tzeman [shoot] Menahem [Comforter], David, Shiloh, and Elijah.**"

S. Buber's note: The Messiah is called by eight names: **Yinon, Tzemah, Pele [Miracle], Yo'etz [Counselor], Mashiah [Messiah], EI [God], Gibbor [hero], and Avi 'Ad Shalom [Eternal Father of Peace].**

Pereq Shalom: R. Yoyse the Galilean said: "The name of the Messiah is **Peace**, for it is said, **Everlasting Father, Prince Peace** (Isa. 9.5)..." R. Yose the Galilean said: "Great is **peace**, for in the hour in which King Messiah is revealed to Israel, he begins with peace, for it is said, How beautiful upon the mountains are the feet of the messenger of good tidings who announceth peace [Isa. 52.7]."

B. Sanh 98.b: Rav Ynhuda said: "Rav said that the Holy One, blessed be He, will in the future

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raise for them [for Israel] another **David**, for it is said, They shall serve the Lord their God and **David** their king whom I will raise up unto them (Jer. 30.9). It does not say 'raised up,' but 'will raise up.' "

Rav Papa said to Abbaye: "But it is written, And David my servant shall be their prince forever" (Ezek. 37:25). He answered: "They will be like **Caesar and vice-Caesar.**"

Ezekiel 34.12 As a shepherd seeketh out his flock in the day that He is among his sheep that are scattered...and I will set up one **shepherd** over them and shall feed them, even my **Servant David**...then the heathen that are left around about you shall know that I the Lord build the ruined places...therefore...**in that day when my people of Israel dwelleth safely shalt thou not know it?"** :

Ezekiel 36.24 For I will take you from among the heathen, and **gather you out of all countries, and will bring you into your own land.**

Ezekiel 36.25 Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

Ezekiel 36.26 **A new heart also will I give you, and a new spirit will I put within you:** and will take away the stony heart out of your flesh, and I will give you an heart of flesh.

Ezekiel 36.27 And I will put my spirit within you and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

Ezekiel 36.28 And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

Ezekiel 36.31 Then shall ye remember your own evil ways, and your doings that were not good, and shall loath yourselves in your own sight for your iniquities and for your abominations.

Ezekiel 36.32 Not for your sakes do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel.

Ezekiel 36.36 Then the heathen that are left round about you shall know that I the Lord build the ruined places, and land that that was desolate: I the Lord have spoken it, and I will do it.

Ezekiel 37.21 And say unto them, Thus saith the Lord God; behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:

Ezekiel 37.22 And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:

Ezekiel 37.24 And **David my servant shall be king over them;** and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.

Ezekiel 37.25 And they shall dwell in the land that I have given unto Jacob my servant... and **my servant David shall be their prince forever.**

Ezekiel 37.26 Moreover I **will make a Covenant of Peace** with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.

Ezekiel 37.27 **My Tabernacle also shall be with them:** yea, I will be their God and they shall be my people.

Ezekiel 37.28 And the heathen shall know that I the Lord do sanctify Israel when my sanctuary shall be in the midst of them for evermore.

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Daniel 12.1 And at that time (referring to the King, great flatterer and deceiver who places the Abomination of Desolation and the tabernacles of his palace between the seas) shall **Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble**, such as never was since there was a nation even to that same time: and **at that time thy people shall be delivered**, every one that shall be found written in the book.

Daniel 12.2 And many of them that sleep in the dust of the earth shall awake, some to **everlasting life**, and some to shame and everlasting contempt.

Zechariah 12.8 ...In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as **David**; and the **House of David shall be as God**, as the **Angel of the Lord** before them.

Isaiah 42.1 Behold my **servant**, whom I uphold, mine elect, in whom my soul delighteth; I have put my spirit upon him; **he shall bring forth judgment to the Gentiles**.

Isaiah 42.2 He shall not cry, nor lift up, nor cause his voice to be heard in the street.

Isaiah 42.3 A bruised reed shall he not break, and the smoking flax shall he not quench: He shall bring forth judgment unto truth

Isaiah 42.4 He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his Law;

Isaiah 4.2 In that day shall the **Branch of the Lord be beautiful and glorious**, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel'

Isaiah 4.3 And it shall come to pass that He that is left in Zion, and He that remaineth in Jerusalem, shall be called **Holy, even every one that is written among the living in Jerusalem**.

Isaiah 4.4 When the **Lord shall have washed away** the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst there of by the spirit of judgment, and **by the spirit of burning**.

Isaiah 4.5 And the Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defense.

Isaiah 4.6 And there shall be a **Tabernacle** for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and rain.

Isaiah 32.1 Behold, a **king shall reign in righteousness**, and princes shall rule in judgment.

Isaiah 32.2 And a **man shall be as a hiding place from the wind**, and a **covert from the tempest**; as rivers of water in a dry place, as the shadow of a great rock in a weary land.

Isaiah 33.10 Now will I rise, saith the Lord; now will I be exalted; now will I lift up myself.

Isaiah 33.17 Thine eyes shall see the **King in His Beauty**: they shall behold the land that is very far off.

Isaiah. 41.28 For I beheld, and there was no man; even among them and **there was no counsellor**, that, when I asked of them, could answer a word.

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Isaiah 49.4 Then I said, I have labored in vain, I have spent my strength for nought, and in vain; yet surely my judgment is with the Lord, and my work with my God.

Isaiah 49.5 And now, saith the Lord that formed me from the womb to be his Servant, to bring Jacob again to Him, though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength.

Isaiah 49.6 And he said, it is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a Light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

Isaiah 49.7 Thus saith the Lord, the **Redeemer of Israel**, and **His Holy One**, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the **Holy One of Israel**, and he shall choose thee.

Isaiah 49.8 Thus saith the Lord, in an acceptable time have I heard thee, and in a day of Salvation have I helped thee: and I will preserve thee, and **give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages.**

Leviticus Rabbah XIII:V.6g: I have trodden the winepress alone.

Genesis 49:10 The Scepter shall not depart from Judah, nor the lawgiver from between his feet, until **Shiloh** come, and unto Him shall the gathering of the people be.

Ezekiel 36.23 And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes.

Malachi 4.2 But unto you that fear my name shall the **Sun of Righteousness** arise with healing in his wings;

Daniel 7.13 ...and behold, **One like the Son of Man** came with the Clouds of Heaven, and came to the Ancient of Days, ...and there was given him dominion, and glory and a kingdom, that **all people, nations, and languages should serve Him**; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.”

Jeremiah. 23.6 In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called: the **Lord our Righteousness**;

Isaiah 33.17 Thine eyes shall see the **king** in his beauty; they shall behold the land that is very far off;

Isaiah 33.18 **Thine heart shall meditate terror.** Where is the scribe? Where is the receiver? Where is he that counted the towers?

Zephaniah 3.8 Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.

Zephaniah 3.9 For then will I turn to the people a pure language, that they may all call upon the

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name of the Lord, to serve him with one consent.

Zephaniah 3.19 Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame.

Zephaniah 3.20 At that time will I bring you again, even in the time that I gather you: **for I will make you a name and a praise among all people of the earth, when I turn back your captivity** before your eyes, saith the Lord.

I Kings 8.41 Moreover, concerning a stranger, that is not of thy people Israel, but cometh out of a far country for thy name's sake...When he shall come and pray to this house: hear thou in Heaven thy dwelling place and do according to all that the stranger calleth to thee for...

Micah 4.3 And **He shall judge among many people**, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nations shall not lift up a sword against nation, neither shall they learn war any more.

Isaiah 59.15 Yea, Truth faileth; and he that departeth from evil maketh himself a prey: and the Lord saw it, and it displeased him that there was no judgment.

Isaiah 59.16 And **he saw that there was no man, and wondered that there was no intercessor:** therefore, his arm brought salvation unto him; and his righteousness, it sustained him.

Isaiah 59.19 So shall they **fear the name of the Lord from the west**, and his glory from the rising of the sun,...

Zohar: Then Human beings will perceive wondrous, precious wisdom never known by them before; all these are destined to alight on **King Messiah so that he may judge** the world.

Isaiah 11.1 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of His Roots:

Isaiah 11.2 And **the Spirit of the Lord shall rest upon Him, the Spirit of Wisdom** and understanding, the Spirit of Counsel and might, the Spirit of Knowledge and of the Fear of the Lord.

Isaiah 11.3 And shall make him of quick understanding in the fear of the Lord: and He shall not judge after the sight of his eyes, neither reprove after the hearing of his ears.

Isaiah 11.4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and **he shall smite the earth with the Rod of his mouth**, and with the breath of his lips will he slay the wicked.

Bavli CCVIII B: Even with such anger may the all merciful rage against us, so long as he redeems us.

Isaiah 62.7 And give him no rest, till he establish, and till he make Jerusalem a praise in the earth.

Zechariah 12.2 Behold, **I will make Jerusalem a cup of trembling** unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem.

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Zechariah 12.3 And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered against it.

Zechariah 12.8 In that day shall the Lord defend the inhabitants of Jerusalem; and He that is feeble among them at that day shall be as David; and the house of David shall be as God, as the Angel of the Lord before them.

Zechariah 12.9 And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem.

Zechariah 12.10 And I will pour upon the **House of David**, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

Zechariah 13.5 But **He shall say, I am no prophet**, I am an husbandman; for man taught me to keep cattle from my youth.

Zechariah 13.6 And one shall say unto Him, What are these wounds in thine hands? Then He shall answer, Those with which I was wounded in the house of my friends.

Isaiah 45.23 I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear.

Bavli,xlvii.8, - Reverting to Bar Qappara's statement: The **Messiah**, as it is written, "and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge of the fear of the Lord, and shall make him of quick understanding in the fear of the Lord (Isa. 11.2-3)

Genesis Rabbah XCVIII:IX 1.j: " 'He washes his garments in wine': **for he will link together words of Torah.**"

Zohar: And he will shine like the Zohar of the sky. Which sky? the sky of Moses.

Isaiah 28.2 Behold, the Lord hath a Mighty and Strong one..

Isaiah 28.9 Whom shall He teach knowledge? And whom shall He make to understand doctrine? Them that are weaned from the milk, and drawn from the breasts.

Isaiah 28.10 For precept must be upon precept, precept upon precept; line upon line; here a little, and there a little: For with Stammering lips and Another Tongue will He speak to this people.

Isaiah 28.12 To whom He said, This is the rest wherewith ye may cause the weary to rest: and this the refreshing: **yet they would not hear.**

Isaiah 28.13 But **the Word** of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken.

Psalms 118.17 I shall not die, but live, and declare the works of the Lord.

Psalms 118.18 The Lord hath chastened me sore: but he hath not given me over unto death.

Psalms 118.19 Open to me the gates of righteousness: I will go into them, and praise the Lord.

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Zohar: The Shekhina is the opening to the Divine..
All these are destined to alight upon king Messiah
So that He may judge the world,
As it is written: He shall judge the poor with righteousness.

Psalm 37.6 And he shall bring forth thy righteousness as the light, and thy judgment as the noonday.

Psalm 37.30 The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment.

Dead Sea Scrolls, Community Rule: He shall measure out all knowledge discovered throughout the ages, together with the precept of the age. He shall be a man zealous for the precept whose time is for the day of revenge. He shall perform the will of God in all his deeds, and in all his dominion as he has commanded. He shall freely delight in all that befalls him and nothing shall please him save God's will. He shall delight in all the words of His Mouth and shall desire nothing except his command. He shall watch always for the judgment of God, and shall bless his maker and declare his mercies in all that befalls.

Zohar: Then Human beings will perceive wondrous, precious wisdom never known by them before; all these are destined to alight on king Messiah so that he may judge the world.

Dead Sea Scrolls, Jubilee & Melkizedek: This is the day of Peace and Salvation concerning which God spoke through Isaiah the prophet, who said, How beautiful upon the mountains are the feet of the messenger who proclaims peace, who brings good news, who proclaims salvation, who says to Zion: Your Elohim reigns (Isaiah 52.7). Its interpretation: the mountains are the prophets and the messenger is the Anointed One [Messiah / Christ] of the spirit, concerning whom Daniel said, Until an Anointed One, a prince (Daniel 9.25)..And he who brings good news, who proclaims salvation: it is concerning him that it is written..to comfort all who mourn, to grant to those who mourn in Zion (Isaiah 61.2,3). To comfort those who mourn: its interpretation, to make them understand all the ages of time..In truth..will turn away from Satan...by the judgments of God, as it is written concerning him, who says to Zion: your Elohim reigns. Zion is..., those who uphold the Covenant, who turn from walking in the way of the people. And your **Elohim is Melkizedek**, who will save them from the hand of Satan.

Habakkuk 3.4 His brightness was as the Light; He had horns coming out of his hand: and there was the hiding of his power.

Enoch 46.4 And when the Lord shall send a great light, then there will be judgment for the just and the unjust...

Micah 7.16 The nations shall see and be confounded at all their might: they shall lay their hand upon their mouth, their ears shall be deaf.

Dead Sea Scrolls, The War Rule ...This is the day appointed by Him for the defeat and overthrow of the Prince of the Kingdom of Wickedness, and He will send eternal succor to the

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company of His redeemed by the might of the princely Angel of the kingdom of Michael. With everlasting light he will enlighten with joy the Children of Israel; peace and blessing shall be with the company of God. He will raise up the Kingdom of Michael in the midst of the gods, and the realm of Israel in the midst of all flesh. Righteousness shall rejoice on high, and all the children of His truth shall be jubilant in eternal knowledge.

Malachi 3.1 Behold I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the **messenger of the covenant**, whom ye delight in; behold, he shall come, saith the Lord of Hosts.

Zechariah 6.12 And speak unto him, saying, Thus speaketh the Lord of Hosts, saying, Behold the man whose name is **The Branch**; and he shall grow up out of his place, and He shall build the Temple of the Lord.

Zechariah 6.13 Even He shall build the Temple of the Lord; and He shall bear the glory, and shall sit and rule upon his throne; and He shall be a priest upon his throne: and the Counsel of peace shall be between them both.

Zechariah 6.15 And they that are far off shall come and build in the temple of the Lord, and ye shall know that the Lord of hosts hath sent me unto you.

Zechariah 4.14 Then said he, These are the **Two Anointed Ones** [Messiahs] that stand by the Lord of the whole earth.

Zechariah 11.4 Thus saith the Lord my God, Feed the flock of slaughter.

Zechariah 11.5 Whose possessors slay them, and hold themselves not guilty: and they that sell them say, **Blessed be the Lord; for I am rich: and their own shepherds pity them not!**

Zechariah 11.7 And I will feed the flock of slaughter, even you, O poor of the flock. And I took unto me Two Staves: the one I called Beauty and the other I called Bands; and I fed the flock.

1 Enoch 48 There I saw the fountain of goodness
Which was inexhaustible.

Around it were many fountains of Wisdom

All the thirsty drank from them

And were filled with Wisdom.

And they lived with the good, the Holy, and the Elect.

In that hour in which the Son of Man was named,

In the presence of the Lord of Spirits,

And his name is Head of Days,

Ere the sun and the signs were created,

Ere the stars of heaven were made,

His name was named before the Lord of Spirits.

He will be a staff to the good to stay themselves and not fall,

He will be the light of the Gentiles

And the Hope of those who are troubled of heart.

Psalms 110.1 The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies

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thy footstool.

Psalm 110.4 The Lord hath sworn, and will not repent, Thou art a priest forever after the order of Melchizedek.

Psalm 110.5 The Lord at thy right hand shall strike through kings in the day of his wrath.

Psalm 110.6 He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries.

Enoch 44.3 Blessed is the man who does not direct his heart with malice against any man, and helps the injured and condemned, and raises the broken down, and shall do charity to the needy, because on the day of the great Judgment every weight, every measure and every makeweight will be as in the market, that is to say they are hung on scales and stand in the market, and every one shall learn his own measure, and according to his measure shall take his reward.

Enoch 58.7 And as every soul of man is according to number, similarly beasts will not perish, nor all souls of beasts which the Lord created, till the great judgment, and they will accuse men, if he feed them ill.

Enoch 66.8 Blessed are the just who shall escape the great judgment, for they shall shine forth more than the sun sevenfold.

Jeremiah 23.20 The anger of the Lord shall not return, until He have executed, and till He have performed the thoughts of His heart; in the Latter Days ye shall consider it perfectly.

Isaiah 9.2 The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

Isaiah 9.5 For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire.

Isaiah 9.6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.

Isaiah 9.7 Of the increase of His government and peace, there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth ever for ever. The zeal of the Lord of Hosts will perform this.

Psalm 9.15 The Heathen are sunk down in the pit that they made: in the net which they hid is their own foot taken.

These are just a few names of the **Messiah**, a servant and judge, savior, vested with great knowledge, etc., who appears among the scattered children of Israel and is involved with their restoration and redemption. Before the redemption is the scattering of Israel which is seen with this figure:

Isaiah 7.13 And he said, hear ye now, O house of David, is it a small thing for you to weary men, but will ye weary my God also?

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Isaiah 7.14 Therefore, the Lord himself shall give you a sign; Behold, a **Virgin** shall conceive, and bear a son, and shall call his name **Immanuel**" [Immanuel means "**God with us**"]

Isaiah 7.23 It shall come to pass in that day...with arrows and with bows shall men come thither, because **all of the land shall become briars and thorns**.

This is the verse that has been attributed in the Gospels as signifying the birth of Jesus. The Virgin described is "alma" which is really an unmarried girl, or maiden, not necessarily a virgin – "betula" is the Hebrew word for "virgin." When she and her son are seen the children of Israel are scattered.

Malachi 4.2 But unto you that fear my name shall the **Sun of Righteousness** arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall (This could refer to the scattering of Israel).

Zechariah 12.10 And I will pour upon the House of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall **look upon me whom they have pierced**, and they shall mourn for him, as one mourneth for his only son...

Isaiah 52.14 As many were astonished at thee; **his visage was so marred more than any man**, and his form more than the sons of men;

Isaiah 52.15 So shall he sprinkle many nations; **the kings shall shut their mouths at him**; for that which had not been told them shall they see; and that which they had not heard shall they consider...**By his knowledge shall my righteous servant justify many..**

Isaiah 53.1 Who hath believed our report? And to whom is the arm of the Lord Revealed?

Isaiah 53.2 For He shall grow up before Him as a tender plant, and as a root out of a dry ground: He hath no form nor comeliness: And when We shall see Him, there is no beauty that we should desire Him.

Isaiah 53.3 **He is despised and rejected of men; a man of sorrows**, and acquainted with grief: and we hid as it were our faces from him; He was despised, and we esteemed Him not.

Isaiah 53.4 Surely He hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

Isaiah 53.5 But **He was wounded for our transgressions**, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with his stripes we are healed.

Isaiah 53.6 All we like sheep have gone astray: we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all.

Isaiah 53.7 **He was oppressed, and He was afflicted**, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not his mouth.

Exodus 23.20 Behold, I send an **Angel** before thee, to keep thee in the way and to bring thee into the place which I have prepared.

23.21 **Beware of him**, and obey his voice, provoke him not; for he will not pardon your transgressions; for **my name is in him**.

Clearly the **Messiah** is a complex creature associated with the Spirit of God. Christians identify the Messiah (Christ Jesus) as God in the flesh based upon this verse and others:

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Psalm 2.7 "I will declare the decree: the Lord hath said unto me, **Thou art my son**; this day I have begotten thee."

Through the [Council of Nicea](#) held by the Emperor Constantine, Christian theologians resolved problems associated with the scriptures relating to God, the Holy Spirit, and the Son in terms of the Holy Trinity (The agreement is called the [Nicene Creed](#)). Muslims and Jews do not accept the idea that God is not one being. As Maimonides said, "God is not multiple." A more detailed inquiry into the Messiah is in our work, "[The Son of Man](#)."

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Appendix B Christ's Testimony in the context of the Prophets

Luke (meaning Luminous)

Luke 6.26 Woe unto you, when all men shall speak well of you! For so did their fathers to the false prophets.

6.40 The disciple is not above his master: but every one that is perfect shall be as his master.

6.45 A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

6.46 And why call ye me, Lord, and do not the things which I say?

11.11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask for a fish, will He for a fish give him a serpent?

11.13 If ye, then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him? If He saith He shall send another in the Holy Spirit, shall He cast ye a stone? Or shall ye, looking into your hands thinking to see another loaf of bread see nothing?

11.33 No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.

11.43 Woe unto you, pharisees! For ye love the uppermost seats in the synagogues, and greetings in the markets.

11.44 Woe unto you, scribes and pharisees, hypocrites! For ye are as graves which appear not, and the men that walk over them are not aware of them.

11.52 Woe unto you, lawyers! For ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

13.24 Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.¹

13.25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and He shall answer and say unto you, I know you not whence ye are.²

13.27 But He shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.

13.28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the Kingdom of God, and you yourselves thrust out.³ Christ was certainly aware that there would be a great deal of Weeping at The End of Days.

13.29 And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the Kingdom of God.

16.26 And beside all this, between us and you, there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence...If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.⁴

17.26 And as it was in the days of Noe, so shall it be also in the days of the Son of Man.⁵

17.27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered in the Ark, and the Flood Came, and destroyed them all.

17.28 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

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17.29 But the same day that Lot went out of Sodom it rained fire and Brimstone from Heaven, and destroyed them all.

17.30 Even thus shall it be in the Day when the Son of Man is revealed.⁶

17.32 Remember Lots Wife.

18.8 Nevertheless, when the Son of Man cometh, shall He find faith on the earth?

20.9 A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

20.10 And at the season He sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty.

20.11 And again, He sent another servant: and they beat him also, and entreated him shamefully, and sent him away empty.

20.13 Then said the Lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see Him.

20.14 But when the husbandmen saw him, they reasoned among themselves, saying This is the heir; come, let us kill him, that the inheritance may be ours.

20.15 So they cast him out of the Vineyard, and killed him. What, therefore, shall the Lord of the Vineyard do unto them?

20.16 He shall come and destroy these husbandmen, and shall give the Vineyard to others. And when they heard it, they said, God forbid...

Mark:

Mark 13.23 But take ye heed: behold, I have foretold you all things.

13.24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,|

13.25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

13.26 And then shall they see the Son of Man coming in the clouds⁸ with great power and glory.

13.27 And then shall He send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

13.28 Now learn a parable of the Fig tree: When her branch is yet tender and putteth forth leaves, ye know that summer is near:⁹

13.29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors.

Zechariah:

Zechariah 3.9: For behold the stone that I have laid before Joshua, upon one stone shall be seven eyes: behold, I will engrave the graving thereof saith the Lord of hosts, and I will remove the iniquity of that land in one day.

3.10 In that day, saith the Lord of Hosts, shall ye call every man his neighbor under the Vine and under the Fig Tree.¹⁰

Micah:

Micah 4.1 But in the Last Days it shall come to pass, that the mountain of the House of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

4.2 And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the House of the God of Jacob; and He will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion and the Word of the Lord from Jerusalem.

4.3 And He shall judge among many people, and rebuke strong nations afar off; and they shall

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beat their swords into plowshares, and their spears into pruninghooks: nations shall not lift up a sword against nation, neither shall they learn war any more.

4.4 But they shall sit every man under his Vine and under his Fig Tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it.

Matthew:

Matthew 22.31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

22.32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

22.29 Ye do err, not knowing the scriptures, nor the power of God.

22.30 For in the resurrection, they neither marry, nor are given in marriage, but are as the angels of God in Heaven.

17.11 Elias truly shall first come, and restore all things.

13.38 The field is the world; the good seed are the children of the Kingdom; but the tares are the children of the wicked one;

13.39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

13.40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of the world.

13.41 The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity.

13.42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

13.43 Then shall the righteous shine forth as the sun in the Kingdom of their Father. Who hath ears to hear, let him hear.

12.30 He that is not with me is against me; and he that gathereth not with me scattereth abroad.

12.31 Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.

12.32 And whosoever speaketh a word against the Son of Man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven Him, neither in this world neither in the world to come.

10.38 And he that taketh not his cross, and followeth after me, is not worthy of me

10.39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

10.40 He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.

10.41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man shall receive a righteous man's reward.

10.33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

10.28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

7.19 Every Tree that bringeth not forth good fruit is hewn down, and cast into the fire.

7.20 Wherefore by their fruits ye shall know them. 11

7.21 Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the Will of my Father which is in Heaven. 11

7.22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

7.23 And then will I profess unto thee, I never knew you: depart from me, ye that work iniquity.

6.19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

6.20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt,

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and where thieves do not break through nor steal.

6.31 Therefore, take no thought, saying, What shall we eat? or What shall we drink? Or, wherewithal shall we be clothed.

6.32 For your heavenly Father knoweth that ye have need of all these things.

6.33 But seek ye first the Kingdom of God, and his righteousness; and all these things shall be added unto you.

6.9 After this manner, therefore, pray ye:

Our Father in Heaven, Hallowed be thy name
Thy Kingdom come, Thy Will be done,
In earth as it is in heaven.

5.44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

5.45 That ye may be the children of your father which is in heaven: for He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

5.46 For if ye love them which love you, what reward have ye? Do not even the publicans the same?

5.47 And if ye salute your brethren only, what do ye more than others? Do not even the publicans so?

5.48 Be ye therefore perfect, even as your Father which is in Heaven is perfect.

5.20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven. What less, therefore, to be done when the Kingdom is come on earth?

5.5 Blessed are the meek: for they shall inherit the earth.

5.9 Blessed are the peacemakers: for they shall be called the Children of God.

5.17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.

5.18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

25.34 Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world:

Mark:

Mark 8.38 Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of Man be ashamed, when He cometh in the Glory of His Father with the holy angels.

John:

John 6.39 And this is the Father's Will which hath sent me, that of all which He hath given me I should lose nothing, but should raise it up again at the last day.

6.40 And this is the Will of him that sent me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise Him up at the last day.

6.47 Verily, verily, I say unto you, He that believeth on me hath everlasting life.

6.48 I am that bread of life.

6.49 your fathers did eat manna in the wilderness, and are dead.

6.50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

6.51 I am the living bread which came down from heaven: if any man eat of this bread, He shall

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not die: He shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world.

6.54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

6.62 What and if ye shall see the Son of Man ascend up where He was before?

6.63 It is the spirit that quickeneth; the flesh prophiteth nothing: The words that I speak unto you, they are spirit, and they are life.

8.50 And I seek not mine own glory: there is one that seeketh and judgeth.

8.51 Verily, verily, I say unto you, If a man keep my saying, He shall never see death.

9.4 I must work the works of Him that sent me, while it is day: the night cometh, when no man can work.

9.5 As long as I am in the world, I am the light of the world.

13.46 I am come a light into the world, that whosoever believeth on me should not abide in darkness.

12.47 And if any man hear my words, and believe not, I judge Him not; for I came not to judge the world, but to save the world.

13.20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth Him that sent me.

13.34 A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another.

13.35 By this shall all men know that ye are my disciples, if ye love one another.

14.3 ...I will come again, and receive you unto myself; That where I am there ye may be also.

14.7 If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have Seen Him.

14.15 If ye love me keep my commandments.

15.1 I am the True Vine, and my Father is the husbandman.

15.2 Every branch in me that beareth not fruit, He taketh away: and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit.

15.5 I am the Vine, ye are the branches:

18.36 My kingdom is not of this world: if my kingdom were of this world then would my servants fight, that I should not be delivered to the Jews: but not is my Kingdom not from hence.

8.47 He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.

5.24 Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

10.26 But ye believe not, because ye are not of my sheep, as I said unto you.

10.27 My sheep hear my voice, and I know them and they follow me:

10.1 Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and robber.

10.2 But he that entereth in by the door is the Shepherd of the Sheep.]

10.4 And when he putteth forth his own sheep, He goeth before them, and the sheep follow him: for they know his voice.

10.11 I am the good shepherd: the good shepherd giveth his life for the sheep.

Luke:

Luke 17.20 The Kingdom of God cometh not with observation:

17.21 Neither shall they say, Lo, here! or, Lo there! for, behold, The Kingdom of God is within you.

18.17 Verily, I say unto you, Whosoever shall nor receive the Kingdom of God as a little child shall in no wise enter therein.

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9.62 ..No man, having put his hand to the plow, and looking back, is fit for the Kingdom of God.

9.54 ..They said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?

9.55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

9.56 For the Son of Man is not come to destroy men's lives, but to save them.

Mark:

Mark 4.26 So is the kingdom of God, as if a man should cast seed into the ground.

4.27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

4.28 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

4.29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

4.20 And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirty fold some sixty, and some an hundred.

4.18 And these are they which are sown among thorns; such as hear the word,

4.19 And the cares of this world, and the deceitfulness of riches and the lusts of other things entering in, choke the word, and it becometh unfruitful.

23.24 And because iniquity shall abound, the love of many shall wax cold.

Matthew:

Matthew 22.9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

22.10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

22.11 And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

22.12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

22.13 Then saith the King to his servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.

22.14 For many are called, but few are chosen.

13.41 The Son of Man shall send forth his angels, and they shall gather out of his Kingdom all things that offend, and them which do iniquity.

13.28 ...Wilt thou then that we go and gather them up?

13.29 But He said, Nay; let while ye gather up the tares, ye root up also the wheat with them.

13.30 Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather ye together first the tares and bind them in bundles to burn them: but gather the wheat into my barn.

Job:

Job 13.6 Hear now my reasoning, and hearken to the pleadings of my lips.

13.7 Will ye speak deceitfully for God? And talk deceitfully for him?

13.8 Will ye accept his person? Will ye contend with God?

13.9 Is it good that he should search you out? Or as one man mocketh another, do ye so mock Him?

13.12 your remembrances are like unto ashes, your bodies to bodies of clay.

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13.19 Who is he that will plead with me? For now, if I hold my tongue, I shall give up the Ghost.

14.14 If a man die, shall He live again? All the days of my appointed time will I wait, till my change come.

19.23 O that my words were now written! O that they were printed in a book!

19.24 That they were graven with an iron pen and lead in the rock for ever!

19.25 For I know that my Redeemer liveth, and that He shall stand at the Latter Day upon the earth.

19.26 And though after my skin worms destroy this body, yet in my flesh shall I see God:

19.27 Whom I shall see for myself, and mine eye shall behold, and not another; though my reins be consumed within me.

19.29 Be ye afraid of the sword: for wrath bringeth the punishments of the sword, that ye may know there is judgment.

36.29 Also, can any understand the spreadings of the clouds, or the noise of his Tabernacle?

38.1 Then the Lord answered Job out of the whirlwind, and said,

38.2 Who is this that darkeneth counsel by words without knowledge?

38.4 Where wast thou when I laid the foundations of the earth? Declare if thou hast understanding.

38.19 Where is the way where light dwelleth? and as for darkness, where is the place thereof?

38.20 That thou shouldest take it to the bound thereof, and that thou shouldest know the paths to the house thereof?

38.21 Knowest thou it, because thou was then born? or because the number of thy days is great?

38.36 Who hath put wisdom in the inward parts? Or who hath given understanding to the heart?

39.9 Will the Unicorn be willing to serve thee, or abide by thy crib?

39.10 Canst thou bind the Unicorn with his band in the furrow? Or will He harrow the valleys after thee?

39.11 Wilt thou trust him, because his strength is great? Or wilt thou leave thy labour to him?

39.12 Wilt thou believe him, that he will bring home thy seed, and gather it into thy barn?

34.2 hear my words, O ye wise men; and give ear unto me, ye that have knowledge.

34.3 For the ear trieth words, as the mouth tasteth meat.

Revelation

And unto the churches:

Unto the angel of the church of Ephesus, I have somewhat against thee, because thou hast left thy first love.

Unto the angel of the church in Pergamos, I have a few things against thee, because thou hast there them that hold the doctrine of Bala'am, who taught Balac to cast a stumbling block before the children of Israel.

Unto the angel of the church in Sardis, I know thy works, that thou hast a name which thou livest, yet ye are dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

And to the Angel of the church in Philadelphia, These things saith He that is Holy, He that is true, He that hath the Key of David; He that openeth and shutteth, and no man openeth: I know thy works: behold I have set before thee an open door, and no man can shut it, for thou hast a little strength, and hast kept my word, and hast not denied my name.

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Because thou hast kept patience in my word, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

Behold, him that overcometh will I make a pillar in the temple of my God, and I shall write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon Him a new name.

And to the Angel of the church of Loadicia, I know thy works, that thou art neither cold nor hot: I would that thou were cold or hot.

So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

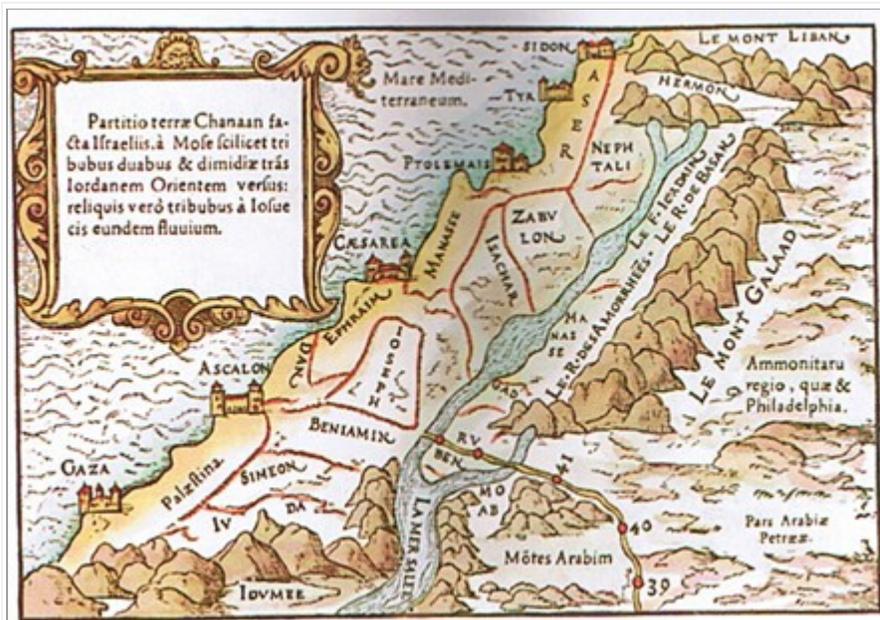
Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched and miserable, and poor, and blind, and naked.

I counsel thee to anoint thine eyes with eyesalve, that thou mayest see.

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Appendix C Land of Palestine

Palestinians, Syria's President Assad, et al. require that Israel withdraw back to the 1967 border. What is the true border of Palestine?



"Partition map of the land of Canaan," Lyon 1568, from the Yaakov Aviel Collection, 1981.

The Holy Land has been at the crossroads and in the possession of empires for the past 4,000 years, including the Hittites, Egyptians, Assyrians, Greeks, Persians, Scythians, Romans, Arabs ([Umayyad](#) and later [Abbasid](#) Caliphates) and Ottoman's. Following the collapse of the Ottoman Empire the area, including Jordan, became a British mandate territory. Over the epochs of conquests and "colonization," maps or geographies appeared that spoke of a region

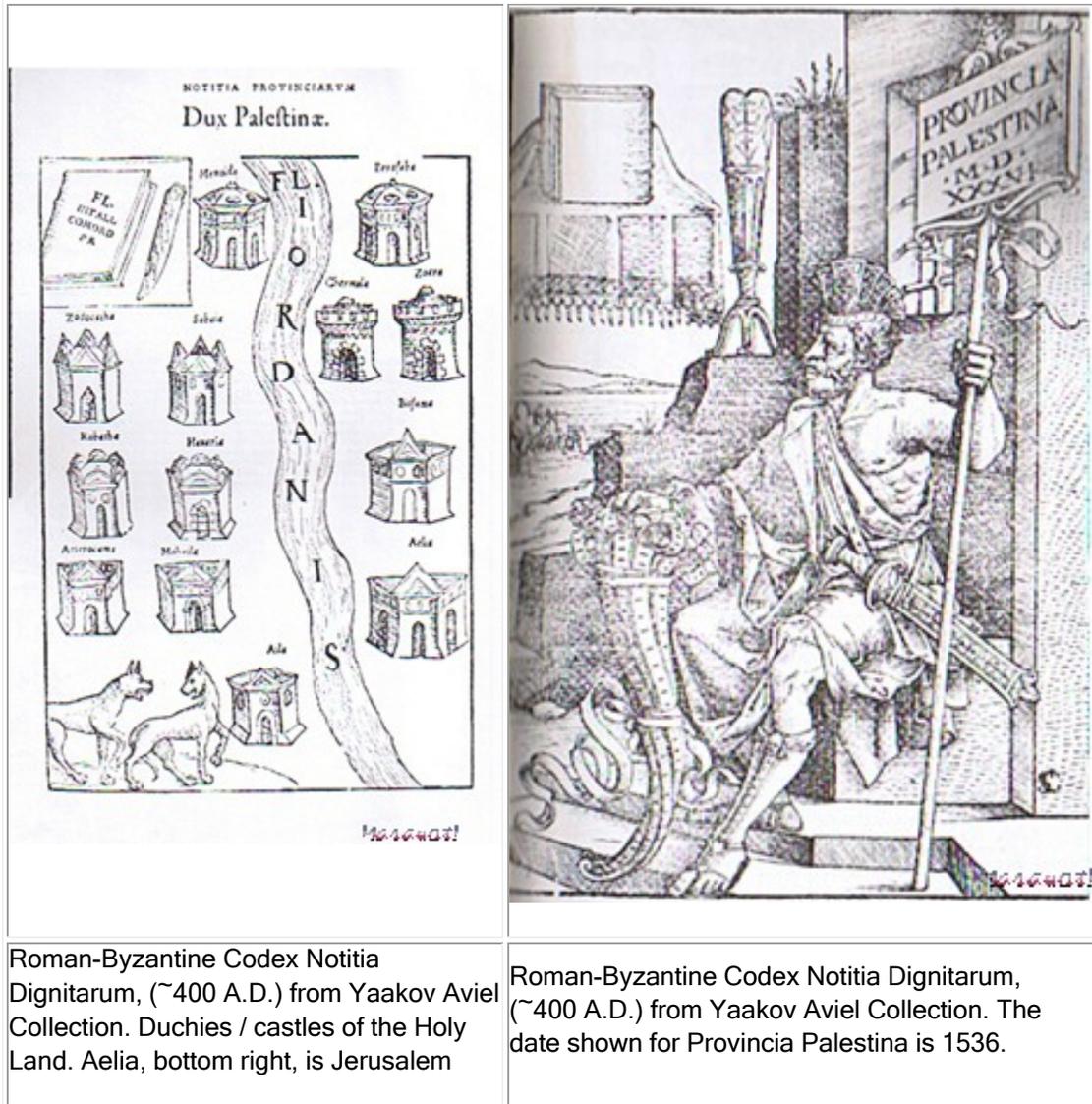
called Palestine.

Map makers, ancient and modern, like to copy previous maps. The "Partition map of the land of Canaan" (1568) contains the features of the Pietro Visconete (14th century) map of the Holy Land. At that time Palestine was essentially today's Gaza, stretching from Ascalon south.

The region known as Terrae Sanctae (Holy Land):

Map makers since Claudius Ptolemaeus (87-178 C.E.) have copied his maps. A Ptolemaic map from the Yaakov Aviel collection gives the foundation describing the region: "[Qvarta Asiae Tabvla](#)" (In "Clavdii Ptholemaei Alexandrini Liber Geographiae Cvm Tabvlis..Venetiis, per Iacobum Pentium de Ieucho, 1511). His map lists from north to south, Samaria, Judaea

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Roman-Byzantine Codex Notitia Dignitarum, (~400 A.D.) from Yaakov Aviel Collection. Duchies / castles of the Holy Land. Aelia, bottom right, is Jerusalem

Roman-Byzantine Codex Notitia Dignitarum, (~400 A.D.) from Yaakov Aviel Collection. The date shown for Provincia Palestina is 1536.

And Palestina. In 1530 [Michel Servetius](#), Lyons, produced a copy of the map showing the same region as Samaria, Judaea and Palestina. Other maps showing the tribes of Israel (often as Biblical illustrations) describe the region as Terrae Sanctae and sometimes Palestina.

Of all the maps of Terrae Sanctae, Judaea, Samaria and Palestina none are more telling of the geographic view of the region than the [Roman-Byzantine Codex Notitia Dignitarum's](#) (Dignatatum) illustrations describing the region of Terrae Sanctae as Palestina.

Using the Roman maps as our point of departure to examine the geographic context of the Holy Land can be most useful. The map of Duchies of Palestina is similar to Roman maps of their fortresses in Britain. The illustrations of the Roman-Byzantine Codex recall general geographic descriptions, such as Virgil's references to the Troad (region of Troy) in the Aeneid (19 B.C) as Phrygia. Virgil referred to western Asia Minor – and the Trojan source of Rome's ancestors – as Phrygia, with its eastern border the Halys River. While that area was composed of separate nations, such as Bithynia, Mysia, Lydia and Phrygia and the Troad, Phrygia was used as a term for the region. In like manner we suspect the Romans may have referred to

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Palestina as the region of Judaea, Samaria and Palestina.

The Roman-Byzantine Codex refers to the "Province Palestina." The region at the time of the Roman Procurator [Pontus Pilate](#) (26-36 CE) was the Roman Province of Judaea which was the "stage of three major [rebellions](#) (see [Jewish-Roman wars](#)), including the [Great Jewish Revolt](#) (66-70 CE) the [Kitos War](#) (115-117 CE), and [Bar Kokhba's revolt](#) (132-135 CE), after which [Hadrian](#) changed the name of the province to [Syria Palaestina](#) and [Jerusalem](#) to [Aelia Capitolina](#) in an attempt to erase the historical ties of the Jewish people to the region." [\[wikipedia.org\]](#)

The ethnic cleansing of the land of the Jews under the Roman Emperor Hadrian and later the Roman Emperor Trajan, by his general Marcius Turbo, and changing the name to Syria Palaestina no doubt became the foundation for the [British Mandate of Palestine](#), comprising Transjordan, and Palestine. It was also a foundation for the mass expulsion of the Jews (diaspora) and two-thousand years of persecution:

"The complete destruction of [Jerusalem](#), and the settlement of several Greek and Roman colonies in Judea indicated the express intention of the Roman government to prevent the political regeneration of the Jewish nation. Nevertheless, forty years later the Jews put forth efforts to recover their former freedom. With Israel exhausted, they strove to establish commonwealths on the ruins of Hellenism in Cyrene, Cyprus, Egypt, and Mesopotamia. These efforts, resolute but unwise, were suppressed by Trajan (115-117), and under Hadrian the same fate befell the attempt of the Jews of Israel to regain their independence (133-135). From this time on, in spite of unimportant movements under Antoninus, Marcus Aurelius, and Severus, the Jews of Palestine, reduced in numbers, destitute, and crushed, lost their preponderance in the Jewish world. [Jerusalem](#) had become, under the name "[Ælia Capitolina](#)", a Roman colony and entirely pagan city. Jews were forbidden entrance on pain of death, except for the day of [Tisha B'Av](#), see also [Anti-Judaism in the Roman Empire](#). Nevertheless, 43 Jewish communities in Israel remained in the sixth century: 12 on the coast, in the Negev, and east of the Jordan, and 31 villages in Galilee and in the Jordan valley. [Yavne](#) on the coastal plane, associated with [Yochanan ben Zakai](#), was an important center of [Rabbinic Judaism](#)." [\[wikipedia.org\]](#)

Thus, since the time of Hadrian the area has been known as Palestine. This area was most recently part of the [Ottoman Empire](#), Eyalet (province) of Egypt, established in 1517, consisting of Egypt, Israel, Jordan and Saudi Arabia. Other divisions of the Ottoman Empire included *sanjaks*, such as the Sanjak of Jerusalem. Some sanjaks were further divided into timars (fiefs held by timariots) and *zeamets*. Some sanjaks such as the [Mutasarrifate \(Sanjak\) of Jerusalem](#), were not part of a province. Sanjak governors also served as military commanders of all of the timariot and zeamet-holding [cavalrymen](#) in their sanjak. Some provinces such as Egypt, Baghdad, Abyssinia, and Al-Hasa (the [salyane](#) provinces) were not subdivided into sanjaks and timars ([wikipedia.org](#)). During the Ottoman Empire an area called "Palestine" did not exist on official maps, though Christian maps showing the lands of the Bible, such as the "Partition map of the land of Canaan," show the Gaza Strip with the name of Palestine. The website [israelipalestinian.procon.org](#) shows several maps of the area, including Ottoman districts of the Eyalat of "Egypt" as: District of Beirut, District of Acre, District of Nablus, District of Jerusalem (approximately the old territory of Judaea / Israel) and District of ma'an (1517-1917). It shows

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the population mix in 1914 as follows: Jews 60,000; Arabs 731,000; Total: 791,000. In 2005 the population mix is about equal: 5.275 million Jews to 5.139 million Arabs.

Before the Roman conquest the area was part of Alexander the Great's [Selucid Empire](#), (305 B.C. - 63 B.C.), but Gaza was part of Alexander's Ptolemaic Empire. During [Roman times](#) the area was the province of Judaea. Jordan was part of the Roman province of Arabia Petraea. Sinai was part of the province of Aegyptus. North of Judaea was the province of Syria, including Lebanon. The British Mandate of Palestine thus appears to be the first appearance of Palestine on an official map, since the beginning of the Ottoman Empire.

The earliest historic accounts of the Palestinians are in the Bible, including King David's wars with the Philistines (Palestinians, Pulusti) about 1,000 B.C. The Egyptian Pharaoh Rameses II (1279 - 1213 B.C.) mentioned the Pulusti among the invading [Sea Peoples](#) during his era. Archeological accounts show that the Philistines are culturally related to the Greeks and probably came from Crete. The traditional exodus from Egypt of the Israelites may have been at this time.

Tracing through the centuries to reconstruct the traditional states of the Israelis and Palestinians can be trying upon the hardest souls. No doubt the map created by the United Nations at the time that august body created the state of Israel (UN Resolution 181 November 29, 1947) attempted to reconcile some of the traditional, geographic requirements, as the British Mandate territory before it.

The United Nations took it upon itself to restore the state of Israel, just as it enabled the states around the Holy Land, such as Syria, Lebanon, Saudi Arabia, Transjordan and Egypt. Palestine was a new creation by the United Nations — as a distinct new state — as it began reconstructing the territories of Syria, Lebanon, Saudi Arabia and Transjordan from the old French and British Mandate territories. [UN Resolution 181 of 1947](#) details the partition of the [British-ruled Palestine Mandate](#) (consisting of Palestine and Transjordan) into a Jewish state and an Arab, Palestinian state. The British Mandate of Palestine appears to be the first recognition of Palestine as a geographic area, and that is probably because Palestinians live within that area (Transjordan, the West Bank, Gaza and Israel). Because of the distribution of Palestinians throughout the British Mandate of Palestine it is understandable how that mandate came to be given the name of Palestine.

Palestinian leaders argue that they want their land (state) back. If we use the British Mandate territory as their land, we would of necessity have to change the name of the Hashemite Kingdom of Jordan to "Palestine." (It's probably not something the Jordanians would embrace, though about 1.5 million of their inhabitants are Palestinian exiles.) No doubt the United Nations realized this, separating Transjordan from their projected map of Israel and "Palestine."

Hamas, of course, wants all of the Jews driven into the sea so that they (the Palestinians) can have their land back. But that does not seem to be fair to the Jews who have counted the land as their inheritance given to Abraham about 1,900 B.C. The Bible records that inheritance, the Koran confirms the Bible and, thus, their claim to possess the land of their forefathers is indirectly endorsed by the Koran. What is important to note is the fact that the United Nations Resolution 181 of 1947 also recognized that covenant given to the Jews through Abraham.

A Hamas spokesman told journalist [Charlie Rose](#), published on PBS May 28, 2010, that their faction of the Palestinians wanted to restore the 1967 borders (before the Six-day War) — also expressed by President Assad in an earlier interview with Charlie Rose. It seems that this criteria recognizes the territories laid out by UN Resolution 181 of 1947, except that the Corpus

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Separatum of Jerusalem administered by the United Nations is not part of that restored territory. Hamas seems to really be saying that they want all of the land. What is relevant here is that Transjordan and the Arabs / Palestinians rejected United Nations Resolution 181, sealing their refusal with their invasion of the West Bank and the Corpus Separatum of Jerusalem. This [1948 Arab-Israeli War](#) led to more wars between Israel and the Arabs, culminating in the 1967 Six-day war.

The conflict between the Arab states and Israel continues. The Palestinian struggle of "resistance" has moved the entire land into chaos. When I was in Israel in 1985 there was a working relationship between Israelis and Palestinians; there was no fence, but Palestinians had just begun setting bombs in public places (a bomb was placed in a restaurant off of Zion Square at the time). Rather than exercising violence, they could have signed off on UN Resolution 181 and worked towards a unification / cooperation of the two territories of the Jews and "Arabs," just as they work together in other places, such as Bethlehem, Pennsylvania, New York or San Francisco.

Interestingly enough, the [Declaration of Independence](#) of Israel guarantees the protection of rights, of the Palestinians, Israelis or other inhabitants of the land, such as:

Declaration of Independence: WE APPEAL – in the very midst of the onslaught launched against us now for months – to the Arab inhabitants of the State of Israel to preserve peace and participate in the upbuilding of the State on the basis of full and equal citizenship and due representation in all its provisional and permanent institutions.

WE EXTEND our hand to all neighboring states and their peoples in an offer of peace and good neighborliness, and appeal to them to establish bonds of cooperation and mutual help with the sovereign Jewish people settled in its own land. The State of Israel is prepared to do its share in a common effort for the advancement of the entire Middle East.

WE APPEAL to the Jewish people throughout the Diaspora to rally round the Jews of Eretz-Israel in the tasks of immigration and upbuilding and to stand by them in the great struggle for the realization of the age-old dream – the redemption of Israel.

Until now we prayed for the Peace of Jerusalem as stated in the Psalms of David. The conditions prevail whereby law — and not the sword — may prevail, and that prayer through the eons may be realized. You are my witness.

Mel Copeland
1/24/15

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