

2015

Shelem Ministry Presents:



**THE MADAD**

Restoring Ancient Landmarks

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Shelem Ministry

4/26/2015

The Madad Restoring the Ancient Landmarks.

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Shelem Ministry, acting in the auxiliary role as a ministerial organization for world peace, has as its core mission to introduce to all nations “The Ephah™”. The Ephah™ is a body of standards (just measures) for establishing lasting peace. The Ephah™ is designed to give official guidance and direction for resolving all issues regarding community, domestic, foreign, and international issues we face today.

The Ephah™ will introduce an approved model for true government. It is designed to serve as a basis of comparison to which the excellence and correctness of all issues, circumstances and problems may be determined. The name Shelem conveys by its meaning the ideal condition of perfect peace. The “Zevach Shelem” the peace offering is ordained by Yahweh so as to unite the religious worship with the enjoyment of domestic, national, and international peace as a voluntary offering to bring peace between opposing individuals and nations. The offering of peace will also

restore an alliance based on friendship, love for fellowman, and a love for peace.

Shelem Ministry will also be a motivating force in establishing a state of moral inspiration, by teaching the morals inherently embodied within the Laws of Peace and the Ephah™. The Ephah™ will introduce to all peoples and nations the 20 foundational laws instructing them in their moral obligation to the earth and all of its inhabitants.

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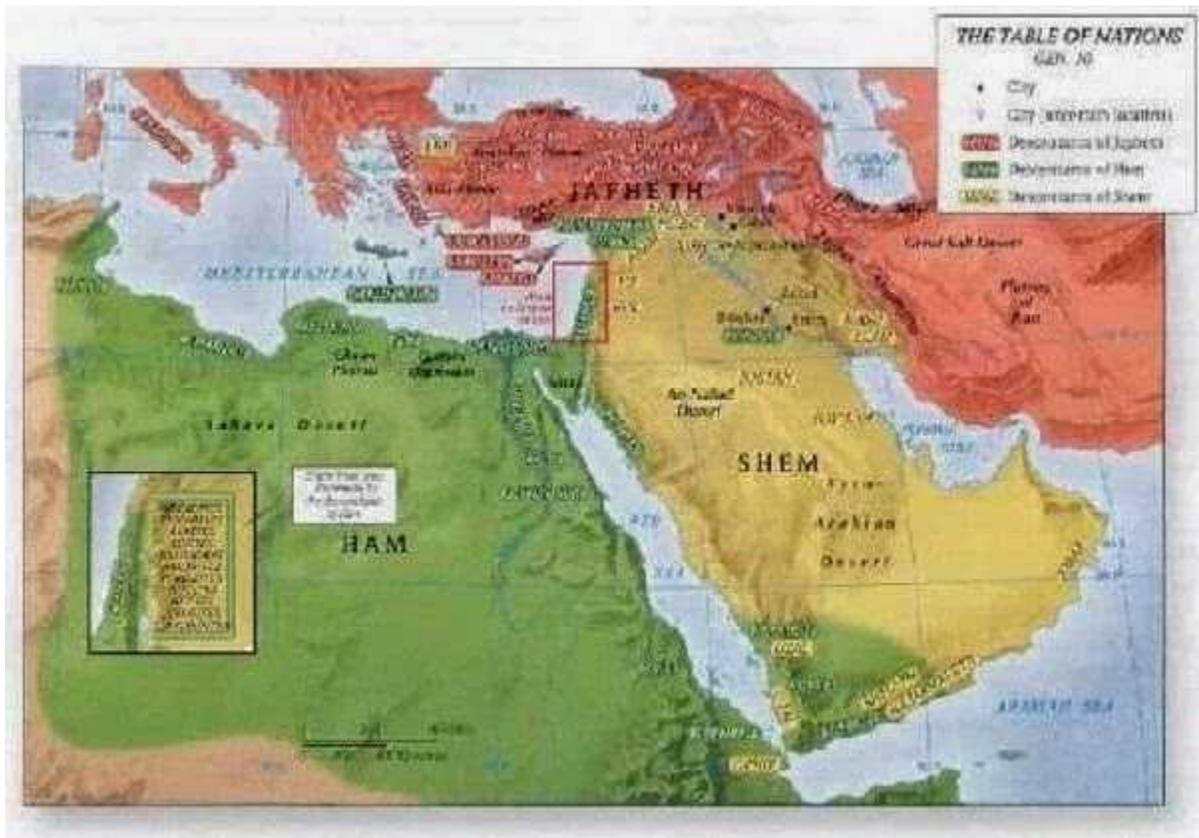
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United Nations Security Council document taken from the “Report of the Security-General on the Middle East S/2006/956-06-65188 December 11, 2006.

United Nations General Assembly document taken from the “U.N. General Assembly Resolution 181 November 29, 1947. United Nations Partition Plan for Palestine. Adopted at the 128th plenary meeting.

# *The Madad*

## *Restoring the Ancient Landmarks*



He has cast the lot for them, and his hand has divided it among them with a measure line. They shall possess it forever, from generation to generation shall they dwell therein.

Isaiah 34:17 (KJV)

# *The Madad*

## *Restoring the Ancient Landmarks*

### **Introduction**

Today, we bear witness to the turmoil that is prevalent in the land of Israel. The ongoing civil unrest and warring between the Israelis and Palestinians has existed now for hundreds of years. Countless attempts to establish peace in this volatile region have failed miserably. At this time, Shelem Ministry is offering to the community of nations the only resolution for peace in the Middle East today.

This resolution consists of ancient biblical history, laws, and covenants that will enlighten the nations concerning the causes associated with the continual state of war and fighting in the present day Middle East. Collective acceptance and adherence to this resolution will bring about the true standards for establishing lasting peace throughout the earth, and most notably in the region of Israel and its surrounding nations.

Shelem Ministry has taken the time to thoroughly examine the content and processes of many of the previous offerings of resolutions and peace initiatives, which were all designed to resolve the issues that inhibit the establishment of lasting peace in the Middle East. The previous Secretary-General of the United Nations, Kofi Annan realized at the end of his tenor that input from other influences, such as nations and institutions

outside of the United Nations membership needed to be encouraged, accepted, and utilized in the decades-long efforts of the UN to establish lasting peace. Mr. Annan, in his report on the Middle East, dated December 11, 2006, he described the unresolved conflicts under his watch as a “sense of estrangement between the people of different faiths.” (U.N. Security Council S/2006/956).

Shelem will introduce to the Palestinian and Israeli peoples, as well as to all peoples and nations what are the causes of the deep-seated enmity that creates division at all levels of society. It is very important that all nations consider the facts presented in this document. We admonish all who read the content of this resolution to read it from beginning to end. The content within will highlight some very sensitive issues. The only way to resolve these issues is to confront them head on. We can now move forward and stop allowing avoidable issues to prevent our efforts and commitments to establishing peace. The Madad is a peaceful resolution that will direct us to the cause of the conflict now taking place in the Middle East. The Madad will eliminate the obstacles prohibiting world peace.

It is important for us to emphasize the solution to the current issues we face today. Mr. Annan, in his final address to the “Community of Nations” advised to seek outside council for a solution to the division between Arabs and Jews. Their approach to solving the issue cannot be fully realized until the nations embrace “biblical solutions” to the issues regarding the establishment of peace. When we say biblical, we mean that the nations should consider a resolution which is fully explained in the “Holy Writ”. This may seem far-fetched for some, but we implore the United Nations and leaders to assemble to consider the validity of the content of this resolution.

The Oslo Accord was presented to resolve the issues in the land of Israel in 1993, and marked a new beginning and hope for establishing lasting peace. However, the Oslo Accord failed due to the lack of political will on the part of the Palestinians and Israelis, subsequently causing the accord to fail as was prophesied. The solution for peace in the Middle East will never be resolved by the political will of the Israelis, Palestinians, or the United Nations. A peaceful resolution must be based on the will of Yahweh, our Heavenly Father. In days of old, He established an “Everlasting Covenant of Peace”. A Covenant that can, and will establish lasting peace in the Middle East. We will endeavor to prove to the Community of Nations that the Covenant of Peace, if followed, will establish lasting peace in this period of volatile world events.

This resolution will begin to show its validity through seven (7) Directives, which are designed to instruct the nations concerning the Covenant of Peace. This resolution actually has its beginning as described in the Holy Writ as The Beginning of the History of Mankind. The Holy Writ makes clear that in the beginning, there was instilled in the consciousness of man an awareness of the “Absolute Power” from which all governments derived their existence. These sacred writings reveal to us that a central government was created as a model to be emulated and embraced by all other governments. It was from this central government that all decrees went forth, beginning with its own establishment in the earth, and the proliferation of its principles of government among all nations.

These principles of government were created with the intent of universal application throughout all of creation. Principles that determine appropriate ordinance for governing conduct, procedural and covenantal negotiations between nations. These principles were based on the

universal laws from which all laws enacted by the governments of man were to derive lawful jurisdiction over the affairs of man. Overall, these principles were designed as a guide for all nations to adopt in the global undertaking of establishing proper requisites that influence righteous governance, proper conduct, and create international laws that lead to true and lasting world peace.

The principles of the “Government of Peace” were known and exemplified in the Holy Writ as “Patriarchal Principles” consisting of laws and regulations prescribed by a “Holy Order”. These patriarchal principles embodied the requirements and obligations for righteous conduct, and righteous governance over all peoples and nations. Principles understood by all as being the proper “standards” for measuring, regulating, and guiding conduct and practice. These standards were taught with purpose in mind to be adopted and enacted by the legislative bodies within the governments of mankind.

Until rebellion took root among the governments of man, the principles of the Government of Peace were applicable to all. As biblical history shows, the whole world turned to sin, except for Noah and his three sons who were obedient to him. They preserved the existence of mankind on earth. We see that through Noah the “Patriarchal Principles” of the Government of Peace were preserved. In the generations after the flood the Holy Writ reveals to us that there were two “geniuses” existing at that time. One was identified with personification of “Melchizedek and the other Nimrod”. Melchizedek personified a “Government of Peace and Government founded on Righteousness”. On the other hand, Nimrod was a genius who personified a Government founded on Rebellion and Continual War.

In the recorded history of Noah we also see that for several generations after the flood, the standards of the Government of Peace had been established. These standards were considered by general consent as the only official source of guidance and comparison by which man should govern themselves. We see in the Holy Writ the existence of a perfect government which taught and promoted peace through an everlasting Covenant of Peace. This covenant was presented to Noah and he understood it to be a body of universal laws of peace and principles designed to regulate all creation.

The everlasting Covenant of Peace embodies the “Creative Force” in substance, a body of laws upon which the covenant is based. The “creative force (laws)” gave birth to Melchizedek, who is personified in the Holy Writ and who represents by its proper names, “A Government of Peace” and “A Government founded on Righteousness.” We will expound on the importance of this as we proceed in this work. Noah is identified as the ancestral father of the nations and peoples who populated the earth after the flood. The sons of Noah are the forefathers of all the peoples who make up the nations that exist on earth today. Yahweh, our Heavenly Father established among the nations at that time an everlasting Covenant of Peace, which they confirmed with an “oath”. This covenant consisted of as we stated earlier, the universal laws of peace. The everlasting Covenant of Peace governed one particular incident that is still today the cause of the war and fighting among the nations.

The Madad is a work ordained to restore the ancient apportionments established in the Covenant of Peace, and to renew the Covenant of Peace with its oath binding upon all nations. The Madad “מִדָּד”, in its Hebrew meaning: properly to *stretch*; by implication to *measure* (as if by

*stretching* a line); figurative to *be extended a measure* (including its standard); hence a *portion* (as measured) —Strong's Greek & Hebrew Dictionary. This work will consist of re-establishing the ancient boundary lines determined by the Covenant of Peace. The Community of Nations will learn the details of this covenant and the reason why it is extremely important for them to re-establish this covenant and finally honor the “oath of the nations” to which all nations stand at this time as violators of.

Shelem Ministry

# Directive I

## An Informative Clarification Concerning: The Broken Oath

We will begin this directive with the history concerning the everlasting Covenant of Peace that was established with Noah, his sons, and all life on earth. The Almighty, Father Yahweh ordained this everlasting covenant to ensure peace among the nations of the earth. The same covenant that is revealed in the Holy Writ, described as a Creative Force. A Creative Force emanating from the great body of laws that Yahweh established through righteous Noah and his three obedient sons.

The everlasting Covenant of Peace embodies the Creative Laws that were designed intrinsically to establish life with inherent peace on earth, with the rainbow being given as a symbol of the creative force (laws)

constituted with all nations at that time. Again, this everlasting covenant was given to Noah to teach and thereby preserve the earth and all of its inhabitants. And then, Yahweh commanded Noah to divide the earth as an inheritance to his sons.

The nations that descended from the sons of Noah rapidly multiplied in both their numbers and power. The provisions outlined in the covenant established boundaries and borders for all nations, securing the inherited territory by the laws constituting the Covenant of Peace. These very same laws were designed to secure life with peace among these very same nations, and they were written in a book in order to rule out rebellion against what was being offered to mankind.

The Covenant of Peace was uniquely composed of moral principles and standards that ensured peace and safety to all nations in their individual inheritances. The history contained within the Holy Writ reveals to us that Noah, under the inspiration of Yahweh, was moved to divide the earth as an inheritance to his sons and the nations that would spring forth from them.

So the lands were divided as an inheritance to Noah's sons and recorded, with each son and his descendants being assigned their apportionment of land. At which time, Noah gathered to himself all of his sons to hear and be taught the terms and promises of the covenant. Nevertheless, in the course of time there began to appear an unwillingness on the part of two prominent branches of Noah's sons to adhere to the covenant. This unwillingness is described in the book of Genesis as **“rebellion and usurpation”**.

The account divulging the rebellion against the Covenant of Peace is described in the Holy Writ to have begun with the descendants of Ham.

The Holy Writ gives the proper name and identifying characteristics of those responsible for the rebellion depicted above. The proper name “Nimrod” doesn’t identify an individual but it personifies the rebellion and usurpation of the inherited lands belonging to other nations.

Going back to when Noah gathered to himself all of his sons to hear and be taught the terms and promises of the covenant, the Holy Writ reveals to us that Yahweh inspired Noah to authenticate the Covenant of Peace with an oath binding his sons and their descendent nations to its terms. Another way of saying it is, the inauguration of the Covenant of Peace was the oath taken by the sons of Noah. They vowed to uphold the terms of the covenant and made it binding upon all nations.

Further clarification of the directive concerning the “broken oath” is depicted in the following scripture and ensuing commentary.

In Deuteronomy 32:8: When Yahweh divided to the nations their inheritance, when he divided all of mankind, he set the boundaries for the people according to the number of the children of Israel.

Deuteronomy 32:8 (BOY)

The above verse reveals to us that Yahweh divided the earth by decree, assigned boundaries and then secured for the nations’ their inheritances. All of which were secured through their Covenant of Peace “right of inheritance”. Yahweh, through Noah’s efforts set the boundaries of their inheritances utilizing a commensurate unit of measurement, which the Holy Writ shows to be the number 12.

In light of the fact that this commensurate unit of measurement is well documented in the Holy Writ, it also unequivocally bears record of the

violent wars that took place among nations partaking of the inheritance, due to their rebellion and usurpation of the Covenant of Peace.

The oath made by these nations bound them to the covenant with an on-going conscience awareness of the curses to befall those who violated the oath. They had vowed to never displace or invade the boundary lines Yahweh established through Noah when he divided the earth as an inheritance to the nations. Eventually, the oath was violated by leaders of the children of Canaan, with the help and support of all the sons of Ham, when they usurped the inheritance of Shem.

The rebellion and usurpation instigated by Ham and Cush caused the everlasting covenant to be despised. The oath that the nations vowed to uphold was designed to strengthen and assure obedience, prompted by a conscience reminder of forthcoming judgment by the Almighty in the event of their disobedience. For the oath bound each nation to the curses to be executed for breaking the covenant, including curses invoked by vowing falsely. With the prescribed curses binding upon all of the descendants of the violators.

Such was the curse pronounced by Noah upon Canaan, Ham and Cush for their violation of the Covenant of Peace, of which he was also a partaker. The oath confirming the covenant sealed the formal agreement where the curses for violating the covenant were fully disclosed to the parties. The account recorded in the Holy Writ of the curses pronounced by Noah upon his sons reveals to us a time in the history of man when peace was taken from the earth.

The nations lived in peace for a very short time after the flood, until the children of Ham began to rebel against the covenant, which is described in the Holy Writ as a “movement of usurpation”. Depicting when Cush

and Canaan began to take by force the inherited land belonging to Shem and his descendants. This movement of usurpation was carried out by the combined efforts of the children of Ham when they entered into the lands allotted as an inheritance to Arphaxad the son of Shem.

Shem, his son Arphaxad, and his descendants were appointed by the covenant to officiate as priests teaching and guiding the other sons of Noah by the laws of peace. Shem and his son Arphaxad were blessed by Noah. Noah ensured them through their obedience, Yahweh would establish his government among his descendants and his “Presence” would permanently reside in the land apportioned to them as an inheritance.

The land assigned to Arphaxad as an inheritance was known in the days of old as the “Land of Yahweh”. This land’s borders and boundary lines were defined in the formal designation of the borders outline in the Covenant of Peace. The oath accompanying the covenant is defined in the Holy Writ to be a vow made by men who vow by one greater than themselves. An oath taken in Yahweh’s name was designed to end all disputes and was to be taken as a confirmation of what one vowed to uphold and was designed to end all strife.

The judgements given in the laws of Yahweh describe in detail that an oath should be taken in all cases of illegal possession and also in all cases where another claims something to be his. The parties are commanded to appear before a judge and the issue would be settled by an oath taken in Yahweh’s name. When the oath is a confirmation of a covenant, it is purposed to call the parties to fulfill their required obligations and to end the state of war by clearly defined measures to resolve current and future disputes. In the case of the Covenant of Peace, Noah caused his sons to bind themselves by an oath to prevent war and

the illegal possession of what rightfully belongs by inheritance to another.

The violation of an oath constituted a strong and weighty judgement described as a “ban”, where an individual or nation was devoted to complete destruction. The judgement written in Leviticus 26:29 states that no person or nation under the ban who is doomed to destruction among mankind could be redeemed. They were commanded to be completely and utterly destroyed. The curse referred to as a “ban” in the days of Noah was judicially pronounced upon the Canaanites calling for their destruction as the result of their illegal possession of the inherited land belonging to Arphaxad the son of Shem.

Once again, this deliberate violation of the covenant is identified in the Holy Writ as rebellion and usurpation, and is shown to have been influenced by Cush. Cush influenced usurpation and revolt against both the Priestly authority of Shem and the everlasting covenant to which all the nations bound themselves to uphold. The covenant was to be made with an oath made in the name of Yahweh, again, to strengthen and assure obedience to the covenant. This oath was also to judicially lay upon the violators and their descendants the curses written against them in the laws of peace.

So it is clear to see here that in the days of Noah, conjuring thoughts of rebellion and usurpation caused Canaan, Ham and Cush to act in complete contempt for the everlasting Covenant of Peace.

Noah was instructed to divide and allot to his sons their inherited lands. The inherited portions of land for the offspring of Shem’s son Arphaxad was illegally possessed by the Canaanites and Cushites. This inherited land is known today as Palestine. Throughout history this land was called

the “Land of Yahweh” among the blessed seed of Shem, wherein Yahweh’s Government of Peace was ordained to be established. Shem was blessed also with a “Holy Peculiarity” and an eternal priesthood ordained by Yahweh to administer righteousness and peace within this highly prized portion of the earth, also called the “Fertile Crescent”. This peculiar blessing caused envy to exist among two of the branches of Noah’s sons, namely, Ham and Canaan.

The motivation for the rebellion and usurpation was displayed with contempt by those who opposed Shem, due to the priestly duties and blessing pronounced upon him and his descendants. The common agreement uniting the branches of nations was that he who possessed the holy land also inherited this special peculiarity of being a Royal Kingdom of Priests, but reiterating here that this special peculiarity was a cause of the rebellion and usurpation symbolized in the proper name “Nimrod”.

The everlasting Covenant of Peace confirmed by an oath under the under the auspice of Noah was violated and the “unity of faith” was also dissolved as a result of this rebellion. It is important for the nations today to consider this everlasting Covenant of Peace with its oath, because all nations are being called upon to ensure the boundaries of the inherited lands of all nations, as they are clearly defined and protected under this covenant. The inherited lands of the nations and their borders are protected by an ancient ordinance established in the Covenant of Peace as a “standard for peace” to secure to all nations the right of inheritance.

This ancient ordinance was written and preserved in the body of law given to Mosheh, and is codified in the Torah. The word ordinance signifies the art of arranging and putting in order by an authoritative

decree; a law set forth by a governmental authority, as is written in the following scripture:

- You shall not remove your neighbor's landmark, which they of old time have set in your inheritance, which you shall inherit in the land that Yahweh your Father gives you to possess.

Deuteronomy 19:14 (KJV)

As shown in the scripture above, this ancient ordinance made reference to the vow that Noah's sons made with an oath to never violate. They understood there would be a penalty imposed for violation of the covenant, with a subsequent curse imposed upon all of their descendants. Adherence to this ordinance would avert many of the hostilities that stem from envies, jealousies and inordinate desires for the belongings of others. On a broader scale, the ordinance served as a deterrent against military aggression by one nation causing citizens of another nation to flee from their homeland.

Canaan and Cush, the sons of Ham, displaced Shem and his son Arphaxad from their inherited homeland by acts of war and tyranny. This is described in the Holy Writ as "rebellion" to the covenant and the oath. They committed open acts of hostility against Shem and Arphaxad, forcing them and their seed from their allotted inheritance. The inherited land of Arphaxad was defined by boundary lines to ensure the peaceful occupations within their assigned borders.

The violent expulsion of Shem and the seed of Arphaxad from their inheritance was an apparent attempt to destroy firmly establish institutions ordained to instruct, train and promote peace. These institutions were given authority to instruct all nations in a body of

ancient principles recognized at that time as authoritative. Designed to ensure life and peace for all nations.

These principles of the Covenant of Peace assigned to all nations a portion of land, and established prohibitions against trespassing, robbing and taking by force the inherited lands belonging to their neighbor. The violation of this ancient ordinance by any nation caused curses written in the Holy Writ to consume the earth.

- Cursed *be* he that removes his neighbor's landmark. And all the people (*nations*) shall say: So be it.

Deuteronomy 27:17 (KJV)

It is incumbent upon the United Nations and the Arab League to give heed to the example of the judgment invoked against the Canaanites for their violation of the oath and the ordinance prohibiting the removal of ancient landmarks. The Holy Writ reveals to us that shortly before his death, Noah attempted to renew the Covenant of Peace with his sons. As he pronounced a curse upon Canaan and all his descendants, Noah commanded them to repent.

The summoning of his sons to renew the Covenant of Peace will be expounded upon in the following directives. It is imperative that United Nations and the Arab League members who are descendants of Shem, Ham, and Yahpheth consider renewing the Covenant of Peace with its oath. Yahweh, our Heavenly Father speaks concerning the curses that have continued throughout their generations and remain upon their heads to this very day.

The nations must consider this ancient ordinance which protects the right of inheritance for all nations.

- Remove not the ancient landmark, which thy fathers have set.

Proverbs 22:28 (KJV)

- Remove not the old landmark; and intrude not on the lands of the fatherless:

Proverb 23:10 (KJV)

It is essential and urgent that we consider keeping all of the laws of peace, making it our moral duty to continue our covenant relations, by performing and upholding with integrity the terms of covenant. It is important that all involved in covenant negotiation embrace the fact their appointment to office is to represent their own people with dignity, as well as being bound by a moral duty to represent their creator at the highest level of moral fortitude.

- If a man vow a vow unto Yahweh, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceeds out of his mouth.

Numbers 30:2 (KJV)

- Or if a person vows and oath with *his* lips to do evil, or to do good, whatsoever *it be* that a man shall pronounce with an oath, and it be hid from him; when he knows *of it*, then he shall be guilty in one of these.

Leviticus 5:4 (KJV)

- Truly this is what Yahweh says; I will even deal with you in accordance with what you did, when you despised the oath in breaking the covenant.

Ezekiel 16:59 (KJV)

The leaders of every nation are expected to represent the political views and ambitions of the peoples whom they serve, while at the same time, represent the morals which are connected with the spiritual heritage of that nation. The universal laws of peace all nations long ago embraced, taught, and promoted were to inspire “just standards” supporting and strengthening covenant negotiation between nations. In the covenant name of Yahweh, they all agreed and bound themselves by an oath. They vowed to obey and to fulfil their obligation under the terms of the covenant with a sense of moral duty.

The very integrity of Almighty Yahweh exemplifies and calls for all who enter the covenant to imitate His righteous character and to deal honestly in their covenant relations. The Covenant of Peace requires that all men and nations alike deal honestly and righteously, utilizing just measures and standards in all their dealings. Through these just standards nations will develop a guiding sense of the indispensable nature of the covenant, how to operate under it, and how to fulfill its stringent requirements.

The universal principles constituting the covenant are principles to guide and govern man in right thinking and conduct when employing conscientious procedural guidelines in negotiating for lasting peace. These just principles should be recognized as an authoritative guidance for establishing peace. It is imperative the United Nations and Arab League work together to discourage the leaders in the Middle East region

from practicing such negative principles as listed below, all of which impede the process of establishing a state of peace in the Middle East:

- The principle of vowing falsely in covenant negation is spurned by the character trait of one whose deceptive character would incite in him, and permit him to lie, or to validate unsupportive statements or untruths, etc. The penalty for vowing falsely is quite severe, and there can be no valid reason to justify this violation of the covenant, and none to absolve the perpetrator of his treachery and refusal to abide by the terms stipulated in the covenant.
- The principle of allowing one whose vow has been made under the pretense of their love and affection for peace; or to knowingly allow one who is implacable; who cannot mutually agree to deter hostilities, and cannot be persuaded to enter into a covenant with right intention.
- The principle of allowing or honoring truce-breaking. A truce-breaker is regarded by all as one who is truce-less; not only showing an unwillingness to equitably end war and fighting, but whose true intention is clearly to instigate and sustain a state of war.

The entire community of nations stand guilty as violators of the everlasting Covenant of Peace to this very day, having consented to the desposal of the oath our forefathers vowed to uphold. The United Nations and Arab League are now being extended the greatest opportunity in this generation to renew the everlasting Covenant of Peace and restore to all nations their respectful inheritance to which our forefathers vowed with an oath. An oath that they would never dispossess any nation, or deny any nation their perpetual right of inheritance.

## Directive II

### An Informative Clarification Concerning:

# The Reason for the Dispersion of Nations

This directive will begin with a very ancient history that has remained hidden until this time. It is imperative the nations today understand the true history of Israel with regards to how it relates to the current state of affairs within the Middle East today. The Holy Writ tells us that in the days of Noah an everlasting covenant was established, which included the division of the earth into the assigned inheritances for Noah's sons.

Presently, we are witnessing only the latest of a long string of events that stem from a most significant event that transpired millennia ago. One that was pivotal in the separation of the sons of Noah into their respective lands of inheritance. Though still in the days of Noah, deviating from Yahweh's purpose, they became even further separated in accordance with the religious views of individual families. And separated further still because of their vastly divided interests, opinions, inclinations, and planning.

Thus, the unity of faith which had originally bound them to the everlasting Covenant of Peace was neglected and they rebelled against the covenant. The sons of Noah and consigns lived in peace for about 100 years after the flood. Ending with the days of Shem's grandson Peleg, when the earth was further divided, due to the illegal invasion of the land rightfully belonging to Arphaxad the Son of Shem.

The Holy Writ identifies the varied faith and religious views among the nations as "A grand schismatic division", which led to rebellion to the covenant. This rebellion is personified in the proper name "Nimrod", which identifies **"two organizations disputing for the ascendancy in the hearts and minds of mankind"**.

The above time period is known in the Holy Writ as the “Ages of Contention”, a time plagued with fierce wars and bloodshed. The nations rebelling against the covenant carried on with their lives with an intense demeanor of covetousness and hatred, resulting in the schism that is documented in the Holy Writ. The mutual participation described above was the fundamental cause of the prevalence among mankind of the anarchical principles to which the proper name Nimrod is ascribed.

The rebellion documented here against the Covenant of Peace led to the unlawful seizure of the inherited land apportioned to the children of Shem. The Canaanites were condemned by Noah as “reprobates” unworthy, unacceptable, and truce-less, upon whom he pronounced damnation. This event is depicted in the Holy Writ as a separation of the children of Noah into two camps the “elect (covenanters) and those “cut off”, the latter consisting of those who cause division and discord among their brothers. At that time, the seed of Shem Arphaxad, Heber, and Peleg were subdued and overpowered by the violent forces of the Cushite-Canaanite armies. These combined forces pushed them to the narrowest bounds within their land of inheritance.

The Holy Writ discloses the existence of a “Government of Peace” in the midst of this rebellion. The Government of Peace is hidden in a unique manner in the proper name “Asshur”. Within the meaning of the proper name “Asshur”, we see a movement inspired by Yahweh to establish a “Holy and Righteous Order” in the midst of disorder. It is evidenced that the proper name “Asshur” personifies the principles of a legitimate government existing in the midst of a revolutionary anarchy.

The presence of this order, having already established the principles of righteous government in the earth, would eventually hold a righteous and lawful sway over the nations. The system of government attributed to the name “Asshur” was founded on principles conducive to, and that

inspire proper and right conduct, resulting in prosperity, heightened spiritual welfare, glory and blessings for all peoples and nations that embrace the laws of the Covenant of Peace. The blessings inherent of the Government of Peace proceed from an immutable order that was long ago embraced by all nations, and indeed is to be bestowed once again upon the governments of man.

Shelem Ministry will introduce to the community of nations a body of immutable laws, which give the Covenant of Peace its unique qualities. A body of laws that promotes and strengthens the outlook for the restoration of this everlasting covenant. The Government of Peace described in the proper name “Asshur” was later attributed to the honorable appellation in the promise made to Shem and his offspring, that they would inherit an everlasting priesthood.

Yahweh inspired Noah to adorn this everlasting priesthood with an honorable appellation which identifies the office, the inherent essence and the special peculiarity he bestowed upon the children of Shem. An honorable name given to identify the priesthood and government under which these blessings would be administered to mankind. “Melchizedek” is that honorable name. It is that name given to represent the Government of Peace, a Government founded upon Righteousness.

It is crucial for us to bear in mind that the seat of this Government of Peace was “Shalem”, founded in the land allocated and given to Arphaxad, which is traditionally called “Palestine”, and was seated in what is today called “Yerusalem”. The Canaanites, whose proper name represents in Hebrew, a movement of “usurpation and rebellion” acted as co-conspirators with the Hamites in this rebellion.

Envy and jealousy were the motivating factors for the aforementioned usurpation and subsequent plans to thwart the continuance of the

Government of Peace. The combined forces of the Canaanites and Cushite's forcibly seized the lands belonging to Arphaxad, preventing his children from extending their presence throughout the land of their inheritance. This violation of the covenant was possible because the children of Arphaxad had not multiplied proportionately, and therefore were vulnerable to the combined Canaanite and Cushite forces that overpowered them and robbed them of their allotted inheritance.

The Holy Writ reveals to us in the book of Genesis, chapter 11 that the Cushite's and Canaanites assembled in rebellion in the land of Shinar. It is important that we understand the meaning of the proper name "Shinar". But first, we must understand that in this verse the word 'land' represents a city-state or government. The proper name "Shinar" is applied in this account with a very unique art of writing. This name doesn't identify a land, but is actually a description of what went on in the land belonging to Shem's son Arphaxad.

The name "Shinar" represents a "movement of vehement covetousness, rage, and disorder". Shinar also represents the "civil revolution or rebellion" that took place in the land where the right of inheritance was being violated. The name also depicts a plan to renounce and overthrow a government.

The families who were to be led by a government founded after the order of Melchizedek, through a movement of usurpation and rebellion, sought to substitute it with another form of government. The rebellion described here by the proper name "Shinar" over time dissolved the covenantal relationship. The covenantal relationship that had been the unequivocal underlying factor for faith in unity and peace among the nations was broken by a movement of usurpation and rebellion, undertaken by the Hamites during the time of Noah.

The Holy Writ reveals that Noah caused his sons to agree to the terms of the covenant by authenticating it with an oath. It is known in biblical history that the Canaanites, after delay and procrastination, were forced by a judgment to disperse into their assigned inheritance.

The Tower of Babel is revealed in the Holy Writ as a “violent storm with driving rain” that threw down walls. This was a violent inundation, with clouds bursting and causing overwhelming fear in the hearts of the rebels who unlawfully inhabited the land. The fear of the recurrence of the universal flood that destroyed previous generations caused them to disperse into their assigned territory.

Those who assembled in Shinar were united in what is described in the Holy Writ as an “indissoluble covenant”, wherein they agreed to effectively oppose the Covenant of Peace and to seize by force the lands rightfully belonging to Arphaxad. They assembled in rebellion to abolish the Covenant of Peace and to prevent the promise made to Arphaxad, the son of Shem. After the judgment of the violent inundation, the Canaanite usurpers submitted to the terms of the covenant and began their migration to their assigned territories.

The Holy Writ also reveals that seven of the Canaanite tribes, in an open display of rebellion, refused to leave and they continued to unlawfully possess the land assigned to Shem and his descendants. The nations today can learn a great deal from this account. It is obvious that the nations must unite in a common covenant and guard against rebellion. We have a history to prove that rebellion thwarts the existence of lasting peace.

The nations must consider the acts of Cush. He was the instigator of the revolt, anarchy, and despotism that are constituent of the principles of the anarchical system of government we know today as Babylon. This

system of government used violent and malicious means to overthrow the order of Melchizedek. Today, the nations must consider the adverse effects of applying the principles of the same anarchical system of government that was the “new world order” that Cush, supported by the aggressive acts of the Canaanites and the Hamites, endeavored to establish in the earth.

From the beginning, the nations operated under two forms of government. Each of which was regulated by a distinct set of principles.

- Melchizedek: Regulated by the principles of righteousness and peace.
- Babylon: Regulated by the principles of chaos: continual war, retaliation, and vengeance

The principles that abound in chaos and rebellion are revealed to us in the Holy Writ; recorded for the admonition of the nations for all times, and particularly for the nations of our time. In order that we would avoid all the adverse principles that impede peace, and that we would consider the principles that bring lasting peace. Below, there is a listed accounting of the proper names given to the beginnings of the Kingdom of Babylon, defining the rudimentary and central principles constituting the nature of that governmental system or order.

**Babel:** This proper name reveals the principles of insubordination and anarchy going forth producing a state of lawlessness. The want for extension and confiscation of the possessions of others (lands, natural resources, sovereign rights, etc.), and the desire to achieve it all through violent acts and military aggression.

- **Erech (Iraq):** This proper name reveals the principles of dissolution, which is characterized by anger, malice and hateful

passion. These principles constitute the intrinsic quality of this order. These principles permitted truce-breaking and the violent invasion of lands not their own.

- **Achad:** This proper name reveals the principles of centralization, isolation and oppression. These principles allowed them to partake in isolation, where they acted violently for their own interest, ignoring the interests of others. These principles allowed them to use calamitous and vexatious means to achieve their end. They achieved this through depriving, vexing, oppressing and beating mercilessly those who would dare resist them.

These principles also allowed them to build fortresses designed to embolden a sense of “staying power” among the peoples in the lands they unlawfully possessed, and to carry on their rivalrous antics against other nations. These principles allowed interposition and obstruction to the execution of judicial orders proceeding from the Government of Peace.

- **Chalneh:** principles of universalism, representing an all engrossing desire to assimilate and to possess all in oneself. The fundamental principles of universalism promulgated in this particular system of government were intentioned to include the cultural patterns and religious practices of all peoples and nations, without exception.

The principles of universalism were designed to create an atmosphere of versatility, conducive to operating under all conditions relative to all manner of behavioral practices among man. The principles of universalism adjusted to whatever was prevalent in society, whether righteous or evil.

The above principles of this rebellious system are revealed to us in the Holy Writ and are counter-productive to establishing lasting peace in the world today. These principle encourage rebellion to the everlasting Covenant of Peace. The nations who continue to rebel against the covenant are among those who are causing turmoil and they are the reason for the unsuccessful attempts to establish lasting peace.

The oath to which the Covenant of Peace was confirmed to this day has been violated, and the resulting curse is devouring the earth. The United Nations and the Arab League have an opportunity in this generation to reverse the curse by honoring the oath of our forefathers and restoring the Israelites to their true homeland.

Shelem Ministry implores the United Nations and the Arab League to restore once again the Covenant of Peace. This generation has an opportunity to fulfil prophecy by declaring the return of the order of Melchizedek, “A Government of Peace and a Government founded on Righteousness” to the apportioned covenant territory assigned to the seed of Arphaxad. The seat of this government will be re-established in the “City of Peace”, Yerusalem, and the ancient seat of its rule.

## Directive III

### An Informative Clarification Concerning: A Violent Evacuation

This directive will begin with the history concerning the violent expulsion of the children of Arphaxad from their inherited land after the death of Noah. Powered by the strength of Yahweh, Noah was successful in his endeavor to restore the everlasting Covenant of Peace. Under this

covenant, Noah set out to stop the wars and bloodshed occurring among his children. And today, the sons of Noah by descent, who represent all nations on the earth, have vowed with an oath to uphold the Covenant of Peace.

The original sons of Noah understood that the breach of this covenant and its oath would bring eternal damnation on the head of any tribe, nation, or individual who violated it. The Holy Writ declares to us that within a short period of time after confirmation of the Covenant of Peace, a group of people among the branches of the Canaanites and Hamites assembled and pronounced void the vow they had made by oath. They began to assume a preeminence over the priestly family of Shem's son Arphaxad, raising themselves above the priestly dignity conferred upon Shem and his son Arphaxad.

They despised and humiliated Shem and Arphaxad to the point of where they became the object of their scorn and disdainful behavior. This unified assembly deprived them of their **“right of inheritance”** to the land assigned to them and they began to appropriate this land for themselves. They accomplished this by an empty show of pretentious pomposity, invading and violently evacuating unjustifiably the children of Shem from their inherited territory. This violent invasion was to accomplish three objectives:

1. To annul and make void the oath confirming the Covenant of Peace.
2. To deprive Shem of his incumbency.
3. To deprive Shem, his son Arphaxad and his children of occupancy of their inherited lands.

But, the sons of Noah regarded Yahweh as being present and seated atop of His Heavenly Government on earth. Shem and Arphaxad acquired the

title “Priest of Yahweh” and they occupied the distinguished and eminent land from which Yahweh and his government of Peace would permanently preside.

Shem, Arphaxad and his children were a gentle and peaceful people who sought Yahweh, promoted His will and acted in the priestly office to which they were consecrated. The rebellious order called “Babylon” in the Holy Writ, violently and harshly forced the children of Arphaxad to the narrowest limits of their inherited boundaries, until finally being overthrown due to their failure to augment in number, and therefore unable to defend themselves or their territory.

The forced evacuation of the children of Arphaxad was motivated by Cush, who caused rebellion to the Covenant of Peace to exist throughout the earth. The basic principles of this order were to encourage and promote war, discord, and rebellion influenced by envy, usurpation, and a vehemently covetous spirit for acquisition and gain. This rebellious assembly was headed by Cush, for the purpose of establishing for themselves a peculiar authority and a governmental system in opposition to Yahweh.

We read in Genesis 10:32 of the Holy Writ that the earth was divided and the boundary lines for the inherited lands were established Noah, who decreed unto every nation on earth their allotted inheritance. The decree was by judicial injunction, and was proclaimed and sent forth from the Government of Peace. The decree-laws were designed to be preventive in nature, including preventing the removal of ancient boundary lines that Noah and his sons established. The purpose of which was to secure to all nations the “right of inheritance”, and thereby to establish lasting peace amongst the nations.

Notwithstanding, those of the aforementioned assembly of usurpers were warned by Shem's prophesy of an impending judgment to befall them because they refused to disperse into their assigned territories. This judgment was decreed by and went forth from the Government of Peace, which was headed and administered by Noah and Shem.

Noah accomplished a tremendous work in his day, as he divided the earth as an inheritance to all of his sons, and then established laws to protect the peaceful occupancy of each nation under the covenant. Arphaxad, the son of Shem was the only descendant of Noah who was forced by violence from his inheritance. We must examine the history of this from both secular and biblical history to see the boundary lines and borders of Arphaxad inheritance.

The nations must consider restoring the ancient boundary lines and the securitization to all nations the right of inheritance, by renewing the "Covenant of Peace". We know from both biblical and secular history that Shem inherited what is called the middle of the earth, "Asia". The inheritance of Shem is described in the Holy Writ with a general and limited description of the boundary lines in Genesis 10:30. The Holy Writ documents for us the decree made by Yahweh, commanding that Noah renewed the everlasting Covenant of Peace, because by a decree, he was commanded by Yahweh to divide to his sons the earth by a decree.

The assignments of apportioned inheritance to every nation was carried out by Noah according to Yahweh's predetermined plan. A plan executed by decree to authoritatively establish the boundary lines of their inheritance. One of the laws under Noah's decree was to protect the right of inheritance for every nation. This decree established two universal laws to which Mosheh "the great law-giver" preserved in the Torah. The nations today are admonished to adopt into their legislative systems

these two ancient ordinances that are written in the Holy Writ in this manner:

- Law #1. You shall not remove your neighbor's landmark, which they of old time have set in your inheritance, which you shall inherit in the land that Yahweh your Father gives you to possess. Deuteronomy 19:14 (KJV)

Cursed *is the one* who removes his neighbor's landmark. And all the people shall say, so be it.  
Deuteronomy 27:17 (KJV)

Remove not the ancient landmark, which thy fathers have set.  
Proverbs 22:28 (KJV)

Remove not the old landmark; and enter not into the fields of the fatherless:  
Proverbs 23:10 (KJV)

- Law #2. Yahweh spoke to Moses, saying, to these the land shall be divided for an inheritance according to the number of names. To a larger tribe you shall give a larger inheritance, and to smaller you shall give them a smaller inheritance: to every one shall his inheritance be given according to those that were numbered of him. **The land shall be divided by lot:** according to the names of the tribes of their fathers they shall inherit.  
According to the lot shall the inheritance be divided between larger and smaller.  
Numbers 26:52-56 (KJV)

Look again at Numbers 26:55, above. The word “land” in this verse is from the Hebrew word אֶרֶץ ’eres, from an unused root probably meaning to *be firm*; the *earth* (at large, or *partitive a land*) in a country and nation— Strong's Greek & Hebrew Dictionary

The laws above are universal laws that bind all peoples and nations, and instructs us to divide and apportion the earth to ensure that every human being is provided a homeland. These two ancient ordinances (Laws #1 and #2), admonish the leaders of the nations *today*, to consider and re-establish them as a mandated international law upon all nations. The children of Ham led by Cush rebelled against the everlasting Covenant of Peace and through a “movement of usurpation” settled in the allotted territory of Shem son Arphaxad.

The land of “Shinar” was the apportioned land assigned to Arphaxad. Biblical history reveals to us by an act of usurpation the children of Ham migrated into Asia and took by force the lands of Arabia, Assyria, and Palestine, which were lands allotted by inheritance to Shem’s two sons Arphaxad and Asshur. The land apportioned to Asshur was invaded by the combined forces of children of Ham. It is clearly noted in biblical history that only one of Shem’s sons never truly settled into his inherited land, and that son was Arphaxad, to whom the priestly dignity was ordained.

Arphaxad, along with his father and grandfather established a “Holy Order” among the children of Noah who obeyed the Holy and Righteous Government. The government that was founded on immutable laws and principles of righteousness and peace.

Although this government existed in the midst of “revolutionary anarchy”, it grew to become a source of happiness, prosperity, glory and blessing for all of mankind. The blessing described above proceeded from an “immutable order” called the order of Melchizedek “A Government of Peace and Government founded on Righteousness”.

The children of Ham were recognized throughout the nations for their “usurpation” and their “aggravated criminality” of open defiance and rebellion. This defiance and rebellion reached its climax with the building of the Tower of Babel. The distinctive purpose for this undertaking was to consolidate the Cuthic system of idolatry, and thereby effectively hinder the plan of Yahweh to establish an everlasting priesthood. The children of Ham planned to prevent the establishment and existence of the Government of Peace among the children of Shem’s firstborn son Arphaxad, in the land apportioned to him as an inheritance.

This apportioned land is where Yahweh’s Government of Peace was to be established, and throughout history been known to be the “Promised Land”. The term “Promised Land” (or land of promise) is synonymous with the original apportioned land assigned to Shem as an inheritance by divine appointment, and subsequently the land of promise assigned by lot to Arphaxad. This allotted inheritance was the Promised Land that Mosheh and the children of Israel entered upon their return to the territory from which the children of Arphaxad were violently evacuated and prevented from occupying.

This was the land Mosheh was called to lead the children of Israel to inherit by an everlasting covenant. Yahweh's plan was to raise up a future generation to inherit the assigned territory of Arphaxad. The Holy Writ documents in great detail the lineage of Shem through Arphaxad, revealing 10 generations from Shem to Abraham the son of Terah.

It is a known fact that it was Abraham's lineage from which the 12 tribes of Israyl descended. It is also documented in biblical history, under the leadership of Mosheh, that the twelve tribes entered the land promised to and secured for them by an oath. Mosheh was commissioned to bring the children of Israel into the inherited land of their forefather Arphaxad. Thus, Yahweh gave Mosheh the "exact boundary lines" of the Promised Land and commanded Mosheh, along with occasional reminders to not invade the territories of the nations to whom he had previously allotted an inheritance.

The Holy Writ discloses the reason as to why Abraham's descendants were chosen to inherit the Promised Land. We must understand that the land of promise alludes to a binding declaration to give by a covenant the right of inheritance to its rightful owners. The land promised by oath in the days of Noah to Arphaxad is the land to which Mosheh and Yahshua ben Nun brought the children of Israel into their rightful inheritance of ownership, consummating the borders and boundary lines thereof. Within this apportioned territory was also the land of the Yebusite, known today as Yerusalem.

The children of Israel entered into the Promised Land to re-take possession of the land that had been allotted by divine decree to Arphaxad. They were commanded when they entered the land to execute the judgment of “banishment” upon the seven nations that occupied the allotted inheritance of Israel unlawfully. Rebelling and refusing to obey the judicial order to disperse into their assigned territories, this banishment was to be executed by a decree for the violation of the oath, and thus fulfilling the curse pronounced upon Canaan.

The oath by which all the sons of Noah bound themselves in his presence to obey, maledicted a curse upon the nations of those who sought to seize land that had not been assigned to them by lot. The Holy Writ declares to us that all of the Patriarchs and their descendants agreed and vowed an oath in the name of Yahweh to never take by force the allotted territories of their brethren. As recorded in the Holy Writ, the wars that were fought in the days of Mosheh and ensuing years by Yahshua ben Nun and King David were in fulfillment of Yahweh’s purpose. That purpose being the execution of the judgment of “banishment” pronounced against Canaan, which was to drive out and completely destroy (*cherem*) the following seven nations:

- Hitties
- Gigashites
- Amorites
- Canaanites
- Perizzites
- Hivites
- Yebusites

Mosheh, whom Yahweh commanded and instructed to re-establish the boundary lines of inheritance of Israel, in turn, instructed Yahshua ben Nun concerning this ordinance. Yahshua obeyed and carried out all that Mosheh instructed him concerning the ancient ordinance and he was successful in accomplishing the task. Albeit, the peaceful occupation of their allotted territory took years to accomplish, coming to fruition in the days of King David. King David secured for Israel their allotted inheritance and established the United Kingdom of Israel

The borders of the Promised Land were established before they entered it. These borders are recorded in **Numbers 34: 1-14** in the Holy Writ. The majority of the land was re-taken by Yahshua ben Nun in executing the judgment and curse of banishment pronounced by Noah upon Canaan. However, in his old age Yahshua ben Nun was unable to complete the task. And so, it was a younger King David that was able to complete the task of re-taking the Promised Land, by securing the remainder of the land for Israel.

The lands not taken by Yahshua ben Nun are listed in the Holy Writ in Yahshua 13:1-7:

- When Yahshua was old *and* stricken in years; Yahweh said unto him, You are old *and* stricken in years, and there remains yet very much land to be possessed.
- This *is* the land that yet remains: all the borders of the Philistines, and all Geshuri,
- From Sihor, which *is* before Egypt, even unto the borders of Ekron northward, *which* is considered as Canaanite: five rulers of the

Philistines; the Gazathites, and the Ashdothites, the Eshkalonites, the Gittites, and the Ekronites; also the Avites:

- From the south, all the land of the Canaanites, and Mearah that *is* beside the Sidonians, unto Aphek, to the borders of the Amorites:
  - And the land of the Giblites, and all Lebanon, toward the sunrise, from Baalgad under mount Hermon unto the entering into Hamath.
  - All the inhabitants of the hill country from Lebanon unto Misrephothmaim, *and* all the Sidonians, them will I drive out from before the children of Israel: only divide it by lot unto the Israelites for an inheritance, as I have commanded thee.
  - Now therefore divide this land for an inheritance unto the nine tribes, and the half tribe of Manasseh,
- Yahshua 13:1-7 (KJV)

In his day, Yahshua ben Nun was obedient in dividing and assigning all the land by lot according to their tribal divisions. The commission of Yahshua ben Nun, assisted by Eleazar the Priest and the heads of the tribal clans was to complete the apportionment of the land securing for Israel their allotted inheritance.

Again, take note that it was King David, inspired by Yahweh to execute the judgment of banishment upon the Canaanites, who eventually secured for Israel all of the lands listed above. Unlike King Shaul before him, King David acted in complete obedience to the ordinance of Yahweh. King David stands today as a proper example for all the leaders of the nations. Contrary to the improper example of one who wages war that many have portrayed him to be. King David should be honored as one who obediently executed the judgment of his Heavenly Father, by

banishing the usurpers from the land and establishing the children of Israel in their allotted inheritance.

King David also stands as an example of the love, mercy and compassion of our Heavenly Father. When we reflect upon the story of King David, how he greatly displeased Yahweh by ordering the children of Israel to be numbered. Yet, it was this same King David who later approached a “stranger” living in the land, whose name was Araunah. Araunah was a Yebusite, a Canaanite who had been allowed to own land in the inheritance of Israel, land specifically belonging to the children of Yahdah by inheritance.

In other words, this “stranger” living in the land was in possession of the entire area known today as the Temple Mount. The very site upon which the “House of Yahweh” was to be built. King David did not use his military power to force the stranger out of the land and he did not take it by force. But in exhibiting the same love, mercy and compassion, David purchased the entire Temple mount area from Araunah the Yebusite.

Today, this site is a catalyst for all of the enmity, hostilities and fighting ongoing in Israel. There is a peaceful resolution to this most sensitive area in East Yerusalem. It is apparent that the political will of the nations can never bring resolve to this and other controversial issues in Israel. These issues can only be resolved by the will of the Government of Yahweh for bringing lasting peace in this region of the earth. And this will require the nations’ acceptance. For many years the nations have endeavored to establish a “two-state solution” with the Palestinians having their own homeland side by side with the children of Israel.

Yahweh inspired his prophets to record in the Holy Writ the only true resolution to establish peace in the Middle East.

The prophet Yechetzqyah (*Ezekiel*) was inspired to see the events for this generation. In his vision written in Yechetzqyah 40:2

- In the visions of Yahweh he brought me into the land of Israel, and set me upon a very high mountain, by which was as the frame of a city on the south.

Ezekiel 40:2 (KJV)

The prophet Yechetzqyah reveals to us that he was “set upon a very high mountain”. In Hebrew this term means “*a renowned, celebrated, famous and eminent mount situated on a high hill placed at an elevation.*” He saw on this mount a building structure instrumental for the accomplishment of peace. He also saw centered on this building structure a nation of people living in a newly established territory, but retaining political ties with a parent state.

This building structure is very important and pivotal for the establishment of a peaceful resolution today, and this building structure is known as the “Noble Sanctuary”. The prophet predicted that a Palestinian state would be established and surround this building structure. He also saw a wall surrounding and separating this city from the Temple Mount.

In the book of Revelation it is revealed to us that the Temple Mount should be measured and also the altar and its confines, but the outer court area Yahweh commands that it should not be measured. It is to be given as an inheritance to the Palestinians.

The United Nations, along with Israel are commanded by an ancient ordinance found in Numbers 26: 55-56 to ensure that all peoples and nations be given an allotted inheritance. The Palestinians have this right secured to them, because Yahweh commanded the earth to be divided and all peoples and nations be established within their allotted inheritance.

This inheritance is to be determined by a census to determine the total number of people, because the law commands the inheritance to be given according to the total number of people. The inherited land is to be determined by lot (*a survey of the area based on the total number of people to larger number of people a larger inheritance and to smaller number of people a smaller inheritance*).

In Revelation 11:2 the outer court area on the Temple Mount is included in the inheritance, for it is commanded to be given to the Gentiles (Goyim), represented in this judicial injunction as a “governmental entity”. The outer court area is to be recognized as an allotted portion of land assigned to this governmental entity. It is important that the Palestinians understand this to bear witness to the fact of their right of inheritance secured for them by the Covenant of Peace. The Palestinians must recognize, acknowledge, and agree to honor the undeniable fact that the children of Israel are the rightful heirs of the land.

The Palestinians must also agree to allow the children of Israel access and control of the designated area of the Temple Mount, so they, the nation of Israel can rebuild the Temple and enjoy this Holy area. The wall of separation that the prophet Yechetzqyah saw in his vision serves as a boundary-marker between the

assigned territory of the Palestinians and that of Israel. The United Nations and the Arab League are admonished to assign by this ancient ordinance an allotted inheritance to the Palestinian people.

This resolution can never be realized unless both nations of peoples come to understand that this Holy site must be shared, and both nations are given access to the area in their respectful borders. The Palestinian leaders will have to let go of their long held beliefs that Israel has no legitimate right to the Temple Mount. This long held position will only lead to more hostilities and unrest.

The United Nations and the Arab League are both admonished to create an unbiased entity that will thoroughly investigate those ideologies that promote distrust, discord and truce-breaking. This investigation will need to include a special endeavor concerning the history of the Temple Mount, exposing the source of the misconceptions, lies and untruths.

The United Nations, along with the Arab League must end the lies, misconception and untruths that have caused every attempt of a peaceful resolution to the conflict in Israel to fail. The right of inheritance for both nations must be considered, and once the United Nations and the Arab League have established the truth concerning the validity of the claims of both nations, then the misconceptions, lies and untruths will never be allowed again to impede the road to peace.

The United Nations and the Arab League will need to hold the Israeli leaders to the spiritual heritage of the children of Yaaqob, causing them to govern the nation of Israel today, by the same

body of laws used by Mosheh to govern the children of Israyl within the borders of their inheritance long ago. Mosheh instructed and wrote for them the laws and judgments concerning the mistreatment of strangers. Today's true Israelites will adhere to the laws and judgments concerning the stranger. As did their forefathers Shem, Arphaxad, Abraham, Isaac, Yaaqob, and the twelve tribes who lived in many foreign lands as strangers, and who also understood the heart of the stranger. Yahweh did not permit them to be mistreated, and likewise He commands the children of Israel concerning the treatment of the stranger who dwells in their land.

- And if a stranger sojourn with you in your land, you shall not vex him. *But* the stranger that dwells with you shall be unto you as one born among you, and you shall love him as yourself; for you were strangers in the land of Egypt: I *am* Yahweh your Father. Leviticus 19:33-34 (KJV)
- For Yahweh your Father *is* King of Kings, and Ruler of Rulers a great Power, mighty, and a terrible. Who shows no partiality to persons, nor takes a bribe: He execute the judgment for the fatherless and widow, and loves the stranger, giving him food and clothing. And you are to love the stranger: for you were strangers in the land of Egypt. You shall reverence Yahweh your Father; him shall you serve, hold fast to him, and take your oath by his name. Deuteronomy 10:17-20 (KJV)
- You shall not oppress an hired servant *that is* poor and needy, *whether he be* of your brethren, or of the strangers that *are* in your land within your gates: You shall not pervert the justice due to the stranger, *nor* of the fatherless; nor take a widow's raiment to pledge:

Deuteronomy 24:14-17 (KJV)

- So you will divide this land among you, according to the tribes of Israel. And it shall come to pass, that you shall divide it by lot for an inheritance for yourselves, and for the strangers that sojourn among you, which shall beget children among you: and they shall be unto you as one born in the country among the children of Israel; they shall have an inheritance with you among the tribes of Israel. And it shall come to pass, *that* in whatever tribe the stranger sojourn, there shall you give *him* his inheritance, says Father Yahweh.

Ezekiel 47:21-23 (KJV)

These laws command the children of Israel to love the stranger and we are commanded not to mistreat them. The law forbids and commands us against oppressing, troubling and provoking the strangers by unjust use of power. The stranger is considered by the law to be a client, one who enjoys the protection, services with full access to social agency, ensuring that all their needs are met. The laws of the Covenant of Peace command that when the land is divided by lot as an inheritance, the stranger is to receive an inheritance within the lands allotted to the children of Israel. Shelem Ministry admonishes the community of nations to adopt the following standards for the establishment of lasting peace:

- The United Nations and the Arab League are both admonished in this generation to remove the curse that is now devouring the earth in the form of natural disasters, climate disturbances and the inability of the nations to establish lasting peace. This curse is binding upon all nations because of the violation of the oath vowed in the name of Yahweh. This oath was breached for the

sake of falsehood, vowing falsely, and removing the ancient landmarks.

- The United Nations has the opportunity in this generation to prevent history from repeating itself, where nations used their military power to take dwelling places they were not allotted as an inheritance by force. The United Nations must work to restore the ancient boundary lines of the children of Israel and all nations on earth. We admonish the United Nations to adopt as international law based on the two ancient ordinances outlined in this directive, along with the laws regarding the rights of a stranger.

These laws will protect the right of inheritance, requiring the morals taught by these laws to be binding upon all nations, to prevent the violent seizure of the allotted inheritance of any other nation. These laws will ensure the rights and privileges of all nations, peacefully occupying their respective lands, and calling upon all nations to defend these rights by mutual consent. The United Nations can ensure these rights by issuing to each nation a “Writ of Extent”, for protecting the right of inheritance and establishing the borders within the inheritance of each nation.

- The United Nations will be required to legislate stiffer international laws and penalties when national leaders refuse to abide by the mutual promises and decisions on international issues. These leaders of nations should be recognized and held out to be truce-less implacable lovers of the state of war and despisers of resolve that will lead to bringing about a thriving and lasting peace. The true leaders of nations must not and cannot be those who are disreputable with regards to establishing peaceful concessions in regard to Israel and the Palestinians. The United Nations and the Arab League must establish peaceful concessions regarding the Temple Mount. The Israelis and Palestinians must grant to each other the right and privilege of

access to the Temple Mount. With the Palestinians enjoying access to the Noble Sanctuary within their established borders and Israelis the right to build the Temple within the confines on the Temple Mount. With the Palestinian State and its allotted territory surrounding the Noble Sanctuary. The Palestinians must be willing to grant a special area of land necessary for Israel to re-build the Temple and to establish the Holy area that is commanded in the Holy Writ, by the prophet Yechetzqyah to be establish around the rebuilt Temple. The above concessions, if they are seriously considered, will establish the Two-State Solution and finally establish lasting peace in the Middle East.

## Directive IV

### An Informative Clarification Concerning: The Reason for the Covenant with Abraham

This directive will begin with the clarification of a fact that Abraham was chosen to preserve the promise given to Shem. The land appointed to Arphaxad within the inheritance allotted to Shem is the land Abraham was promised by a covenant to be given. Abraham was promised by the Covenant of Peace that his descendants would inherit land and re-establish the Government of Peace in the earth.

It is well documented within both biblical and secular history the Hebrew's and Arabs are descendants from Shem and Abraham. The covenant Yahweh established with Abraham and his descendants was to give them as an inheritance the Promised Land by an oath. This is the land their forefather Abraham sojourned in as a stranger, a land promised to him by an everlasting covenant.

The Holy Writ begins the account concerning the covenant made with Abraham with a command issued from the Government of Peace. He was instructed to get out of his country and to sojourn in a land he was to inherit by an everlasting covenant. Abraham sojourned in the Promised Land as a stranger and Yahweh revealed to him the ancient boundary lines within his inheritance. The Covenant of Peace also promised Abraham that Yahweh would increase his descendants in number to accomplish what his forefathers were not able to do. To secure for themselves the land allotted to them as an inheritance.

When Abraham understood that he would inherit the land of his forefather, he asked Yahweh, "How shall I know that I will inherit it? Yahweh answered him by revealing to Abraham the future of his descendants showing him through prophesy how his descendants would be slaves for 400 years in a land not their own. Yahweh revealed to Abraham when he was a sojourner in the land of Canaan the boundary lines of his inheritance.

- On that day Yahweh made a covenant with Abram, saying, Unto your seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: The land of the Kenites, the Kenizzites, and the Kadmonites, and the land of the Hittites, and the Perizzites, and the Rephaims, And the land of the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.  
Genesis 15:18-21 (KJV)

The land Abraham was promised to inherit was to become an everlasting possession of his descendants by an everlasting Covenant of Peace.

- Abram fell on his face: and Yahweh talked with him, saying, as for me, behold, my covenant *is* with you, and you shall be a father of many nations. Neither shall your name any more

be called Abram, but your name shall be Abraham; for a father of many nations have I made you. And I will make thee exceeding fruitful, and I will make nations of you, and kings shall come out of you. And I will establish my covenant between me and you and your seed after you in their generations for an everlasting covenant, to be a Father unto you, and to your seed after you. And I will give unto you, and to your seed after you, the land where you are a stranger, all the land of Canaan, for an everlasting possession; and I will be their Father. And Yahweh said unto Abraham, You shall keep my covenant therefore, you, and your seed after you in their generations.  
Genesis 17:3-9 (KJV)

In the Covenant of Peace, Yahweh promised Abraham that Ishmael and his descendants would dwell in the presence of their brethren. Abraham instructed all of his sons in the covenant and the promises made by Yahweh concerning their eventual inheritance of the land in which they sojourned as strangers. The Holy Writ reveals to us that shortly before his death, Abraham gave gifts to his sons.

- And Abraham gave all that he had unto Isaac. But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country.  
Genesis 25:5-6 (KJV)

This particular scripture is not speaking of gifts in the form of physical possession, but Abraham assigned a separate and particular dwelling place to the sons of the concubines. Abraham appointed as an inheritance to these sons the lands eastward of

the Promise land in what is called today the Arabian Desert. This land stretches eastward from the promise land toward the Euphrates River, now called the desert of Syria. This land coincides with the allotted territory and the boundary lines established by Noah for Shem and his descendants.

Abraham was fully aware of the two ancient statutes mentioned earlier. These statutes established by law the inherited lands of all nations. These laws were also designed to protect the peaceful occupations of the lands assigned to them by the Covenant of Peace.

- Abraham obeyed my voice, and kept my charge, my commandments, my *statutes*, and my laws.

Gen 26:5 (KJV)

The Hebrew word for statutes is “choq” these statutes have a unique combination of ordinances appointing prescribed portions of land, prescribed boundaries and establishing for all nations the right of inheritance. Abraham obeyed these ancient ordinances and assigned his children a dwelling within the appointed territory promised to him by an everlasting covenant. There is a full description of the lands he appointed to the sons of his concubines in the Holy Writ. The children of Isaac, Ishmayl (*Yismayah*) and the children of Keturah lived in close vicinity of one another. They dwelt from Havilah which is near the Persian Gulf in the neighborhood of India as far as Shur, a city on the border of Egypt, where the City of Suez stood and today is called Jofar. Yahweh foresaw the children of Abraham living side by side in peace embracing with obedience the Covenant of Peace that was established with Abraham their father.

The Holy Writ reveals that Ishmayl died in the allotted land his father assigned him adjacent to his brothers in peace. The word brethren written in Genesis 16:12 and Genesis 25: 18

- And he will be a wild man; his hand will be against every man, and every man's hand against him; and ***he shall dwell in the presence of all his brethren.***

Gen 16:12 (KJV)

- And they dwelt from Havilah unto Shur that is before Egypt, as you go toward Assyria: and ***he died in the presence of all his brethren.***

Gen 25:18 (KJV)

The word “brethren” (אָח 'āch) written in Genes 16:12 and the word “brethren” (אָב 'āb) written in Genesis 25:18 reveal three remarkable secrets concerning these brothers. Firstly, the word “brethren” (אָח 'āch) in Genesis 16:12 reveals that these brothers lived alongside of each other, yet within defined borders.

Secondly, the word “brethren” (אָב 'āb) in Genesis 16:12 shows us that these brothers bore a resemblance in disposition, habits and beliefs. And thirdly, the word “brethren” (אָב 'āb) brings to light the fact that their “resemblance” relationship tie these brothers to both an earthly father (אָב 'āb) and a Heavenly Father (אָב 'āb). Of course, further study in this particular area will reveal other important facts, but for now, it is incumbent that we examine the following points:

- These brothers were promised by covenant the enlargement of their territory by a covenant of brotherhood.

- They all belong to one family, ethnicity and nation of people whether near or far they were brethren belonging to an ancient Hebrew brotherhood.
- This Hebrew brotherhood was centered on a Supreme Being whom they all served with the epithet “Heavenly Father” (אָבִי 'āb), who was also considered by them to be their friend, a maker of covenants and a prompter of brotherly association.

The Hebrew term “אָבִי 'abî” belongs to a very ancient Hebrew doctrine concerning Yahweh who this Hebrew brotherhood worship with a number of divine epithets.

- אָבִי 'āb : meaning- Father- Heavenly Father and teacher
- יְהוָה yāh: meaning- The Absolute; the eternal living Being Yahweh who is the manifestation of all life.
- אֱלֹהִים 'ēl : meaning- The Almighty; the Mighty One; The Hebrew and Arabs have drawn from it the name of Yahweh. Who represent a spiritual force and power who uses the creative forces of the universe to sustain and protects the children of Abraham.
- אֱלֹהֵינוּ 'alāh- meaning= Allah the Living Father who makes supernatural provisions for his people.

These epithets were generally found in proper names and surnames giving reverence to Yahweh. These divine epithets were based on the principle instruction embodied within an ancient Hebrew branch of knowledge and a system of beliefs. They address Yahweh as their Heavenly Father and all their proper names and settlements were compounded with these divine epithets. These epithets signify a very ancient, powerful and growing spiritual life where they all strived to be a new creation embodying within themselves a holy way of life. The proper names compounded with these divine epithets were associated with, and taught some important doctrines. Namely:

- Family Life.
- A complete understanding of the Plan of Yahweh.
- Ancient invocations- petition and supplication.
- Inspiring all to act in righteous morality.
- Ancient eulogies, speeches and writings in high praises and commendation of Yahweh.

The ancient invocation and eulogies imparted a dignity and understanding in heart of those who were given names compounded with these ancient epithets. Abraham's name was changed by Yahweh his name has the divine epithet אָבִי 'āb signifying Yahweh his Heavenly Father who he served and the name given him designated him as the head of Holy people and the father of a multitude of nations. The Hebrew name "אֲבִי־אֱלֹהִים 'abî'ēl" reveals to us the ancient Hebrew doctrine were names of settlement, city, and proper names embodied ancient epithet given glory to Yahweh our Heavenly Father. This name when it is reduced to its etymological roots אָבִי ab and אֱלֹהִים al reveals to us that ***"Yahweh is a creating, protecting, and nourishing Father and he is to be invoked as the Almighty"***.

The epithet אֱלֹהִים "al" and אֱלֹהֵינוּ 'alāh (*Allah*) are epithets used in place of the name of Yahweh identifying him by its meaning as the only ***"Source of Power"*** that can sustain and protect at all times the children of ***Abraham***. This epithet also represent in a reverse manner a force that punishing them for their disobedience to the Covenant of Peace. The covenantal service and relationship that Abraham and his children have with Yahweh was to be founded on moral and ethical principles.

This very fact is shown in the character shown by Abraham in his covenantal relationship with Abimelech king of the Philistines.

- And it came to pass at that time, that Abimelech and Phichol the chief captain of his army spoke to Abraham, saying, The Mighty One is with you in all that you do: Now therefore vow to me here by the Mighty One that you will not deal falsely with me, nor with my son, nor with my son's son: but according to the kindness that I have shown to you, you shall do to me, and to the land wherein you have sojourned.  
Gen 21:22-23 (KJV)

Abimelech called Yahweh by the ancient epithet “שׁוֹרֵף - Mighty One” and he ask Abraham to enter a treaty with him in the name of Yahweh Almighty. Abraham and Abimelech at that time entered a covenant with an oath both vowing to uphold this covenant. Abraham is shown in the Holy Writ to have reprove Abimelech because of the wells his servants seized from Abraham. In ancient times “wells” represented a fortress, a metropolis and a holy abode. Abraham vowed with an oath to not deal falsely with or forget the kindness showed him by Abimelech and his kingdom who gave Abraham a dwelling place where he could serve Yahweh in peace. These two nations of people enter a Covenant of Peace that was confirmed by an oath binding upon all generation of their descendants.

In the days of Isaac the son of Abraham when he lived in the land of the Philistines called “Gerar” we have recorded for us significant events for the establishment of lasting peace. The proper name of this city given to us in the Holy Writ introduces to us an important lesson. The name Gerar in Hebrew means “*a Sojourner and Stranger in the land who finds a lodging place.*” In this account the Philistines and Isaac quarreled over the wells around which the fortress were establish. This particular time period coincides with the current situation in land of Israyl today. Isaac

dwelled in the land of the Philistines as a stranger were the Philistines displayed hostility toward him with open acts of hatred resulting from disputes over land.

- The herdsmen of Gerar did strive with Isaac's herdsmen, saying, the water is ours: and he called the name of the well **Esek**; because they strove with him. And they dug another well, and strove for that also: and he called the name of it **Sitnah**. And he removed from there, and dug another well; and for that they strove not: and he called the name of it **Rehoboth**; and he said, For now Yahweh has made room for us, and we shall be fruitful in the land.

Genesis 26:20-22 (KJV)

This account of history written Genesis 26:20-22 reveal to us the state of events hidden in the proper names given to us in this account. In the first account written Genesis 26:20 in the proper name “**Esek**” divulges the details concerning the Philistines’ display of open acts of hostility, tyrannical oppression and extortionate acts in their disputes with Isaac over the land and connecting waters. Isaac is shown in the Holy Writ to have moved to another area of the territory, where he began to build again a “citadel”.

The Philistines also disputed with Isaac over this particular area of land. This event was called “**Sitnah**”, which means “opposition”. The proper name “**Sitnah**” describes in detail the state of affairs in this incident. It reveals Isaac’s petition to Abimelech, king of the Philistines and his government asking them to appoint him a portion of land where he could form a colony and care for his livestock. Hidden in the proper name “**Sitnah**”, in this account we find that many within the government of the Philistines rose-up in opposition by presenting official letters of accusations accusing Isaac of plotting to take their land by force.

Abimelech demanded that Isaac move away from them by performing open acts of public hostilities, violent, and unjust treatment.

These events occurred over a number of years, during the time when Isaac was advanced in age and his eyes had grown dim. Isaac became eminent and surpassing in wealth. He was a noble man worthy of honor and peace in the land. The Philistines' government and its people began to deviate more and more from what was right, neglecting and mistreating Isaac, who was a stranger in their land. The last event described in this account called by the proper name "Rehoboth" which means "**Making Room**" because "*Yahweh has made room for us, and we shall be fruitful in the land*". Isaac settled in a very large and spacious territory.

The land that was appointed to him by Abimelech is described in the phrase "sent me away" in Genesis 26:27. This separate and particular place to which Isaac settled his family was constituted and appointed by a judicial order commanding Isaac to move his tent and property to a designated place. Isaac migrated to this spacious territory and he was assured by a covenant that he would live there in peace. The proper name "Rehoboth" meaning to "make room" describes a time in our history when Yahweh made room for his people in a land not their own a land where they live as strangers.

The children of Abraham are commanded to unite as they did in days of Abraham under a "Hebrew Brotherhood" in honor to their Heavenly Father Yahweh and in honor to Abraham the progenitor of both the Hebrews and Arabs. The children of Isaac, Ishmayl, and the children of Keturah must unite to inherit the promises made to Abraham and embrace the Hebraic Faith. A faith Abraham was accounted as righteous

for upholding. It is important the children of Abraham understand what it means to be called a “Hebrew”.

- A Hebrew is one who possess a faith protected by law against all forms of corruption.
- A Hebrew is one who possess knowledge, wisdom, intelligence and morals that are beyond this world”.

The children of Abraham are admonished to unite under this faith which proceeded from Heaven and was given to the children of Abraham who will become through this faith a blessing to all nations. This directive is designed to instruct the children of Abraham to adhere to the ancient divisions of the land promised to Abraham by the Covenant of Peace. The Arab League with the help of the United Nations should restore the ancient borders and boundary lines given to Abraham and Mosheh. We end this directive with a scripture which explains the reason Yahweh established an “Everlasting Covenant of Peace” with Abraham.

- O seed of Abraham his servant, you children of Jacob his chosen. He is Yahweh our Father: his judgments are in all the earth. He has remembered his covenant forever, the Law he commanded for a thousand generations. The covenant he made with Abraham, and his oath unto Isaac. He confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant: Saying, unto you will I give the land of Canaan, the lot of your inheritance: When they were but few in number; very few, and strangers in it. When they went from one nation to another, from one kingdom to another people; He permitted no one to oppress them: Yes he reprov'd kings for their sakes; Saying, Touch not mine anointed, and do my prophets no harm.

**Directive V**  
**An Informative Clarification**  
**Concerning:**  
**The Gathering of the Princes of the**  
**Nations**

This directive is to instruct the nations concerning a prophesied gathering of the princes (*rulers*) of the children of Abraham and the leaders of all nations. This gathering will accomplish and end years of wars that have plagued the Middle East. Shelem Ministry is admonishing the Arab League to gather to restore the “Covenant of Peace” and to restore the ancient boundary lines establish by their forefathers. The set boundary lines were also part of the terms of the covenant and through this covenant Yahweh promised by an oath to give to Abraham and his children an eternal priesthood and the promise land today called Palestine.

The Arab League has an opportunity in this generations to establish peace in the Middle East. The children of Abraham occupy at this time all the lands given by covenant to Abraham as an inheritance. We

admonish the nations comprising the Arab League to restore the ancient borders established by Abraham, Mosheh, and Yahshua ben Nun.

Abraham before he died appointed the eastern region of the promise land adjacent to the inheritance of the children of Israyl to Ishmayl and the children of Keturah. Mosheh in his day established these boundary lines which included the lands appointed by Abraham for Ishmayl and the children of Keturah. Abraham the father of both Hebrews and Arab nations desired all of his children would dwell together in peace within the lands promised to him by the everlasting covenant.

In the Koran this region is called the “land of Sham and it comprises the lands of Syria, Lebanon, Palestine and Jordan. This region was given to Shem and he allotted this region to Arphaxad the forefather of Abraham. Arphaxad as we have established never settled into his inheritance but was violently opposed and forcibly evacuated from his inheritance. In the 10 generation from Shem Yahweh’s plan was to settle the descendants of Arphaxad in their inheritance. He called Abraham and made a covenant with him to give to him the allotted inheritance of Arphaxad, the son of Shem. Abraham and his descendants sojourned in the land he was to receive as inheritance, and Yahweh would multiply his descendants in number. Then He would lead them by the hands of his servants to take the Promised Land by the execution of a judgment calling for the banishment of the Canaanite nations.

The leaders of the Arab nations are admonished by the Father of their fathers to restore the borders of this inherited land. Abraham, along with all his sons ratified a covenant with Yahweh to keep his laws and to live in peace within the borders established by the Covenant of Peace. In the Koran a Muslim is given instruction concerning covenantal relations.

- Those who break Allah’s Covenant after ratifying it, and sever what Allah has ordered to be joined (as regards Allah’s religion of Islamic

Monotheism, and to practice its laws on the earth and also as regards keeping good relations with kith and kin) and do mischief on earth, it is they who are the losers. (*“THQ” 9Surah 2. Al-Baarah part 1 p.7 verse 27*)

- Children of Israel! Remember My Favor which I bestowed upon you, and fulfil (your obligations to) My Covenant (with you) so that I fulfil (My Obligations to) your covenant (with Me) and fear none but Me.
- And believe in what I have sent down (this Quran). Confirming that which is with you {the Taurat (Torah) and the Injeel (Gospel)}, and be not the first to disbelieve therein, and buy not with My verses {the Taurat (Torah) and the Injeel a small price (i.e. getting a small gain by selling My Verses), and fear Me and Me Alone (*Tafsir At-Tabari*).
- And mix not the truth with falsehood, nor conceal the truth the Taurat (Torah) and the Injeel while you know the truth. (*page 9-10 verse 40-42 (“THQ” Surah 10 Yuanis part 11 p. 283 verse)*)
- And indeed we settled the Children of Israel in an honorable dwelling place (Sham and Misr). And provided them with good things and they differed not until the knowledge came to them. Verily, Allah will judge between them on the Day of Resurrection in that in which they used to differ. (*“THQ” Surah 10 Yurus part 11 page 283 verse 92*)

In the revelation given to Muhammad, he was shown the settlement of the children of Israyl. The region of Sham has a very deep significance and is the center of the current events concerning ISIS. We find that in its Arabian etymology, the term “region of Sham” means: “the land of the left hand” and represents the whole Levant or Greater Syria region. The Arabic scholars says this word has no significance to Shem the son of Noah, but I respectfully disagree. The Arabic word, along with its

meaning is found in the Hebrew and represents an ancient work which included the dividing of the earth as an inheritance to nations. This was a work carried out by Noah to which he divided among his sons their allotted portions of land and he caused them to enter a Covenant of Peace with an oath where they agreed to never invade the allotted inheritance of their brothers. In Genesis 9:23 is a remarkable secret hidden by an ancient art of writing which reveals the allotment of lands assigned to Shem and Yahpheth.

- Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness.

Gen 9:23 (KJV)

The word garment written in the above verse is from Hebrew word שְׂמָלָה śalmâ is from the primitive root שָׁלַח and מְשֻׁלָּא śemō'1 which means the left side Arabic the north or northern quarters what is on the left side or a region on the left of one facing east the north land (Syria). The primitive root of the word שָׁלַח is the Hebrew word שֵׁם shēm which represents a remarkable, distinguished, and raised dwelling place. In this verse the Holy Writ reveals the assigned tracts of land given by inheritance to Shem and Yahpheth. Yahpheth land include the lands far north extending into the uttermost western regions of the earth today called North America and South America.

The region described in the Koran as “Sham” is the ancient inheritance allotted to Shem and given to Abraham’s descendants by a covenant in which he divided as an inheritance to his children. In the days of Mosheh when Yahweh had caused

Abraham's descendants to multiply in the land of Egypt. He called Mosheh to bring them into the Promised Land and to establish the ancient borders and boundary lines that Noah established among his sons by an everlasting Covenant of Peace.

Current hostilities and wars being waged by ISIS (formerly ISIL) in the Middle East are largely motivated by conflicting and broken agreements. Namely, the Sykes-Picot agreement of 1916 and Britain's Balfour Declaration of 1917, and subsequent ratified Balfour Agreement of 1920. Through a British military general named T.E. Lawrence, aka "Lawrence of Arabia", Britain promised to establish a United Arab State expanding over a large area of the Middle East. This promise was effectively a trade of British support of an independent Arab state in exchange for Arab assistance in opposing the Ottoman Empire.

The British government also promised through the Hussein-McMann correspondence that the Hashemite family would be given jurisdiction over a major portion of the lands ruled by the Ottoman Empire in exchange for their support, historically known as the "Great Arab Revolt". This revolt resulted in the British army defeating the Ottoman Empire in 1917

The region was divided between Britain and France by mandates, known as the 'British Mandate', administering over Palestine and the 'French Mandate', administering over Syria and the Golan Heights. However, the British government found itself amidst a conflict over their promise made through T.E Lawrence and the promise made through McMann and his correspondence with Hussein bin Ali Sharif of Mecca. The promises made by Britain were with conflict of interest of their two Arab counterparts.

Although separate, each promise was made effectively as a trade of British support of an independent Arab state in exchange for Arab assistance in opposing the Ottoman Empire.

The Balfour Declaration was motivated by the Zionist movement that first introduced its agenda for discussion at a British cabinet meeting on November 9, 1914. Exactly four days before the British government declared war on the Ottoman Empire. This declaration called on the British government to support the Zionist movement in establishing a Jewish national home in Palestine. It was never the intent of the British government to fulfill or honor their pledge made with the Arabs to give them control over most of the Middle East.

The aforementioned agreements, including the British Mandate and French Mandate were broken and have become the catalyst for current hostilities in the Middle East. The breaking of the 96 year old Balfour Agreement is a key reasons for the impediment of peace in this region of the world, along with the Zionist influence in Israyl and the Middle East today. The failure of the U.N., Britain, and France to uphold their agreements with the Arabs has fostered an atmosphere of mistrust, hatred, and war. In fact, to this very day, the Balfour Declaration and subsequent ratification of the Balfour Agreement is the underlying cause of the inability of the nations to reach agreement with the Arab nations, because the British government and its allies have committed themselves to the promotion and support of the Zionist movement.

The British government and its allies have had no intention of honoring their promises to Arabs. The truce-less behavior of these nations in fulfilling their pledge is the reason for the insurgency of

ISIS (Islamic State of Iraq and Syria). The goal of ISIS is to reverse the efforts of the 96 year old Balfour Agreement made with the Zionist and to extend the borders of the Islamic State. The efforts of this group will continue to cause bloodshed in the earth. Their efforts can never bring about peace and fulfillment of their goals. This group, along with the Arab States must re-establish the everlasting Covenant of Peace made with their forefather. A covenant that will not be broken, because this covenant is made with our Heavenly Father who is faithful and He does not lie.

Shelem Ministry is appealing to both the Arab League and the United Nations to consider the Covenant of Peace and for all nations to revert back to the boundary lines established from the beginning by Yahweh our Heavenly Father. He foresaw the wars that would be fought over land. He inspired Noah to allot to every nation on earth their allotted inheritance. The nations of the earth today must consider the history recorded in the Holy Writ and the Covenant of Peace that will establish lasting peace in the earth.

Throughout the history of man the lands encompassing the area of the Middle East have been the most coveted lands on earth. It is important for the nations to understand the fact that this land was allotted from the beginning to Shem and his descendants and he divided it among his sons as an inheritance. The lands Mosheh brought the children of Israyl into were those of which had been allotted to Arphaxad and his descendants. Abraham was a direct descendant from Arphaxad, and through Abraham the promise land was allotted to the Children of Israyl.

The lands adjacent to the inheritance of Isaac were given to Ishmayl and the children of Keturah, All of the territory allotted by

covenant to Abraham's seed is to be shared among all of the peoples originally of those lands in accordance with their assigned inheritance. Many of the nations through which Mosheh led the children of Israyl were also lawful heirs of the lands given by covenant to Abraham.

The children of Israyl were expelled from their allotted inheritance because they violated their covenant with Yahweh. The Holy Writ reveals to us that Yahweh, through a "Writ of sequestration" placed the allotted inheritance of the children of Israyl under the "trusteeship of the Gentile nations". It is of great import that the nations heed the call from heaven to return the inherited lands to the rightful heirs by adopting the laws of peace that would secure the "Right of Inheritance" for all nations.

The Arabs are to be given the lands eastward of the land allotted to the children of Israyl. We implore the Arab League at this time to re-establish the ancient boundary lines set by their forefathers. Noah, Abraham, Mosheh and Yahshua ben Nun. Abraham divided this inheritance among his sons Isaac, Ishmayl, and the children of Keturah. The children of Keturah and Ishmayl inherited the lands identified as the east country, east of Isaac in Arabia. The Arab League should move to re-establish the ancient boundary lines and the Covenant of Peace made with Abraham to give the Promised Land to his descendants. His descendants are to share this land given to them as an everlasting possession.

The only way lasting peace can be established in this region is for the the Arabs and the Israylites to re-establish these ancient landmarks that were originally established by their forefathers. The United Nations Partition Plan to divide Palestine needs to be

revisited with the mutual consent of the nations to re-establish the ancient landmarks set within the inheritance of the children of Abraham. Mosheh respected the landmarks of all the children of Abraham. He understood the children of Abraham, both Ishmayl and Keturah were to inherit the lands eastward of Isaac.

The Arab league must accept and seek to re-establish the ancient boundary lines allotted to the children of Ishmayl and Israyl. They must accept and uphold the laws of peace concerning strangers and give the Palestinians an inheritance among them as the laws of peace command. The boundary lines must be set based on the divisions of the land as they are recorded for us in the Holy Writ. With Arabs and Israylites, who are the children of Abraham sharing the inheritance allotted to Abraham by an everlasting Covenant of Peace.

The Holy Writ reveals to us in Psalms 47:9 the prophesied assembling of the Princes of the nations.

- The princes of the people are gathered together, even the people of the Father of Abraham: for the shields of the earth belong unto Yahweh: he is greatly exalted.

Psalms 47:9 (KJV)

These leaders within the nations and among the children of Abraham are to unite for the restoration the Covenant of Peace. They are to unite under the everlasting Covenant of Peace made with their forefathers, who are descendants from one common ancestor. This assembly of leaders to restore the Covenant of Peace is to be the unifying factor to bring the children of Abraham

together in a bond of brotherhood. And, in this generation, they are to restore the boundary lines outlined in the Covenant of Peace.

The inheritance of Abraham was ordered by the Heavenly Court to be given over to the nations by a Writ of Sequestration, under which various nations would hold trusteeship of this land for an allotted time. The time of the nations' trusteeship and their administering control over these lands of the inheritance has now come to an end. The nations are admonished in this generation to assemble for the restoration of the allotted inheritance of the true Israylites and true Arabs by a Writ of Extent.

We see that Yahweh's hands are involved in the issues surrounding His Holy Land. The Arab nations are the last of the nations to control the Holy land, and by right of inheritance they are co-inheritors of this land. That is why the Arabs must agree to allow the peaceful occupation of the lands allotted to the children of Israyl. And, of equal import, Israyl must allot to the Palestine's an inheritance among them, allowing them to dwell with them in peace. This inheritance is to be positioned around the mosque, with a boundary marker in place to secure the right of inheritance for the Palestinian peoples.

The Arab nations must also agree to allow the children of Israyl their right to the Temple Mount, permitting them to rebuild the temple, and also allow the children of Israyl to re-establish the borders and boundary lines outlined by the prophet Yechetzqyah in the Holy Writ. The Arab nations must not inhibit the children of Israyl's peaceful occupation of this land, including the Holy Land surrounding the Temple Mount, which under the law is allotted to the Arab nations.

This will require a Partition Plan to restore the ancient boundary lines and will also require a lot of sacrifice on the part of both the Arabs and the Hebrew-Israylites to accept the will of Yahweh concerning the Holy land. The peoples of these two nations must agree to re-establish the boundary lines and borders he set long ago by our forefathers to ensure peace for future generations.

This will also require the adherence to the laws of peace, especially those regarding “equal weights and measures” needing to be adhered to for establishing the boundary lines and the borders within the land. The laws of peace we discussed in a previous directive concerning all nations receiving an inheritance by law, and also the law that secures for them the right of inheritance must be adopted by the nations.

Shelem Ministry implores the nations to not delay the proceeding in regards to establishing the Covenant of Peace. Yahweh our Father has inspired this Ministry of Peace in this generation to appeal to both the Arab League and United Nations to act in accordance to this resolution. This resolution is to inspire peace and unity in regards to our common descent from Noah acting in unity for world peace. Noah as we have learned was inspired in his day to assign to all nations an allotted inheritance with clearly defined borders.

This ancient ordinance must be upheld by all nations and it's the responsibility of all nations to work to restore once and for all the boundary lines securing for all nations the right of inheritance. This can be establish only by mutual consent and the convening of all national leaders to consider the re-establishment of these ancient

landmarks and to adopt the laws of peace into their governing laws. This can be accomplished by accepting this resolution calling for the re-establishment of the Covenant of Peace that all nations through their ancestors bind themselves to by an oath.

This covenant, with its laws is the only guarantee and safeguard for reestablishing peace in our world today. Shelem Ministry admonishes all nations, and especially the Arab and Israylite peoples to diligently act to restore this Covenant of Peace with its oath. Those nations who stand in opposition to the restoration of this covenant with its set boundaries within the Holy land, will bring about the prophesied curses that will consume them. Even now, we are experiencing the devastating effects of climate disturbances, which are just one form of, and only a preliminary exhibition of the curses to befall the nations that oppose the restoration of this covenant.

These curses will be perceived by the nations as acts of judgment proceeding from Yahweh, resembling the judgments pronounced upon ancient Egypt. These acts of judgment are described in the Holy Writ as 'seven plagues'. These seven plagues will stem from the years of drought we have experienced, along with scorching heat. These plagues will be caused by an **“abnormal contractile movement and a compressive force”** acting upon the earth. These judgments will be executed as a result of the nations' refusal to engage in the work needed to re-establish the Covenant of Peace and the ancient landmarks, which were established by our forefather, Noah.

The Arab League is being admonished to act in the restoration process of the Covenant of Peace, to end years of wars and fighting.

The Arab nations who refuse to honor the covenant and help to restore to all of Abraham descendants included the children of Isaac their allotted inheritance will experience severe chastisement for these offenses. The judgment befalling them will be perceived as retributive justice from Yahweh our Father.

The plagues will be the result of change in the climate within a specific geographical area causing a condition of intense and burning heat. This will result in the grievous parching and burning heat scorching man and their vegetation. These curses will be caused by the abnormal intensity of the compressive force of the sun changing the organizational structure of the “Van Allen Belts”. The changes in the Van-Allen belts will occur in the regions lying between the two parallel terrestrial latitudes called the “Torrid Zone”. The regions lying between the north and south terrestrial latitude will experience the parching and burning heat of the sun. The Van-Allen belts in these zones will experience abnormal changes in response to an intense compressive force causing an abnormal curvature and constriction of the Van-Allen belts in the geographical area over the Middle East.

The compressive force causing the abnormal curvature and constriction of the Van-Allen belts will cause the upper atmosphere to contract. This abnormal contracting will not change the original content of the upper and lower atmosphere but it will reduce the amount of space it occupies by changing dramatically the coefficient expansion of the atmosphere (*expanse*). The atmosphere was created to always expand under control measures, but if there are dramatic changes in the unit of temperature do to an external pressure this will cause a change in temperature in a specific area in the atmosphere. The Torrid Zone (*belts*) have peculiar climates

called “temperature or variable zones” which are effected and exposed to the full force of the sun causing climate change and natural disasters.

The Van-Allen belts are flexible belts where the particles can be arranged in different organizational patterns as a result of an external stimuli causing adverse conditions in these zonal regions. The region of the Middle East will experience intense and scorching heat resulting in severe changes in the climate in the form of torrential rains, droughts, earthquakes, severe lightning storms, hail storms and hurricanes. These judgments will serve as an “Ayah” and the execution of these judgments will be severe in the region around the Euphrates serving as an “Ayat”.

The nations around the Euphrates are commanded in this generation to assemble and consider restoring the Covenant of Peace. The Holy Writ has recorded for us the judgments Yahweh decrees against the nations who will oppose the re-establishment of the children of Israyl into their allotted inheritance. The Arabs and Hebrews are brothers who are to protect and look out for the wellbeing of one another. The biblical history recorded in the Holy Writ reveals to us a time in history when the neighboring nations who were once their brothers by common descent, chose to revolt against the children of Israyl to destroy them as a nation.

- They have taken crafty counsel against your people, and consulted against your hidden ones. They have said, Come, and let us destroy them from being a nation; that the name of Israel may be no more in remembrance. For they have consulted together with one consent: they are confederate against thee: The tabernacles of Edom, and the Ishmaelite's; of Moab, and the Hagarites; Gebal, and

Ammon, and Amalek; the Philistines with the inhabitants of Tyre; Assyria also joined with them: they have helped the children of Lot. Selah.

Psalms 83:3-8 (KJV)

- Who said, Let us take for ourselves the house of Yahweh as a possession. O our Father, make them like a wheel; as the stubble before the wind. As the fire burns wood, and as the flame sets the mountains on fire; so pursue them with your tempest, and make them afraid with your storm. Fill their faces with shame; that they may seek your name, O Yahweh.

Psalms 83:12-16 (KJV)

- He guided them in safety, so they feared not: but the sea overwhelmed their enemies. And he brought them to the border of his holy land, even to this mountain, which his right hand had won. He drove out the nations from before them, and divided them an inheritance by line, and made the tribes of Israel to dwell in their tents.

Psalms 78:53-55 (KJV)

This generation will experience the fulfillment of these prophetic injunction and the return of the children of Israyl to the promise land. The true Israylites who remain scattered among the nations.

- Therefore, behold, the days come, says Yahweh, they shall no more say, as surely as Yahweh lives, who brought up the children of Israel out of the land of Egypt; But they will say, As surely as Yahweh lives, which brought up and led the seed of the house of Israel out of the protected place, and from all countries where I have driven them; and they shall dwell in their own land.

Yeremyah 23:7-8 (KJV)

This last days exodus will be similar to the exodus from Egypt were the boundary lines of old will be re-establish and the children of Israyl will return to their allotted inheritance.

## Directive VI

### An Informative Clarification Concerning:

### The Renewing of the Covenant of Peace

This directive is designed to admonish the nations to renew the everlasting Covenant of Peace. The same covenant that all the prophets of old predicted would be renewed in the last generation of mankind. This renewing is to follow the end of the time allotted to the nations, ending the trusteeship of nations over the inherited lands belonging by Right of Inheritance to the children of Abraham.

The prediction of the restoration of the Covenant of Peace is written and confirmed in many places of the Holy Writ. Showing that the children of Yahdah and Israyl who were scattered into all nations would return to their homelands at the appointed time. The time of the gathering of the children of Israyl. The Covenant of Peace consists of a body of laws that are to be followed in the inherited land promised by this covenant. Mosheh was commanded to renew this covenant and to lead the children of Israyl into the Promised Land to take possession of it. The lands of Arabia were included in the assignments of inheritance to the seed of Abraham, and is described as being situated east and south of the land of Israyl. Today, this land is called the Arabian Desert, bordering the territory allotted by covenant to the children of Israyl.

The word Arabia also identifies a people described as a mixed multitude of people who lived in close association with the children of Israyl. The same mixed multitude of people who left Egypt along with Mosheh and the children of Israyl on their way to inherit the land that was promised to them. The term “mixed multitude” is from the Hebrew word “Arabah or “Arab”, the mixed multitude that departed the land of Egypt with the children of Israyl. This mixed multitude consisted of a peculiar part of the Egyptian population made up of Arabs. Substantiating the fact that Mosheh brought out a peculiar group of Abraham’s descendants, the children of Ishmayl and Keturah.

The Arab nations were to share in the inheritance promised by the covenant and passed down to Abrahams’ children. The Arabah was allotted to the children of Keturah and Ishmayl before the death of Abraham. This territory was to border the inheritance of the children of Isaac. The lands of Moab and Edom was also included in the original inheritance allotted to Shem, who gave these lands as an inheritance to Arphaxad. Mosheh was admonished in his day to not provoke Moab nor Edom to war, by not apportioning to each of them a land of their own. Yahweh allotted to Esau Mount Seir as a possession, and allotted Arphaxad as a possession for the descendants of Lot descendants of Shem and Abraham.

The Arabian territory is to be given to the Arab nations as an everlasting possession. This land was allotted to them by the Covenant of Peace and the renewing of this covenant will restore the boundary lines and restore the laws of peace as the ruling laws within this allotted inheritance. The renewing of the Covenant of Peace will also cause the “Madad”, which is the measuring line to be stretched out once again to re-establish the boundary lines. When the ancient boundary lines are re-established, the Promised Land will be divided for an inheritance among the twelve

tribes. The settlement of the children of Israyl in their former estates will be accomplished after the renewing of the Covenant of Peace.

The children of Israyl and their brothers, the Arabs must accept the laws of peace constituting this covenant. It was Israyl's own waywardness, in violation of the covenant that caused them to be scattered in to all nations. The great prophet Yechetzqyah (Ezekiel) was inspired to write for us that in the last generation there would be a work established to divide once again the Promised Land. This is the predicted work of the Madad, a measuring off of allotted portions of land to be given as an inheritance to the Palestinians and also to the twelve tribes of Israyl. The work of the Madad will also allot a Holy portion of land to be measured off surrounding the rebuilt Temple in Yerusalem.

Shelem Ministry is dedicated to establishing the ancient boundary lines, so that the land of Israyl can be divided once again as an inheritance for the children of Israyl. The prophet Yechetzqyah was inspired to record these ancient boundary lines in his writings as he prophesied of them being restored in this generation. Yechetzqyah also instructs us concerning one of the laws of peace regarding strangers. The children of Israyl are commanded to give the stranger living in their land an allotted inheritance among them,

- So you will divide this land among you according to the tribes of Israyl. And it shall come to pass, that you will divide it by lot as an inheritance among you, and for the strangers that sojourn among you, which shall beget children among you: and they shall be unto you as born in the country among the children of Israel; they shall have an inheritance with you among the tribes of Israel. And it shall come to pass, that in whatever tribe the stranger sojourns, there you will give him his inheritance, says Father Yahweh.  
Ezekiel 47:21-23 (KJV)

This is the only peaceful resolution for ending many years of war and fighting among Palestinians, Arabs, and Israelis. The boundary lines that are commanded to be established within the inheritance of Israyl do not include the eastern region that was commanded to be given to the Arabs as an everlasting possession. The Arab nations are also admonished to adopt this standard and allot within their territories an inheritance for the strangers who will desire to dwell in their lands.

The Holy portion of land to be offered to Yahweh will be for the purpose of building the sanctuary of Yahweh in the center thereof. The nation of Israyl is also admonished to facilitate the return of the true Israylites and to initiate the re-establishment of the tribal inheritance recorded in the Holy Writ by the prophet Yechetzqyah. The Holy City is to be re-established in fulfillment of the oath Yahweh made to Shem, declaring that He would dwell among his dwelling places. Yahweh will establish His Government of Peace in the City of Peace, Yerusalem. And He will be regarded as present.

The prophet Yechetzqyah reveals in his work the name of this city, where the Government of Peace will be re-establish. The name of this city is “Yahweh Shammah”. The proper name given to this city reveals to us the fulfillment of a promise, because the proper name “Shammah” reveals to us a specified region of land. The primitive root of “Shammah” is the word “Sham”, the primitive root of which is the word “Al-Sham”. Thus clearly revealing to us what is described in the Koran as a region called the “Land of The Left-Hand (Levant)”.

This region corresponds to the land promised by an oath to be given to Shem, the son of Noah, and Yahweh is shown in the Holy Writ to dwell among Shem's dwelling places. The Government of Peace is a government founded on an immutable order, and is designed to serve as a "capstone" for all governments throughout the earth. This government is to be re-established in the earth to administer to all nations the laws of peace, through renewal of the everlasting Covenant of Peace among all nations.

## Directive VII

### An Informative Clarification concerning: The Ephah™

This directive will introduce to all nations the "Ephah". The Ephah is the body of standards that is to be adopted into the governing laws of every nation. The Ephah consists of twenty (20) foundational Laws of Peace designed to establish lasting peace among the nations, and to serve in a universal capacity when dealing with international, national, community, and family issues. Always for the purpose of laying the foundation for peace, the covenantal laws of peace that embody the Ephah will bring into unity all of the nations in a bond of love and peace. Presentment of the Ephah to the nations will follow the "Renewing of the Covenant of

Peace”, which includes the ancient boundary lines that were set by the Government of Peace from inception.

Shelem Ministry is currently composing these laws in a comprehensive format that can be easily assimilated into the governing laws of all nations. The Ephah will govern and regulate all peoples and governments, teaching and instructing them in the principles that encourage acts of righteousness and peace. These are the foundational principles of Yahweh’s Government of Peace. Principles to which a national leader recently made reference when expressing the importance of having rules that we can all live by.

- The President of Russia, Vladimir Putin mentioned in his address at the Valdes International Discussion that: *“the world needs rules that we can live with. So what is in store for us if we choose not to live by rules, even if they may be strict and inconvenient?”* He goes on to say *“would we rather live without any rules at all?”*

This is the reason Shelem Ministry is presenting the Ephah to all nations. To establish righteous laws that require an effort on the part of all governments and peoples to uphold. These laws will inspire morality and peace within all societies of man. The laws of peace are not biased but they are designed to stop war, pestilence, natural disasters and the destruction of the planet that we call home. These are rules that have strict guidelines and will remove all of the self-destructive conveniences we indulge in for gratification.

These indulgences are not only harming us, but they are also harming the earth. No longer can the peoples of this world with their national leaders afford to operate without “just laws”, because without implementation of these just laws, the earth and all life

within it will soon be destroyed. The laws of peace are unique and effective in guiding, instructing and resolving difficult issues. We spoke earlier in Directive III about two-ancient ordinances that were taught from the beginning to all nations. From the beginning, Yahweh appointed all nations their inheritance and he commanded that the earth was to be divided. These ordinances governed the secured boundary lines of the inherited lands.

The boundary lines defining the inherited lands are protected by law, with these ordinances commanding that no individual or nation remove the boundary lines established for their inheritance. These ordinances also prohibited invasion and expulsion of peoples from their inherited land at the hands of an aggressor nation. Violation of the ordinances result in the execution of a curse upon the nation who removes these ancient landmarks.

- Cursed be he that removes his neighbor's landmark. And all the people shall say, So be it.  
Deuteronomy 27:17 (KJV)

Shelem Ministry implores the nations at this time to consider these ordinances and secure for every nation the "right of inheritance". The above ordinance also instructs us to divide the earth as an inheritance for all nations. This right is to be extended to the families residing in every nation on earth. In support of the aforementioned ordinance, the Ephah also sets regulations for measuring the earth so it can be divided by lot to every nation.

We are commanded to have equal weights and measures in our dealings with one another. The United Nations Partition Plan for Palestine needs to be revisited, taking into consideration the

ancient boundary lines describe in this resolution. The Middle East is a highly volatile region, and along with the Promised Land remains under the trusteeship of many nations.

The period of trusteeship was predicted in the Holy Writ to last for an appointed time and this region of the earth will never experience lasting peace until the rightful owners are ensured their right of inheritance. The time to act is now, because now is the time Yahweh is calling for the return of his children, from captivity, to their allotted inheritance.

The Zionist movement was supported by Britain and its allies in the 1900's. This led to the Zionist project called the "Solomon Project", which facilitated a massive return to Israel of those who were converts to Judaism. The original people who were scattered into all nations remain in captivity and Yahweh is calling for the return of his children to their inheritance. The United Nations Partition Plan must take into consideration the Covenant of Peace and the promises made to Abraham and his descendants.

The boundary lines of this inheritance are fully documented in the Holy Writ and they include the lands allotted to the children of Abraham from Keturah and Hagar. These children of Abraham from Keturah and Hagar are also to receive a Writ of Extent, assigning them an inheritance among their brethren. The efforts of both the United Nations and the Arab League to re-establish these borders will establish lasting peace in Middle East.

The United Nations Partition Plan in 1947 (*Resolution 181*) called for the partitioning of this land into Hebrew and Arab nations. The partition plan also included a provision for economic union

between Independent Arab and Hebrew states and a Special International Regime for the city of Jerusalem. The United Nations' plan to establish a "Special International Regime for the City of Jerusalem" corresponds with the will of the Kingdom of Heaven to re-establish in Jerusalem the order of Melchizedek— A Government of Peace and Government founded on Righteousness.

This Government of Peace will advise, instruct, and administer the Covenant of Peace. This government will strive to restore the ancient Hebrew brotherhood via the Covenant of Peace, through which both the Arabs and Hebrews are bound with Abraham their father. Shelem ministry will function in a ministerial capacity within the Government of Peace, to administer the laws of peace in the "Land of Yahweh". Throughout history this land has been called by various names, including the following:

- The Land of Shem
- The Holy Land
- The Land of Put
- Yahweh's Land

The Government of Peace and its laws must be administered within the Israylites' allotted lands of the inheritance. The proper name "Yisrayl" represents a government that rules as Yahweh rules. It is a system of government preordained from the foundation of the world to function as a "*universal capstone*" founded on immutable laws of order, peace and righteousness.

The United Nations Partition Plan calls for transitional periods that will allow for achieving the desired results outlined in the Covenant of Peace concerning division of the land, the migration from assigned lands and

the establishment of the ancient landmarks within the respective assigned lands of inheritance. A portion of the provisions outlined in the Partition Plan will serve to support concessions with regards to the Holy Places within the land of Israyl. The partition plan calls for a Special International Regime for the City of Jerusalem.

This Special International Regime, according to the partition plan, is to be established as a “**corpus separatum**” under guidance of the United Nations. This special form of government was predicted by the prophets of old to be established in Jerusalem to ensure peace between the Arabs and Hebrews. This special form of government will facilitate the dividing of the land of Israyl as an inheritance to the twelve tribes, as well as oversee assignment of the allotted inheritance to the Palestinian people in conformity with the laws of peace.

The prophet Yechetzqyah was inspired to write for us concerning the statute appointing the United Nations Partition Plan’s Governor over the City of Jerusalem.

- 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.

- C. STATUTE OF THE CITY

The Trusteeship Council shall, within five months of the approval of the present plan, elaborate and approve a detailed Statute of the City which shall contain inter alia the substance of the following provisions:

1. Government machinery; special objectives. The Administering Authority in discharging its administrative obligations shall pursue the following special objectives:

(a) To protect and to preserve the unique spiritual and religious interests located in the city of the three great monotheistic faiths throughout the world, Christian, Jewish and Moslem; to this end to ensure that order and peace, and especially religious peace, reign in Jerusalem;

(b) To foster co-operation among all the inhabitants of the city in their own interests as well as in order to encourage and support the peaceful development of the mutual relations between the two Palestinian peoples throughout the Holy Land; **to promote the security, well-being and any constructive measures of development of the residents, having regard to the special circumstances and customs of the various peoples and communities.**

2. Governor and administrative staff. A Governor of the City of Jerusalem shall be appointed by the Trusteeship Council and shall be responsible to it. He shall be selected on the basis of special qualifications and without regard to nationality. He shall not, however, be a citizen of either State in Palestine.

The Governor shall represent the United Nations in the City and shall exercise on their behalf all powers of administration, including the conduct of external affairs. He shall be assisted by an administrative staff classed as international officers in the meaning of Article 100 of the Charter and chosen whenever practicable from the residents of the city and of the rest of Palestine on a non-discriminatory basis. A detailed plan for the organization of the

administration of the city shall be submitted by the Governor to the Trusteeship Council and duly approved by it.

The Holy Writ describes this governor as a prince “נָשִׂי” *nāśî*”. The meaning of the Hebrew word prince is; properly an exalted one, i.e. a king or sheik; also: - captain, chief, *governor*, prince, ruler, a vapor.—Strong's Greek & Hebrew Dictionary.

This prince-governor of Yerusalem, the Holy City is mentioned by the prophet throughout his prophesy. This prince will be instrumental in the renewing of the Covenant of Peace and the re-establishment of the boundary lines and borders that will again be divided as an inheritance among the twelve tribes.

- I Yahweh will be their Father, and my servant David a prince among them; I Yahweh have spoken. And I will renew with them a covenant of peace, and will cause the evil beastly governmental system to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods.  
Ezekiel 34:24-25 (KJV)
- 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. They will dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children forever: and my servant David shall be their prince forever. Moreover I will renew the covenant of peace with them; it shall be an everlasting covenant with them: and I will establish them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them:

yes, I will be their Father, and they will be my people, and the heathen will know that I, Yahweh, do sanctify Israel, when my sanctuary will be in the midst of them for evermore.

Ezekiel 37:24-28 (KJV)

- Moreover, the prince shall not take of the people's inheritance by oppression, to thrust them out of their possession; but he shall give his sons an inheritance out of his own possession: that my people be not scattered every man from his possession.

Ezekiel 46:18 (KJV)

Thus, according to prophesy, the borders of the holy city of Yerusalem will be established with the Temple (*The House of Yahweh*) in the center. The United Nations partition plan was rejected by the Arabs and the United States, but this plan is in accordance with the will of Yahweh who charges the nations at this time to restore the Holy Land to the children of Israyl and the descendants of Ishmayl and Keturah.

The United Nations has an opportunity in this generation to fulfill the prophetic injunction of restoring the ancient landmarks and borders within the Holy Land. The Partition Plan of the United Nations will need some amendments to coincide with the will of Yahweh with regards to the Promised Land. The ancient landmarks and borders written in the Holy Writ must replace the boundaries established in the Partition Plan of the United Nations, resolution 181.

The Partition Plan of the United Nations has many provisions that support the Covenant of Peace and the re-establishment of the ancient landmarks. The plan incorporates provisions for the Holy

Places and the City of Jerusalem with regards to forming a special government to facilitate the establishment of peace in the land. Some of these provisions are listed below:

- 13. Holy Places. (a) Existing rights in respect of Holy Places and religious buildings or sites shall not be denied or impaired.
- (b) Free access to the Holy Places and religious buildings or sites and the free exercise of worship shall be secured in conformity with existing rights and subject to the requirements of public order and decorum.
- (c) Holy Places and religious buildings or sites shall be preserved. No act shall be permitted which may in any way impair their sacred character. If at any time it appears to the Governor that any particular Holy Place, religious building or site is in need of urgent repair, the Governor may call upon the community or communities concerned to carry out such repair. The Governor may carry it out himself at the expense of the community or communities concerned if no action is taken within a reasonable time.
- (d) No taxation shall be levied in respect of any Holy Place, religious building or site which was exempt from taxation on the date of the creation of the City. No change in the incidence of such taxation shall be made which would either discriminate between the owners or occupiers of Holy Places, religious buildings or sites, or would place such owners or occupiers in a position less favorable in relation to the general incidence of taxation than existed at the time of the adoption of the Assembly's recommendations.

- 14. Special powers of the Governor in respect of the Holy Places, religious buildings and sites in the City and in any part of Palestine. (a) The protection of the Holy Places, religious buildings and sites located in the City of Jerusalem shall be a special concern of the Governor.
- (b) With relation to such places, buildings and sites in Palestine outside the city, the Governor shall determine, on the ground of powers granted to him by the Constitutions of both States, whether the provisions of the Constitutions of the Arab and Jewish States in Palestine dealing therewith and the religious rights appertaining thereto are being properly applied and respected.
- (c) The Governor shall also be empowered to make decisions on the basis of existing rights in cases of disputes which may arise between the different religious communities or the rites of a religious community in respect of the Holy Places, religious buildings and sites in any part of Palestine.
- In this task he may be assisted by a consultative council of representatives of different denominations acting in an advisory capacity. “ *United Nation Partition Plan resolution 181*”

It is imperative that these provisions be revisited and included in a “New Partition Plan” for the re-establishment of the ancient boundary lines and borders in the Holy Land. The New Partition Plan must be carried out with the efforts of leading scholars, archeologist, surveyors and historians from all nations to ensure there is a collective effort in the establishment of lasting peace.

The only way to end many years of hostility and war between Arabs and Jews is to face some hard facts regarding these nations. The Zionist movement has lost its ambition, vision, and ability to establish peace in the Middle East. They have deliberately disregarded a fact of history concerning the Arab people who are co-inheritors with the original ethnic group called Hebrew-Yisraylites, who inherited the land by an everlasting covenant. The land promised by covenant to Abraham, Isaac and Yaaqob also included the descendants of Abraham through Ishmayl and Keturah.

For decades, many long hard years, the Zionist movement has been the catalyst for much of the Arab nations' animosity and hesitation to establish peace in the region. Originally, the Zionist movement was established with the hope of re-establishing the Hebrew people in their homeland. The inherent struggle to fulfill their vision along with the opposition of the Arab States caused corrupt ideologies to develop within the movement. The revisionist political party began to gain momentum during the late 1920's, engendering a movement with an ideology centered on the bold Herlian political and military struggle for a state of Israel. The Revisionist Zionist Movement emerged from within the original Zionist Movement, creating at that time the New Zionist Organization that was determined to establish a Sovereign State within the historical homeland of Israyl, and with the use of political and military force.

To accomplish their goals, the Zionist State of Israel chose the "Way of Cain" when they chose to use military force to remove their enemies, who were prohibiting the creation of the State of Israel. The key player in this initiative was a man named Ze`ev (Vladimir) Jabotinsky. He promoted and encouraged the organization to accept his ideology, which was that in order to create a Jewish State, they needed to establish a

strong military force to expel the British and defeat the Arabs. The military aspiration of Jabotnisky brought forth the creation of the National Military Organization- (Irgun Zevai Liumi or IZL) that initiated the retaliatory actions against the Arabs.

In September 1948, IZL was dissolved and officially integrated into the Israeli Defense Forces. However, Zionist ideologies still exist within the government of Israyl today. These ideologies should be abandoned by the government of Israyl when considering the renewal of the Covenant of Peace, inspired by Yahweh, our Heavenly Father. This covenant includes the division of the earth and the establishment of the boundary lines within each nation's inheritance.

The beckoning now goes forth to the nation of Israyl to restore the Covenant of Peace and support the return of the original ethnic group of peoples to whom the Right of Inheritance belong, to their homeland. The Arabs must embrace the truth concerning the holy land and allow the peaceful occupation of children of Israyl in their allotted inheritance and understand that the land by inheritance belongs to both Hebrews and Arabs. We share this inheritance because of our common ancestor Abraham, who is the father of both Arabs and Hebrews.

The tribes of Yahdah and Israyl were expelled from their inherited land because they violated the covenant, but they are predicted to return to their inherited land after they have paid for their sins. The Covenant of Peace will restore the bond of unity among the descendants of Abraham dwelling once again in the land promised to them by an oath. The Ephah will guide all nations into a state of peace when the laws of peace are adopted into their governmental systems.

The Covenant of Peace coupled with the Ephah will restore to the governments of mankind the sensible laws that foster the unity of

brotherhood among the nations. The Holy Writ, backed by secular history gives credence to the fact that all peoples and nations on earth today share one common ancestor, Noah. For a very short time period after the flood, Noah succeeded in uniting his sons, from whom came forth all nations on earth today, under one Heavenly Father and one covenant.

The only sure resolution for establishing world peace is to restore the everlasting Covenant of Peace. The United Nations today is an entity made up of a body of nations who share a unique history and they all share the same ancestral descent. Shelem Ministry implores all nations to consider carefully the information contained within this resolution and implores all nations to abide by the Laws of Peace. Then we will finally live in a world where lasting peace and righteousness dwells.

A generous, open-hearted and Princely man writes on all his possessions:  
*For Myself and For Mankind.*

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The Madad is a work dedicated to the establishment of world peace. The Madad has very great significance for both Hebrews and Arabs. The Hebraic Faith signifies the stretching forth of the measure line once again over their former inheritance. The Madad will be used to restore the ancient landmarks of the children of Abraham and will also provide just standards to guide them into a life of holiness, righteousness, and peace. The Arab peoples also hold sacred the “Madad”, as thus defined in the Arabic language: Madad ( ) it is an Urdu word meaning “Help”: to provide aid by means of anything that is physical or spiritual when one is concerned for our affairs and matters.



## THE MADAD

Restoring Ancient Landmarks

Enlarge the place of your tent, and let them stretch forth the curtains of your habitations: spare not, lengthen your cords, and strengthen your stakes; for you will expand to the right and to the left, and your seed will inherit the nations, and make the desolate cities to be inhabited. For the mountains will depart, and the hills be removed; but my kindness will not depart from you, nor will My “Covenant of Peace” be removed.

Isaiah 54:2-3, 10 (BOY)