



THE MADAD
Restoring Ancient Landmarks

2015

Shelem Ministry Presents Part II:



THE MADAD
Restoring Ancient Landmarks

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Shelem Ministry
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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 is 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 fellow man, and a love for peace.

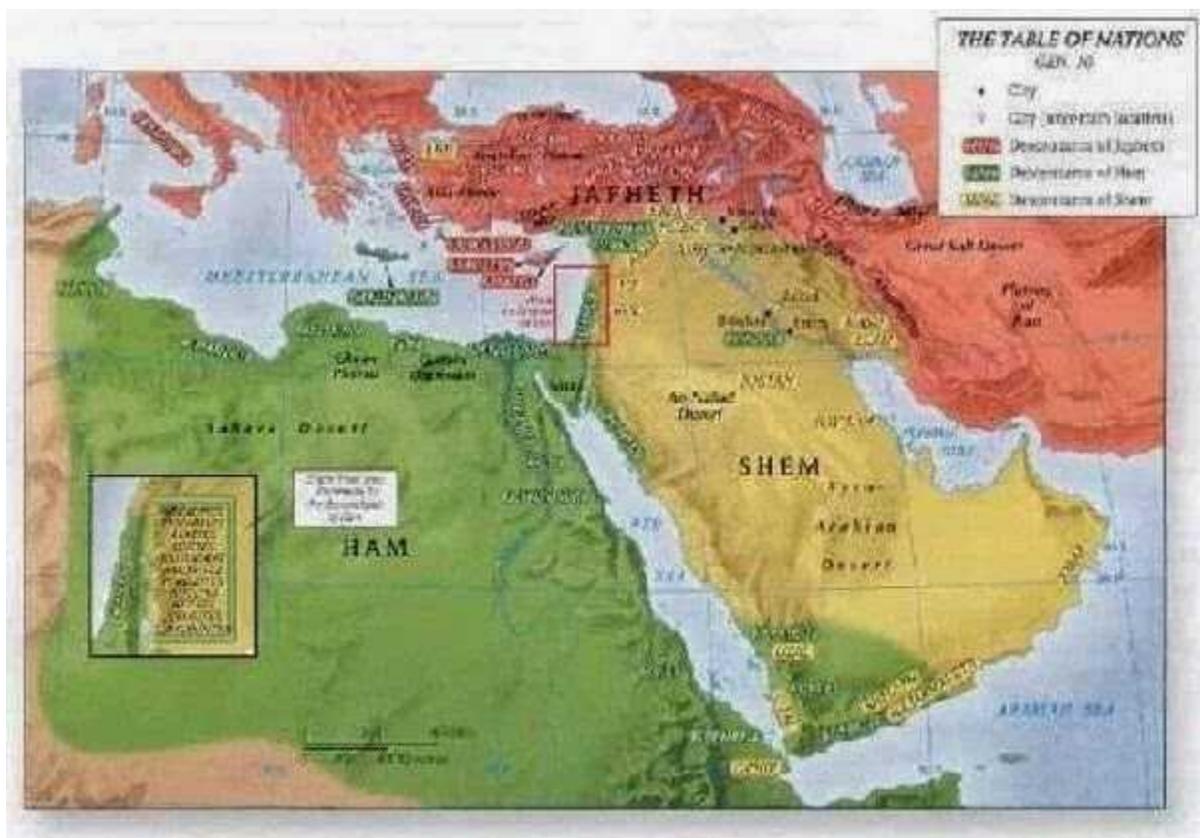
Shelem Ministry will also be a motivating force in establishing a state of moral inspiration by teaching the morals inherently embodied within the Laws of Peace and the Ephah™. The Ephah™ will introduce to all peoples and nations 20 foundational laws instructing them concerning their moral obligation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

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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 Part II

This work is in continuation of the original work entitled “The Madad, Restoring the Ancient Landmarks” that we have presented to the nations. Here, we will address the United Nations Security Council Resolution 242 adopted on November 22, 1967. This resolution has survived the times since its commencement and has served as the basis of many peace initiatives present by the United Nations in regards to the Israeli and Palestinian conflict. The United Nations Security Council Resolution 242 is based on the principles outlined in United Nations Charter regarding the “inadmissibility of the acquisition of territory by war”. This principle also implores all nations to work for just and lasting peace in the Middle East.

This principle is a just one, but it has an element of remissness in regard to reversing past violations of its core essence. The core essence of this principle which states the acquisition of territory through the spirit of conquest, greed and injustice, resulting in war. All of which violate an essential right that was established from the beginning for all peoples and nations. Speaking here of the “right of inheritance”.

This principle of the United Nations Charter must be implemented “retroactive”, to cover an extended time period in which a people in the land of Israel were forced through military aggression to evacuate their

land, and coupled with the subsequent succession of other nations coming to occupy this very same land, also by force.

This land, by “Writ of sequestration” has remained under the control of the nations and not returned to the original people who received it through inheritance. This Writ of sequestration was to remain in place until the Hebrew people complied with their covenantal obligations and payed for their sins. Yahweh permitted these invasions for the purpose implementing a limited Trusteeship managed by those nations He foreknew would occupy the inherited land of Israel. The principle outlined in the United Nations Charter in regards to the inadmissibility of acquisition of territory by war is the basis for the prophetic injunction to sequester the land of Israel under the control of several nations.

“And I will bring upon that land all my words which I have pronounced against it, *even* all that is written in this book, which Jeremiah has prophesied against all the nations. For many nations and great kings shall make slaves of them also: and I will recompense them according to their deeds, and according to the works of their own hands.”

Jeremiah 25:13-14 (KJV)

“And command them to say unto their rulers, This what Yahweh of Host, the Father of Israel says; This you must say unto your rulers; I have made the earth, the man and the beast that *are* upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed best unto me. And now have I given all these lands into the *hand* of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him. And all nations shall serve him, and his son, and his son's son, until a specified time has come: and *then many nations and great kings shall make slaves them also.*”

Jeremiah 27:4-7 (KJV)

The word “hand” written in Jeremiah 27:6 is from the Hebrew word:

יָד yād : a primitive word; a *hand* (the *open* one [indicating *power, means, direction*; used (as noun, adverb, etc.) in a great variety of applications, both literal and figurative it means: a charge, creditor, custody, debt, dominion. Yad: (2i) *means giving something into one’s hand is entrusting it to him under his power and rule* —Strong's Exhaustive Concordance of the Bible Red-Letter Edition by James Strong’s.

יָד yād: In a literal are restricted sense means, the hand: in the figurative and general sense, it is an executive force, dominion: it is every kind of aid, instrument work, **term**; and administration. The Hebrew Tongue Restored by Fabre de Olivet Part 1, pages 362-363.

The word “hand” reveals to us that Yahweh gave Trusteeship to the nations of Babylon, Media-Persia, Greece, Roman, Arab’s and Islamic nations, who by conquest occupied the land of Israel, but this was to be only for a time. Rest assured the right of acquisition of the land of Israel was not given to either of these nations. Instead, the original right of inheritance was and is preserved for the Hebrew/Israelites who rightful own the land. Shelem Ministry implores the United Nations to retroactively apply the United Nations principle regarding the “inadmissibility of the acquisition of territory by war and conquest, and reverse over three thousand years of injustice inflicted upon the children of Israel.

The acquisition of the land of Israel by various nations throughout history stands to test the validity and creditability of present-day United Nations’ efforts to correct the injustices of those nations whose policies have been used to perpetrate their colonialist ambitions against other nations. Shelem Ministry is proposing a question that remains to be answered by the community of nations. Were the previous occupations of

the land of Israel, known today as Palestine, the result of war and conquest? If the leaders of the nations dare to answer this question honestly, the obvious answer is a resounding “Yes!”

The nations of today’s generation are hereby admonished to reverse the injustices inflicted upon a people who remain today exiled from their homeland. In the Madad, which is a work created for the purpose restoring the ancient landmarks, we present to all nations that in the days of Noah, this land was taken by force from its rightful owners.

The original owners of the land of Palestine are known in the Holy Writ as the children of Abraham. This historical fact is recorded for us in the Holy Writ, and confirmed by data and artifacts that are stored and cataloged in secular archives. The Holy Writ reveals that this land was invaded by several nations that by way of war, forcibly took it from the Hebrews, and laid claim to it as their very own.

The principle of ‘inadmissibility of the acquisition of territory by war’ applied in this generation can through a process of “**retroactivity**”, reverse the injustices inflicted upon the original Hebrew/Israelites in the past, which have continued to this very day, to forcibly take from those who are the rightful heirs of this land in accordance with the everlasting Covenant of Peace.

Article 2 of the United Nation Charter embodies the legal principle that title or ownership of land cannot be established by conquest. History shows us that those living in the land of Israel and living in much of the Arab lands have experienced centuries of war and occupation by various nations. Emphatically documenting the Muslim Conquest with their confiscation of large swaths of land from India in the east to Spain in the west, including the land of Israel.

The history concerning the Muslim Conquests is validated by both Muslim and Christian scholars. They all agree and their works make very clear the fact that the Muslim Conquests resulted in the occupation of all the lands that today comprise the Muslim world. Of these conquests, the first major breakout of aggression, and renowned for their savagery, were the historically known “Ridda Wars or Apostasy Wars”. Which began in Arabia immediately after the death of Muhammad in 632. History reveals that tens of thousands of Arabs were put to death until their tribes re-submitted to Islam.

Omar launched the next of these conquests, and history reveals that through his acts of aggression, numerous nations were occupied by force, including the following.

- Syria was conquered around 636;
- Egypt was conquered around 641;
- Mesopotamia and the Persia Empire around 650;
- In the early 8th century all of North Africa, Spain to the West, the lands of central Asia and India to the East were conquered.

The conquest of the nations, including their subsequent occupations came as the result of war. The Roman and Muslim conquest caused the original Hebrews who occupied the land to be exiled into Arabia and into the north, south and western regions of Africa, causing them to be removed from their allotted inheritance. The United Nations cannot ignore the facts of history. One of those facts being that many Arabs who now occupy the land of Israel have made their claim to the land based on their or their predecessors having taken it by conquest.

In 629, Palestine was invaded by Arabs from the Hejaz. By 635 A.D., Palestine, Jordan, Syria and Jerusalem were in Muslim hands. This was called in history the “Islamic Conquest of Palestine”. This conquest

resulted in the “Islamization of Palestine” in 640 A.D and the subsequent migration of Muslim Arabs from other regions into Palestine. This migration of Arab Muslims into Palestine brought about the “acculturation” of the Arab identity to the local inhabitants, and thus “Arabic” became the official language.

The historian James William Parkes revealed in his work during the first century, that after the “**Arab Conquest**” (640-740 AD), the Caliph and governors over Syria and the Holy Land ruled both the Christians and Hebrews.

During the 9th century, Palestine was conquered by the Fatimid dynasty out of North Africa. The Byzantine Romans, who ruled Palestine prior to this conquest attempted to regain their lost territories, including Jerusalem from the Arabs. Arab Muslim history in the region of Palestine began in 630 A.D in conjunction with the “Great Muslim Conquest”, and the Arab presence has continued to develop over the last 1400 years to this present time. The allotment of respective lands to the children of Abraham through inheritance was sealed in the everlasting Covenant of Peace. However, due to violation of this covenant, the land of Israel has remained under the rule of foreign occupancy until this day, as prophesied. The foreign occupying powers of the lands allotted by covenant were all obtained by conquest and not by divine appointment.

Many of us have been around long enough and have actually witnessed many of the atrocities committed in violation of the Covenant of Peace, and have lived to see the adverse effects that have resulted therefrom and that continue to unfold before our very eyes. The Kingdom of Jordan captured and occupied the Temple Mount and all of the West Bank during the 1948 Arab-Israeli war. It is a historical fact that upon conquering the West Bank the Jordanians proceeded to remove all traces of Jordanian Arab identity by annexing the captured territory to Jordan.

The plan was to integrate the Arabs living there into the Jordanian social structure.

Palestinians in Jordan while occupying East Jerusalem, established the Palestine Liberation Organization in 1964. Their purpose was to liberate Jerusalem from the Zionist. It was also the devout endeavor of the PLO to prevent the establishment of the State of Israel in the land belonging to the Arabs. It is an easily proven fact that prior to June 4, 1967 there never existed a people identified as "Palestinians". In the entire history of mankind, "Palestinians" did not exist until that dreadful day. The people who resided in the land we now traditionally call "Palestine" were known throughout history as Arabs, the children of Abraham.

We do have unequivocal recorded evidence and an infallible history of a people, culture, religion and language identified as "Arab". The Arab people are identified in the Holy Writ as the children of Abraham through Ishmael and Keturah, and they possess a legitimate right to the land allotted to them as an inheritance through their forefather Abraham, who vowed by an oath to the Covenant took the oath of the covenant, Abraham.

There has never existed in the history of man a people called the "Palestinians" are a Palestinian culture, language or history. We do have evidence of an Arab people, culture, language and a history recorded for us. The Arab people, who are the children of Abraham through lineage of Ishmael and Keturah, have a legitimate right to land allotted by inheritance to Abraham.

At this juncture in our generation, the United Nations holds a prolific position. A position wielding great ability to influence and encourage peace between the Israelis and Palestinians, but ultimately the establishing of lasting peace must be the result of negotiation between

these two brothers, based on the right of inheritance that they both share in the allotted lands appointed to them by the everlasting covenant oath taken by their common ancestor Abraham. The only way to end the years of conflict between these two ancient peoples is to “Restore the Ancient Landmarks established by Yahweh in the days of Noah.

The United Nations must uphold at this time the principles and the purposes outlined in its Charter that support the ancient statutes outlined in Part I of the “Madad, Restoring the Ancient Landmarks”. These statutes are “just standards” for protecting and securing for all nations the right of inheritance. Notice these just standards that are recorded in the Holy Writ.

- **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)
- Remove not the old landmark; and intrude not on the lands of the fatherless: Proverb 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 (*earth*) 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)

- When Yahweh divided to the nations their inheritance, when he separated all of mankind, he set the boundary lines for the people according to the number of the children of Israel.

Deuteronomy 32:8 (KJV)

The just principles outlined in these statutes are instructing the governments of mankind to not remove the old landmarks or intrude upon the lands of other nations. The above statutes describe prohibition against the acts of seizing, taking by force, and occupying land through expulsing and replacing its lawful original inhabitants. In correlation with the United Nations' principle concerning the "inadmissibility of the acquisition of territory by war", Yahweh's first law prohibits such conduct.

The second law listed above commands the earth to be divided as an inheritance among all nations and that the boundary lines and borders be established accordingly. This law also commands that all the inhabitants of the earth are to receive an allotted amount of land that is to be protected by the universal law of inheritance. This law should establish and protect for all nations the right of inheritance of the lands they received by an everlasting covenant.

There is a universal human right that simply cannot be ignored. That universal right bears upon the understanding that everything on earth was created to be shared and that the unique resources connected with the ownership of all the land on earth was given to every nation as an inheritance. Built into this universal right is the natural abstract ideology that all people may function freely in their unique place on earth without the fear of a state or a condition of being subjected to external rule or control.

It is imperative that we seek to institute universal laws, agreed upon by all nations and their peoples to protect the rights of each respective national inheritance. Thereby securing for each nation the ownership of a homeland to permanently occupy and enjoy. These laws must prohibit exploitation, extortion and the use of force to control the natural resources and wealth of other nations.

The United Nations Charter which outlines its purposes and principles in the face of current events has not yet fully adhered to those principles with regards to the Israeli-Palestinian conflict. Notice the articles listed below that constituted the Charter of the United Nations that if adhered to, could reverse years of bloodshed and injustice that permeate the Middle East.

CHAPTER I

PURPOSES AND PRINCIPLES

Article 1

The Purposes of the United Nations are:

1. To maintain international peace and security, and to that end: to take effective collective measures for the prevention and removal of threats to the peace, and for the suppression of acts of aggression or other breaches of the peace, *and to bring about by peaceful means, and in conformity with the principles of justice and international law, adjustment or settlement of international disputes or situations which might lead to a breach of the peace;*
2. To develop friendly relations among nations based on respect for the principle of equal rights and self-determination of peoples, and to take other appropriate measures to strengthen universal peace;

[3. Intentionally omitted]

4. All Members shall refrain in their international relations from the threat or use of force against the territorial integrity or political independence of any state, or in any other manner inconsistent with the Purposes of the United Nations.

Article 13

1. The General Assembly shall initiate studies and make recommendations for the purpose of:

a. promoting international co-operation in the political field and encouraging the progressive development of international law and its codification;

b. promoting international co-operation in the economic, social, cultural, educational, and health fields, and assisting in the realization of human rights and fundamental freedoms for all without distinction as to race, sex, language, or religion.

Article 14

Subject to the provisions of Article 12, the General Assembly may recommend measures for the peaceful adjustment of any situation, regardless of origin, which it deems likely to impair the general welfare or friendly relations among nations, including situations resulting from a violation of the provisions of the present Charter setting forth the Purposes and Principles of the United Nations.

Notice in Articles 1 and 14 where the Charter calls for the United Nations to bring about peace by conforming to justice principles and International Law and to make necessary adjustments for the settlement of international disputes or situations. Article 14 supports this fact by stating that the General Assembly may recommend measures for the

adjustment of any situation causing a breach in the establishment of peace regardless of its “origin” which it deems to impair the general welfare and friendly relation among nations including situation resulting from a violation of the provision of the present Charter setting for the Purposes and Principle of the United Nations.

These Articles support the point we are making. That all conquests, regardless of their origin are not admissible for occupation of any land or territory. In Part I of the Madad, Shelem Ministry introduced the everlasting “Covenant of Peace” to the nations. The same covenant under which, as commanded by Yahweh, Noah allotted to all nations their inherited lands. This covenant secured to them the ownership of all things connected to the land and a perpetual right to occupy their lands without fear of conquest. The sons of Noah; Shem, Ham and Yahphet were all given their respective inheritance with defined boundary lines and borders.

The historical evidence of the children of Arphaxad and his descendants, which includes Abraham, were forcefully evacuated from their inheritance. To this accord we find the first recorded conquest after the universal flood, which was perpetrated by Cush, Canaan and the other sons of Ham. Resulting in the first occupation of the land of Palestine; thus, in violation of an oath, the Canaanites expelled the original and rightful inhabitants and occupied their land through conquest.

Then followed the Assyrians, Babylonians, Media-Persian, Greece, Romans, and the Arab-Muslims, each of whom unlawfully occupied this land that was allotted by divine appointment to the children of Israel. Let us continue to examine the purposes and principles of the United Nations Charter.

CHAPTER VI

PACIFIC SETTLEMENT OF DISPUTES

Article 33

1. The parties to any dispute, the continuance of which is likely to endanger the maintenance of international peace and security, shall, first seek *a solution by negotiation, enquiry, mediation, conciliation, arbitration, judicial settlement, and resort to regional agencies or arrangements, or other peaceful means of their own choice.*
2. The Security Council shall, when it deems necessary, call upon the parties to settle their dispute by such means.

Article 33 (above) stipulates that the parties must seek a peaceful resolution by negotiation, enquiry and to resort to regional agencies or arrangements and other peaceful means of their own choice. In Part I of the Madad, Shelem Ministry has stated that the Palestinian Arabs and the Israelis must restore the everlasting Covenant of Peace, which includes the ancient landmarks given to Shem, Abraham and Mosheh for settling his children in their allotted inheritance. The 1967 armistice lands were never recognized by any nations as permanent borders but only cease fire boundary lines for the establishment of peace negotiations between the Arabs and Israelis. The United Nations resolutions 242 to which all existing resolution have been based on has at its core the 1967 armistice lines that were never permanent borders for the Palestinians nor the Israelis. Notice this fact is validated by the chief author of United Nations Resolution 242 **Hugh Mackintosh Foot, Baron Caradon also known as Lord Caradon:**

[Lord Caradon](#), chief author of the resolution, takes a subtly different slant. His focus seems to be that the lack of a definite article is intended to deny permanence to the "unsatisfactory" [pre-1967 border](#), rather than

to allow Israel to retain land taken by force. Such a view would appear to allow for the possibility that the borders could be varied through negotiation:

“Knowing as I did the unsatisfactory nature of the 1967 line I was not prepared to use wording in the Resolution which would have made that line permanent. Nevertheless it is necessary to say again that the overriding principle was the "inadmissibility of the acquisition of territory by war" and that meant that there could be no justification for annexation of territory on the Arab side of the 1967 line merely because it had been conquered in the 1967 war. The sensible way to decide permanent "secure and recognized" boundaries would be to set up a Boundary Commission and hear both sides and then to make impartial recommendations for a new frontier line, bearing in mind, of course, the "inadmissibility" principle.”

The purpose is perfectly clear, the principle is stated in the preamble, and the necessity for withdrawal is stated in the operative section. And then the essential phrase which is not sufficiently recognized is that withdrawal should take place to secure and recognize boundaries, and these words were very carefully chosen: they have to be secure and they have to be recognized. They will not be secure unless they are recognized. And that is why one has to work for agreement. This is essential. I would defend absolutely what we did. It was not for us to lay down exactly where the border should be. I know the 1967 border very well. It is not a satisfactory border, it is where troops had to stop in 1948, just where they happened to be that night that is not a permanent boundary...” *(From Wikipedia, UNSC Resolution 242.)*

This resolution takes into consideration the United Nations’ “admissibility principle”, but falls short in reflecting upon, in particular,

the conquest and occupation committed by many nations in the land of the Hebrews dating back thousands of years. However, it behooves the United Nations to now make critical use of the immense opportunity afforded it to correct decades of the unlawful occupations that have occurred in this generation alone, all of which have been carried out in the name of conquest and progression of colonist ambitions for world dominance.

The land that is now the center of many years of controversy is one that has been envied, coveted and occupied unlawfully by many nations. Possession of this land must revert to the people to whom it was lawfully and divinely appointed by the everlasting Covenant of Peace. The boundary lines and borders within this inheritance must reflect those outlined in the Holy Writ for Hebrews and Arabs alike. The reality of this undertaking to restore these ancient landmarks can be seen in the [Israel-Egypt Peace Treaty](#) of 1979 and the [Israel-Jordan Treaty of Peace](#) of 1994, that established the [Jordan River](#) as the boundary of Jordan.

Realistic negotiation for peace must be based on the ancient landmarks that were given to Shem, Abraham and Mosheh, as outlined in the Holy Writ. The same boundaries lines and borders will secure for the children of Abraham their allotted inheritance, today. In addition, the Hebrews and Arabs must adopt the laws concerning the treatment of strangers in their lands and allot to the strangers a certain amount of inherited land within their respective lands. The re-establishment of these ancient borders will overwhelmingly solve the issues that are currently impeding peace in the Middle East.

The “Madad” is the starting point from which to solve the security needs of Israelis and establish the two-state solution outlined in the Arab Peace Initiative and the United Nations resolutions to end the Israeli-Palestinian

conflict. These boundary lines and borders must be agreed upon by all nations in the region, by virtue of a regional agreement for the establishment of these ancient borders. After which, the Palestinians will have two ways in which to possess their allotted lands that were established by their forefather Abraham. They could choose to simply migrate to those allotted territories, or in some cases they may choose to exercise a right given to them through the laws of peace, which in this case, once the land is again divided among the children of Israel, the twelve tribes are commanded to allot a portion of land as an inheritance for the stranger among them:

So shall ye divide this land unto you according to the tribes of Israel? And it shall come to pass, *that* you shall divide it by lot for an inheritance unto you, and to 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 inheritance with you among the tribes of Israel. And it shall come to pass, *that* in what tribe the stranger sojourns, there shall you give *him* his inheritance, says Father Yahweh.

Ezekiel 47:21-23 (KJV)

The prophet Yechetzqyah (Ezekiel) gives us the boundary lines and borders that Yahweh predicted and commanded to be re-established in Ezekiel 47:13-23 and Ezekiel 48:1-29. These borders must be agreed upon by all the regional Arab nations for the establishment of lasting peace. The re-establishment of the ancient landmarks will bring about the two-state solution where the Palestinians can have their own homeland.

The former Prime Minister of Israel, Ehud Barak, recently delivered a speech acknowledging the right of Israelites to the land, albeit casting

doubt concerning the ancient boundary lines established by the everlasting Covenant of Peace. He stated in his speech that the ancient borders have changed frequently by the children of Israel throughout the unlawful occupation of the land. He recounted the days of King David and the Second Temple were he stated the borders moved like an “accordion”.

At the time of his speech, Mr. Barak failed to realize that the borders which he described as having moved like an “accordion” were still within the boundary lines of the divinely appointed land promised to Arphaxad, Abraham, Isaac and Yaaqob. Amidst Mr. Barak’s statistics, there was one legitimate border movement recorded. That was done because Esau, the progenitor of Edom; and Lot, the progenitor of Ammonites; and the Moabites; and the Philistines, descendants of the patriarch Pathrusim rose up against the children of Israel. As a result of their hostility toward the children of Israel, Yahweh reduced the proportions of their allotted inheritance as a possession:

Yahweh spoke to me, saying, you are to pass over through Ar, the coast of Moab, this day: And *when* you come close to the children of Ammon, distress them not, nor meddle with them: ***for I will not give you of the land of the children of Ammon as an possession***; because I have given it unto the children of Lot *for* a possession. (That also was accounted a land of giants: giants dwelt therein in old time; and the Ammonites call them Zamzummims; A people great, and many, and tall, as the Anakims; but Yahweh destroyed them before them; and they succeeded them, and dwelt in their stead: As he did to the children of Esau, which dwelt in Seir, when he destroyed the Horims from before them; and they succeeded them, and dwelt in their stead even unto this day: And the Avims which dwelt in Hazerim, *even* unto Azzah, the Caphtorims, which came forth out of Caphtor, destroyed them, and dwelt in their stead.)

Deuteronomy 2:17-23 (KJV)

And Jephthah sent messengers again unto the king of the children of Ammon: And said unto him, This what Jephthah says, Israel took not away the land of Moab, nor the land of the children of Ammon: But when Israel came up from Egypt, and walked through the wilderness unto the Red sea, and came to Kadesh; Then Israel sent messengers unto the king of Edom, saying, Let me, I pray, pass through your land: but the king of Edom would not hearken *thereto*. And in like manner they sent unto the king of Moab: but he would not *consent*: and Israel remained in Kadesh. Then they went along through the wilderness, and compassed the land of Edom, and the land of Moab, and came by the east side of the land of Moab, and pitched on the other side of Arnon, but came not within the border of Moab: for Arnon was the border of Moab. Israel sent messengers unto Sihon king of the Amorites, the king of Heshbon; and Israel said unto him, Let us pass, we pray, through your land into my place. But Sihon trusted not Israel to pass through his coast: but Sihon gathered all his people together, and pitched in Jahaz, and fought against Israel. Yahweh the Father of Israel delivered Sihon and all his people into the hand of Israel, and they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that country. And they possessed all the coasts of the Amorites, from Arnon even unto Jabbok, and from the wilderness even unto Jordan.

Judges 11:14-22 (KJV)

The former Prime Minister of Israel Ehud Barak also stated in his speech that the physical borders to which a political nation fulfills its right is different from the divinely appointed borders within ancient Israel. He said the physical borders are determined by a geostrategic reality and not by ancient landmarks establish in days of old. We would like to know if there is any other political leader who shares this view. Do the geostrategic borders of which he spoke have to do with the 1967

armistice lines stipulated in UN resolution 242? If so, it is a known fact that from commencement of this resolution there was “confusion” concerning whether the Israeli government should withdraw from all or some of the occupied territory.

The armistice lines of 1967 are not recognized today as permanent borders to be considered in the process for lasting peace. The armistice lines and territory within it are considered by the community of nations to be occupied territory. This is a hypocritical stance taken by the nations, not taking into consideration the prior occupations of the land of Israel that were clearly accomplished by conquest. Our question to the community of nations is, does the admissibility principle apply to previous occupations by the Arab nations who claim title to the land acquired through conquest? We must be honest with ourselves and stand for true justice and peace. For if we continue to be partial in any regards to these issues, we will never experience the lasting peace we all hope for.

The other pressing issue impeding the establishment of peace is the Palestinians’ refusal to recognize Israel as a Jewish Nation. Shelem Ministry admonishes the nations to really examine the reason why the Palestinians refuse to recognize a Jewish State. The Palestinian leaders’ concerns in regard to this issue should not be ignored and their concerns should not be viewed as illegitimate or hateful, but they need to be examined and investigated to establish whether or not they are valid. The Zionist Movement was viewed by the Palestinian Arabs and all Arab nations as a movement for the complete dispossession of the indigenous Arab population so a Jewish state could be established.

This movement has posed a threat to the very existence of Arabs in the land. Recorded history shows us that the Arabs have occupied the land

since the seventh century A.D. That is over 1200 years that they have occupied the land, though by conquest. The Arabs believed that Zionism was based on a colonialist worldview and the dispossession of their people from the land. It is a known historical fact the Zionists were a distinct minority of the Jewish people in Europe until after WWII. This minority within the Jewish communities throughout Europe saw their economic and social lifestyles being challenged and declining within all European nations. They began to seek a place where Jews could master their own fate.

The inspiration was stemmed from a group of Grecians who sought to be re-established in their homeland of Greece. In the 1930's, this small minority of Zionists began to see European Jewry coming to end. The actions of the Zionist movement were motivated by desperation for survival. They began to seek a homeland for the Jews who resided throughout Europe. The Zionist movement was perceived by the Arab nations as a threat when the Zionists began to claim Palestine as the rightful possession of the Jewish People, while advocating the exclusion of its Arab inhabitants.

This ideology has caused the continued presence of war and fighting between these two peoples. Through the everlasting Covenant of Peace, the Arabs are also rightful inheritors of the land given to Abraham, their forefather. The children of Abraham, stemming from Ishmael and Keturah, who make up the Arab Nations today inherited the east country adjacent to the inheritance of Isaac. We discuss this fact of inheritance in great in Part I of the "Madad, Restoring the Ancient Landmarks" and how this land was assigned to the Arabs by the very same everlasting Covenant of Peace. The Arabs residing within the inheritance of the

children of Israel are to be given land as an inheritance and to be treated as a native born.

In a 1907 article written by Yitzhak Epstein in Hashiloah, he called for a new Zionist policy in which he laid out a solution to the exclusion policy of the Zionist. Mr. Epstein's solution was in unity with the provisions described in the laws of peace, which were given to Mosheh in regard to the treatment of a stranger. He desired to create a binational, nonexclusive program for the settlement and development of the land. He desired to create a joint community comprised of Arab and Hebrew farming communities. He advocated to create schools, hospitals and libraries that would be non-exclusive and bilingual educational system for strengthening cooperation between Arabs and Jews.

The reality of these two peoples living side by side in peace can never be achieved if long held negative beliefs and ideologies persist. The Partition Plan of the United Nations was rejected by the Arabs because it founded the Jews as the ruling body. This would not be the case if Arabs and Hebrews re-established the "Covenant of Peace" that was made with Abraham their forefather. This covenant consists of a body of laws that would reunite the brotherhood, faith, and cooperation once shared by these brothers.

The negotiations to end the conflict in the land can never be realized if the Zionist ideologies continue to create an atmosphere of distrust among the Arabs. Zionist leader, David Ben-Gurion began to propose to the Zionists "We shall abolish the partition plan and expand into the whole of Palestine". This was followed in 1948 by Menachem Begin who declared the partition of the homeland to be illegal and he advocated that the partition plan was invalid. The Israeli government used their superior military preparation and organization to occupy the cities inhabited by many Arabs.

The expansionism policies of the Zionist organization, which Ben-Gurion advocated were based on what was termed “practical considerations” regarding the restoration of the Biblical borders as the recognized borders of the Jewish State. However, political aspirations to restore these borders were never considered to be part of the negotiation process; rather, the means they chose to end their occupation was that of military force, a means that continues to impede the establishment of lasting peace in the Middle East.

From an excerpt of former Israeli Prime Minister Moshe Sharatt’s personal diaries, dated May of 1955, he quotes the following words of Moshe Dayan: *“Israel must see the sword as the main, if not the only, instrument to keep its morale high and to retain its moral tension toward this end. We must invent dangers, and to do this it must adopt the method of provocation-and-revenge.... And above all let us hope for a new war with the Arab countries, so that we may finally get rid of our troubles and acquire our space.”* Quoted in Livia Rokach, *“Israel’s Sacred Terrorism”*.

The ideologies and policies of David Ben-Gurion, Menachem Begin, Moshe Dayan, Moshe Sharatt and other Zionists of their period of influence have caused the deep seated enmity and hatred toward the Zionist organization. Their long held beliefs and provocative means have fostered a state of distrust and an unwillingness among Palestinian Arabs to negotiate a peace agreement with the Israeli government. The question to be answered by the World Body of Nations is, “How do we resolve the dilemma surrounding the claims of both the Arabs and the Jews, with each demanding their rightful possession of the land with exclusion of the illegitimate claims of the other?”

Would it not be practical to return to a time in mankind’s history when the earth was divided among all nations as an inheritance through an

everlasting covenant to solve the issues concerning the borders, *the inadmissibility of the acquisition of territory by war* and conquest, and to establish each of these nations in their respective territories assigned by the Covenant of Peace? Restoring and adhering to the everlasting Covenant of Peace is the only way these issues can be resolved. The very same covenant that the original Hebrews and Arabs entered into long ago through their common ancestor Abraham. The borders and the provisions concerning migration into their assigned territories, along with the secured right of inheritance intact are all covered in this covenant.

Applying the provision of the Covenant of Peace that addresses the treatment of strangers in assigned territories would be a great start to engendering a more trusting environment within the Palestinian community. A community that has been severely oppressed and mistreated by the ruling government, which is in violation of the laws of peace. Shelem Ministry strongly believes that if the government of Israel would change its stance and ensure that the Palestinian people would no longer be mistreated nor oppressed, and if Israel would return to following the laws of peace that are outlined in the Holy Writ, then and only then would there be peace.

Quoted from *“The Question of Palestine”*, we read the words of Joseph Weitz: *“It must be clear that there is no room for both people in this country... The Zionist enterprise so far.... Has been fine and good in its own time and could do with land buying but this will not bring about the State of Israel. This must come all at once in the manner of a Salvation and there is no way besides transferring the Arabs from here to the neighboring countries, to transfer them all we cannot leave a single village or a single tribe...”* How much longer will it take for the World Body of Nations to conclude that advocating or allowing this type of behavior is unproductive and in fact, inhumane?

It is this type of hateful and demeaning rhetoric, accompanied by policies to support it that has inflicted deep physiological wounds upon the Arab community in the land of Israel. These wounds continue to be a hindrance to bringing lasting peace to this volatile region. However, these wounds can be healed by a change in perception, starting with the leadership of the Palestinian people. They would play a major role in helping to eradicate the overwhelming appearance of their state of hopelessness.

The laws of peace we presented in Part I of the Madad concerning the rights of the stranger will put an end to years of injustice and the conflicts that have impeded the establishment of lasting peace in land. The United Nations Resolution 194 supports the provisions outlined in the laws of peace concerning the rights of strangers: the UN Resolution calls for the moral and political right of a person or people to return to his place of uninterrupted residence and for a Palestinian Arab to return be compensated for his property and live in Israel as a citizen equal before the law with a Jewish Israeli. Notice the following provision outlined in the Holy Writ:

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One ordinance *shall be both* for you of the congregation, and also for the stranger that sojourns *with you*, an ordinance forever in your generations: as you *are*, so shall the stranger be before Yahweh. One law

and one manner shall be for you, and for the stranger that sojourns with you.

Number 15:15-16 (KJV)

He executes the judgment of the fatherless and widow, and loves the stranger, giving him food and raiment. Love you therefore the stranger: for you were strangers in the land of Egypt.

Deuteronomy 10:18-19 (KJV)

So shall you divide this land unto you according to the tribes of Israel. It shall come to pass, *that* you shall divide it by lot for an inheritance unto you, and to 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 shall you give *him* his inheritance, says Father Yahweh.

Ezekiel 47:21-23 (KJV)

The government of Israel must return to the laws of peace and renew the everlasting Covenant of Peace. The laws of peace concerning the rights of the stranger would solve the issues that caused the negotiations to fail after the 1948-1949 wars, and also all the negotiation that have until this day failed to establish lasting peace.

There is one more issue we must address concerning the Palestinian leaders' unwillingness to recognize a Jewish State. This argument was recently reiterated in a speech given by a PLO Ambassador to Chile Imad Nabil Jada'a notice this in the following information:

"The Jewish people does not exist", PLO Ambassador to Chile Imad Nabil Jada'a told an audience during a talk he gave in Santiago this May,

according to a video released by the Institute for the Study of Global Anti-Semitism and Policy.

Addressing members of the “Gran Logia” Masonic Lodge, Jada’a said that Palestinians “don’t recognize the existence of the Jewish people” as there is not, in fact, any such people.

“This is not my personal analysis. Here we can refer to the Jewish Israeli professor from the University of Tel Aviv, Dr. Shlomo Sand, in his book ‘The Invention of the Jewish People.’ A Jew with Israeli passport announces that, the so-called Jewish nation is a made up invention. Because a religion cannot be a people,” he said.

["The Protocols of the Elders of Zion" PLO Ambassador to Chile, Mr. Imad Nabil Jada'a](#) from [ISGAP](#) on [Vimeo](#).

Sand believes that contemporary Jews are descended from the Khazar people from the Caucasus and are not connected to the Biblical Israelites. His ideas are widely opposed both in academia and among Jews. “Until 1896 when a group of academic intellectuals, financial advisers, majority being non-Jewish Europeans, decided to create the Zionist movement with one pretext/excuse; the creation of a homeland for the Jewish people. Although the truth is that this (the goal) is to protect their plans of dominating life in the entire planet,” he added.

Jada’a also recommended that his listeners read the [The Protocols of the Elders of Zion](#), a Czarist forgery published in the early 20th century purporting to expose the inner workings of a global Jewish conspiracy.

“We know from history that anti-Semitism begins with Jews but never ends with Jews,” said Dr. Charles Small, the director of ISGAP.

“For too long Palestinian and western leaders have been tolerating the intolerable i.e., incitement to genocidal anti-Semitism as prescribed by the Muslim brotherhood, some Palestinian leadership and other Islamists. Tolerating the intolerable social movements is leading to carnage throughout the region. It's time for responsible leaders to put an end to this spreading disease of hatred at the regional level and at the international level.” *Article taken from the Jerusalem Post*

This is an issue needing to be addressed and the Palestinian leaders should not be held by the government of Israel as Anti-Semitic, but the issues should be settled peacefully. Shelem Ministry cannot get into the specifics concerning these issues in this particular publication, but will write in a separate work about some of the issues stated in the above speech. This speech was not the first time in history that this argument has been addressed.

However, there is some truth to the overall statement, and United Nations must investigate the validity of some of its parts. The Egyptian Premier Gamal Abdel Nasser made a similar statement when he was asked about peace in the Middle East after Egypt's war with Israel. He was quoted as saying: *“The Jews will never be able to live here in peace because they left here black but they came back white.”* *Quote taken from “Time Magazine”*

The Arab Nations have held this belief for many years and contested the claim of the European Jews' claim to be the biblical Israelites who originally occupied the land of Israel. The issue can be easily addressed and resolved by simply acknowledging the facts of history and not denying the truth concerning the matter. The Israeli government has an opportunity in this generation to fulfill prophecy and restore the land to the children of Israel who remain scattered throughout the nations. We

will explain the specifics of this opportunity in a future work, and how by returning the exiled and the original Hebrew/Israelites spoken of in the bible will remove the obstacles that are preventing lasting peace to be established in the Middle East.

The above information is presented by Shelem Ministry to help in the negotiation process for the two-state solution for ending years of war and fighting. “The Madad—Restoring Ancient Landmarks, Parts I and II” must be considered by both Israelis and Palestinians as an imperative in their negotiation efforts for peace. The Israelis and Palestinians are presented with a vast opportunity to bring to pass a historical event that will not only finally bring peace, but at the same time show honor to their common ancestor by restoring the covenant made with him and his descendants.

This everlasting Covenant of Peace identifies both the Arabs and the Hebrews as lawful inheritors of the land establishing for each their respectful borders and boundary lines, secured for them as a perpetual right of inheritance. The United Nations’ principle concerning the "inadmissibility of the acquisition of territory by war or conquest must be directed to the obvious situation that has come about due to Arab Conquest, and the history connected to the unlawful occupation of the land of Israel by many nations.

The United Nations can reverse the injustice and restore the original people who by right of inheritance received this land by divine appointment from Yahweh, our Heavenly Father. This generation has an opportunity to restore once again the work of the Madad, which is the stretching forth of the measuring line to restore the ancient landmarks in the Holy Land; the opportunity to reverse years of injustice and finally establish peace in the Middle East. We leave you with this inspiring scripture from the Holy Writ:

“These *are* the things that ye shall do; Speak ye every man the truth to his neighbor; execute the judgment of truth and peace in your gates: And let none of you imagine evil in your hearts against his neighbor; and do not love to vow false oath: for all these *things* I hate, says Yahweh.”

Zechariah 8:16-17 (KJV)

Therefore, love truth and peace.

Zechariah 8:19 (KJV)

A generous open-hearted and Princely man writes on all his possession for myself and for mankind.

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