

# **An Ancient Holy War Revealed**

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## Introduction

Since biblical times, the land of Canaan, modern day Israel, has been consumed by war or conflict of some kind. There have been many people who have fought over the control of this land. One of the constant combatants in the struggle to obtain the holy land has been the Jewish people. Their staunch following of the covenant set forth by Abraham and Moses in the pursuit of the land that was promised to them by their God has been the instigating factor for conflict since they entered Canaan. The second people that have been in a constant struggle with the Jewish people are the Palestinians. They settled on the lands long before the Jews crossed the Jordan River. The Jewish population that entered Canaan conquered Judea when they entered and defended that land for centuries. However, they had not had control of the entire territory until they came in contact with the Romans.

The Romans, specifically Octavian (later Augustus), saw potential in the Jews to be one of, if not their greatest ally in the expanding Principate. This was the initial power grab that the Jews have been drawing upon for over two millennia. The Jewish people have suffered since the dawn of time up until recently. In recent memory, the Jewish people have gone through an intense extermination attempt and have come out the other side lesser in number, but stronger in the ideology that the Zionists had been preaching for over fifty years: that the holy land should be the official Jewish homeland.

Additionally, the Jewish believed so strongly in this ideology that they were willing to kill in order to obtain what they believed was theirs. The Israeli Jews keep drawing from their past to inform the decisions for their future. The problem with this tactic is that

the Israeli Jews keep repeating the mistakes of the past. Edmund Burke said, "Those who don't know history are doomed to repeat its mistakes." This quote describes the Israeli Jews in the conflict in question, because those involved continue to draw upon mistakes their enemies made and improve upon them so that the same fate does not befall them. This tactic, coupled with Zionist extremists in the government, is the reason why the Israeli Jews are becoming what they came to fear during the Holocaust. This violent combination of a conflict rooted in ancient history, modern history, and religious aspects comes together to form a holy war.

## **Two Arguments for Control of the Promised Land**

When analyzing the formation of the state of Israel there are two very clear arguments that arise; the Palestinian argument and the Zionist argument. The Palestinian argument is rooted in the fact that their ancestors conquered that land in 640 A.D. and have been living and ruling the area ever since. The Palestinian argument can be extended further by stating that they were there before the Hebrew people arrived after being freed from Egypt. Furthermore, the short span of eighty years when Kings David and Solomon ruled does not change the fact that the land belongs to the Palestinians.

What furthers the problem between these two opposing groups is that during World War I, before the Balfour Declaration that stated England supported the establishment of Palestine as a Jewish homeland had been issued in 1917, Great Britain had promised the land and consolidation of an eventual country to the Arab Nationalist Movement on the basis that they acquire "Arab Unity". However, the Balfour

Declaration was given and the establishment of a “national home for the Jewish people” in Palestine was imminent.

The converse argument is the Zionist Movement’s belief that the Jewish people have been kicked around the world so many times, and enough is enough. The Zionist movement’s doctrine since its establishment in 1897 has been that “Palestine should be reconstituted as the national home of the Jewish people.” This alone is, for the most part, saying that the entirety of Palestine should be given to the Jewish people. While the Balfour Declaration in all intents and purposes states that not all of Palestine should be taken over by the Jewish people but that the homeland should be founded in Palestine. The main focus of these early attempts at creating a Jewish homeland was that the Jewish population had been the most mobile peoples throughout history. Every other group of people had a native homeland to officially call their own, except the Jews.<sup>1</sup>

## **Zionists Use Influence Gained After Holocaust to Acquire Palestine**

Moving forward through the next twenty to thirty years the Jewish population rose, and the Zionist movement gradually became stronger. However, the Zionists reached the apex of their power and influence after World War II (WWII) when the holocaust was uncovered. After WWII ended and all of the horrific details of what happened in the labor and death camps was revealed the newly formed United Nations (U.N.) considered, debated, and researched for three long years about making the area

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<sup>1</sup> Johnsen, Julia E. *Palestine Jewish Homeland?* Vol. 18. New York: The H.W. Wilson Company, 1946.

just outside Jordan and Syria a newly founded state and Jewish homeland. The U.N. did not make the decision swiftly or lightly and, as stated previously, they put an incredible amount of research into this decision.<sup>2</sup>

The U.N. had many hearings and meetings to hear from both sides as to why or why not Palestine should be the Jewish homeland. One of the main heads of the Zionist council and spokesperson that was one at almost every hearing was Ben-Gurion. He was arguably the biggest advocate for Palestine becoming the Jewish homeland. One such hearing was held in October of 1947. This meeting was specifically focused on the Jewish evidence for wanting and deserving Palestine. The Zionists addressed the question of Jewish homelessness during these proceedings. The following is an explanation of this homelessness by the highly ranking Zionist member Chaim Weizmann,

"It is the 'Homelessness' of the Jewish people. I do not mean the 'Homelessness' of individual Jews. There are groups of Jews in the world who have very comfortable homes—the American Jews, the Jews in a great many of the western and North-Western countries—but as a collectivity. As an ethnic group, they are homeless. There they are with many strong characteristics which have not disappeared throughout centuries of martyrdom and wandering, and at the same time they lack the props which characterize every nation."<sup>3</sup>

The argument of the Zionists here is that every other race and or ethnic group has a place or land that they are connected to and it is recognized by the world as the place that they hail from. However, the Jews have no such place to officially call their homeland they only have a claim to a land that they say was promised to them in their

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<sup>2</sup> *United Nations Special Committee on Palestine, 1947 : summary of recommendations.* Jerusalem: Govt. Printer, 1947.

<sup>3</sup> *The Jewish Evidence before the United Nations Special Committee on Palestine.* London: Williams, Lea & Co., 1947.

covenant with God. These arguments are the two biggest arguments that the Zionist movement had been preaching since the 1800s.

## **The United Nations' Proposes a Plan to Evenly Divide Palestine and the Zionist's Response**

Israel was finally made a state and Jewish homeland on May 14<sup>th</sup>, 1948. When drawing up the plans for the state of Israel the U.N. stipulated that,

"According to the plan of the majority (the representatives of Canada, Czechoslovakia, Guatemala, the Netherlands, Peru, Sweden, and Uruguay), Palestine shall be constituted into an Arab state, a Jewish state and the city of Jerusalem. The Arab and the Jewish states will become independent after a transitional period of two years beginning September 1, 1947. Before, however their independence can be recognized, they must adopt a constitution, make to the United Nations a declaration containing certain guarantees and sign a treaty by which a system of economic collaboration is established and the economic union of Palestine is created."<sup>4</sup>

The original intent of the U.N., as stated, was to not just make Palestine a Jewish homeland but also an Arab homeland with the city of Jerusalem as its own separate entity. The way that it is explained is that it would consist of two different states, one belonging to the Arab peoples and one belonging to the Jewish peoples. The Arab state would be situated primarily in the western half of what is now Israel and the Jewish state would be primarily in the eastern half. What the U.N. did was to split the country right down the middle and give each side a half with just a small chunk out of the Jewish side to preserve the Holy land that belonged to almost every religion on the planet.

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<sup>4</sup> *United Nations Special Committee on Palestine, 1947: summary of recommendations.* Jerusalem: Govt. Printer, 1947.

### Partition Plan, November 29 1947



In September of 1947, a plan was proposed in which there are two separate states constitutionally but, are unified economically and territorially. This means that on a map it will look like one state but internally there are two independent states with Jerusalem as the single state's capital. Looking at what the United Nations proposed it seems like their two-state system would work because instead of giving the Jewish people all the power they make it so that the two groups of peoples are dependent on each other to make it succeed. However, the proposal was sent to the Zionist National Council for approval and their response was as follows,

"The council regrets to have to state that the proposal of the minority of the United Nations Special Committee on Palestine is wholly unacceptable and cannot serve as a basis for discussion. The suggested federal state would actually convert Palestine into an Arab state in which Jews would be condemned to remain a permanent minority. Their right of immigration, being subject to the decision of an Arab majority, would be effectively denied. They would not be free to settle in most parts of the federal state, of which they presumably would be citizens. The discriminatory land policy of the White Paper would thereby be perpetuated. According to the proposed conditions the will of the Arab majority would, on major issues, be decisive. In the context of these proposals the use of the term "Jewish State", is misleading. The constructive and progressive forces of the Jewish people would, in the suggested federal state, be fettered and stifled, and the economic social development of the country would thereby be impeded.

The Council proclaims that Palestine alone can solve the problem of the national homelessness of the Jewish people. No settlement of the Palestine problem can be accepted by the Jewish people which fails to ensure the right of Jews to return to their homeland, and the establishment of a sovereign Jewish state. The executive is instructed to continue its efforts to secure a speedy and satisfactory settlement along these lines." <sup>5</sup>

The Zionist Council, speaking for all the Jews around the world, replied to the U.N. proposal with a booming NO. Their reasoning is that what the U.N. has proposed

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<sup>5</sup> *United Nations Special Committee on Palestine, 1947: summary of recommendations.* Jerusalem: Govt. Printer, 1947.

is an Arab state where the Jews have been allowed to immigrate, causing the Jewish people to be a minority in such a system. What the Zionist Council is saying is that because they are Jews, the Arab majority would deny most of them entry and would not allow them to settle in such a state. The Zionist Council presses on with their agenda and say that Palestine alone can solve the entirety of the Jewish homelessness if and only if Palestine is made a sovereign Jewish state. The council has made it very clear in September of 1947 that they would accept nothing more than all of Palestine for their sovereign Jewish state. However, the council had not considered the Palestinian people's capacity for compassion because of the conflict that had been raging between them since ancient times.

From a modern perspective, this decision seems bold, rash, and almost aggressive in nature. What they are demanding at this point is the entire territory, where millions of other peoples have settled, to belong to the Jews. To some people this might seem like too much to demand because they are condemning another population to the wrongdoing they had just endured themselves. The Jews would be displacing people who have been there for generations in order to acquire a "natural and sovereign state". What is important to address is that even though the Zionist council were the ones to accept or deny the resolution, not all Jews felt that they needed all of Palestine. Ben-Eliezer details that upon hearing the news that they would get a large piece of Palestine, Jewish communities around the world were absolutely ecstatic. However, as

we already know, the Zionist council refused this proposal by the U.N. and demanded all of Palestine.<sup>6</sup>

## **The Israeli Conflict: 1948-1956**

After the Zionist council refused to accept the terms of the resolution that the U.N. proposed to them, the U.N. special committee on Palestine took suggestions from other countries and revised the initial resolution and came back to both the Zionist council and the Arab Nations council. The Arab Nations council refused both resolutions for the exact reasons that the Zionist Council approved them. The reason that the Zionist council approved the final version of the resolution is because of the revised governance and economic reliance sections in the second resolution.

These changes were minor and gave the Jews the upper and equal hand in the governance of Israel. This resolution was in place and functioning until May 14<sup>th</sup>, 1948, when Ben-Gurion declared Israel a Jewish state. Ben-Gurion felt confident in this declaration because he had the backing of the United States and several other nations. Also, there had been a war raging between the Jews and Palestinians for about two years. This war was not always physical, but the Jews had the power and in 1948 Ben-Gurion became the first Prime Minister of Israel. What this effectively did was to put the Zionist's most powerful and influential leader at the head of an entire nation. In the months following Ben-Gurion's inauguration some 600,000 to 750,000 Palestinians left the country and over 200 villages had been destroyed.

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<sup>6</sup> Ben-Eliezer, Uri. *The making of Israeli militarism*. Bloomington: Indiana University Press, 1998.

What it seems like is that a secret conflict or undercover war being conducted in Israel. This would be contrary to what Ben-Gurion said in 1947 when presenting evidence for the creation of a Jewish homeland to the United Nations. Ben-Gurion said, “We have no conflict with the Arabs. What we say is that we were dispossessed from our country. Although it was a considerable time ago, we did not give it up.” Ben-Gurion is saying that they have no conflict or ill will towards the Arabs in Palestine, just that they were thrown out of their own country and that they have never let that point go. He goes on further to say that it is the Jewish people’s homeland, but that the Palestinians who live there have rights to the land as well.

The largest and most contradicting thing that he says is, “We do not say that the people who are there ought to be removed.” The contradiction is that less than a year later more than 750,000 Palestinians had suddenly “decided” to pick up and leave the country that their ancestors had inhabited for generations and over 200 villages reduced to ruins.<sup>7</sup> This inference can be made because the documents that would most likely prove this have been sealed by the Israeli government.

In his book on Israeli Militarism, Ben-Eliezer makes a compelling and somewhat sarcastic point. He states,

“Indeed, there was no Zionist master plan to evict the Palestinians. However, the decade that preceded the establishment of the state saw the rise of a cultural militarism which paved the way for the advent of militaristic politics in 1948, applied by the army and the leadership”.<sup>8</sup>

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<sup>7</sup> *The Jewish Evidence before the United Nations Special Committee on Palestine*. London: Williams, Lea & Co., 1947.

<sup>8</sup> Ben-Eliezer, Uri. *The making of Israeli militarism*. Bloomington: Indiana University Press, 1998.

Ben-Eliezer is referring to the “fleeing” of the 600,000 Palestinians. Ben-Eliezer is telling us that there seems to be a master plan created by the Zionists, even though one has never been explicitly stated. The reason he says it in this way is because he is letting us draw our own conclusions about that decade in history. However, it is implied that they did have a master plan or agenda. Why would 600,000 to 750,000 Palestinians just pick up and leave after giving such a compelling argument and fighting for the land that they call home?

There is a large chance that they wouldn’t unless they were forced to leave by a militaristic force. From the moment that Ben-Gurion took power, he had a vision and a plan for the creation of Israel. In 1951 Ben-Gurion would go on to say that he recognizes that after hundreds of years England became a nation after first being a state. Moreover, he believes that they cannot afford to wait hundreds of years and an organized and strong military would expedite the process of Israel becoming a sovereign nation. He goes on to say that the army will help give the country a “national discipline”. This would make Israel a nation forged, developed, and run by an occupying military force. What is known from history is that a nation formed by a militaristic force will do anything to achieve their goal. The Jews saw what Hitler did when he formed a nation with a militaristic force and still decided to go in such a direction when they had the chance to create their own nation.

From 1949 to 1956, Ben-Eliezer describes the growing of Israeli militarism and how the Zionist leaders used the military to limit the movement of the Palestinian people in Israel. The military also limited the Palestinian’s involvement in their own country.

One of the key tactics that Ben-Gurion used to achieve this was the implementing of the 1949 Service Law. This law stated that all Jewish Israeli people would be called up to serve in the Israeli Defense Force (IDF). This blurred the line between civilian and soldier. General Yadin described Israelis as “Full-time soldiers on two months’ leave”. He was referring to the two months of service that the soldiers did in the reserves each year. This law made it so that one of the foundational steps of being an Israeli citizen is serving in the military. This law did not, however, include the Arab population in Israel. The leadership of the country prohibited the Arab population from serving in the military because their military training would give them the experience and tools they would need to overthrow the Israeli Jews. Therefore, the make-up of the entire IDF was Israeli Jews. An important point about the wars that raged in Israel between the Jews and Palestinians is best put by Ben-Eliezer when he says,

“The Palestinians, who in 1917 constituted about 90 percent of Palestine’s population and before 1948 slightly less than 70 percent, emerged from the war as the minority, accounting for little more than 20 percent. ... They were ‘the other,’ ‘the alien,’ ‘the enemy,’ the foil against which the nation constructs itself and demarcates its normative boundaries.”<sup>9</sup>

The statistics that Ben-Eliezer details here are comparable to what happened to the Jews in Europe during WWII. Hitler forcibly moved over 6 million Jews and 2 million more undesirables out of their homes and into ghettos, labor camps, or death camps. The Jews in Israel and Zionists did not force these people into ghettos or mass murder them in camps, but they allegedly forced them out of their homes and country with a

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<sup>9</sup> Ben-Eliezer, Uri. *The making of Israeli militarism*. Bloomington: Indiana University Press, 1998.

large and well-trained military. The Jews did not only limit themselves to forcing the Palestinians out of their homes. There was an actual war going on between the two groups of people. They continue to kill each other because neither will concede to peace first. It is an endless cycle of peace talks and subsequent break downs of this temporary peace.

### **The Change in Jewish Demeanor and Mindset**

The ideal vision of the U.N. for the state of Israel was that the Jews and Palestinians could coincide within the same geographical area peacefully. The Jews, specifically the Zionists, took a stance after the Holocaust, using the slogan “never again”. The whole of Jewish history is that of suffering and they learn of their suffering through religious teachings. The stance of “never again” insinuates that the Jews would not be the victims of the world anymore, they would not be the scape goat for the world, and they would regain what they had lost.

For the Zionists it goes back to what the original covenant with god entailed. When God helped Moses bring the Jews out of bondage in Egypt they were told that they were the chosen peoples and were going to the promised land. This covenant in short terms said that the chosen people will worship no one but the one true God and that they will have the promised land for all time. Throughout history this has been the main problem with the Jews and regimes.

### **Jews, Regimes, and the Problem Between the Two**

The cyclical nature of regimes wronging the Jews and then giving the Jews power is not one that works. When an entire race of people has been homeless for the

better part of almost 4000 years they develop a victim mentality. When someone or even worse an entire race of people with a victim mentality gain an enormous amount of power all at once they will make sure that they will never be the victim again. This was the piece of the puzzle that was missing that the U.N. looked over. They were only thinking of what the Jews had just suffered the in the previous 5 years, rather than looking deep into their intentions and actions for Israel. The Zionists blatantly said that they demanded the whole of Israel and would hold out until it was theirs.

They were not only aggressive about their campaign for Israel, but they were outspokenly appalled that the whole of Israel was not offered to them. The whole formation of Israel laid the foundation for the Jewish extremists to be able take and hold power in Israel. These extremists are the ones who do not have to hide because in the eyes of the world they are not terrorists. They are the ones who have legitimate power in the government and, unfortunately, have an organized army behind them who are loyal and willing to do what it takes to secure a country for their people.

The taking of land from the Palestinians is almost comparable to eminent domain in the United States. The Constitution protects the governments right to take land from private owners to use for public usage with just and equal compensation for the land that they are taking. This is the same situation that happened in Israel, but without compensation to those that they forced out of their homes. One of the most striking things found while researching this problem was said by Ben-Eliezer in the preface of his book,

"From the beginning, the ascriptive use of the term *militarism* implied an interest in two basic problems. One was the status possessed by the army in society its political role and above all its potential ability to intervene in government policy and in various

arrangements of the civil realm. The second was the causes and possible prevention of war, in both the national and international arena.”<sup>10</sup>

Ben-Eliezer points to the glaring problem in Israel in this passage; the military has free reign to do what they need to do to keep Israel safe from the Palestinians. They are not trying to prevent war, they are trying to avoid it by killing off the people that they believe to be a threat. However, what they did not take into account is those people fighting back, making this a full-fledged war.

### **The Covenant**

As stated earlier, the problem between Jews and regimes is their covenant with god. This covenant goes back to the very foundation of Judaism. God has made many covenants with the Jewish people, but two that are the most important are the ones that God made with Abraham and Moses. Each time a prophet communicates with Yahweh, he appears to them in some fashion or another. In Abraham’s case, it seems as if Yahweh appears to him in full form to make his covenant with him in Genesis. It states,

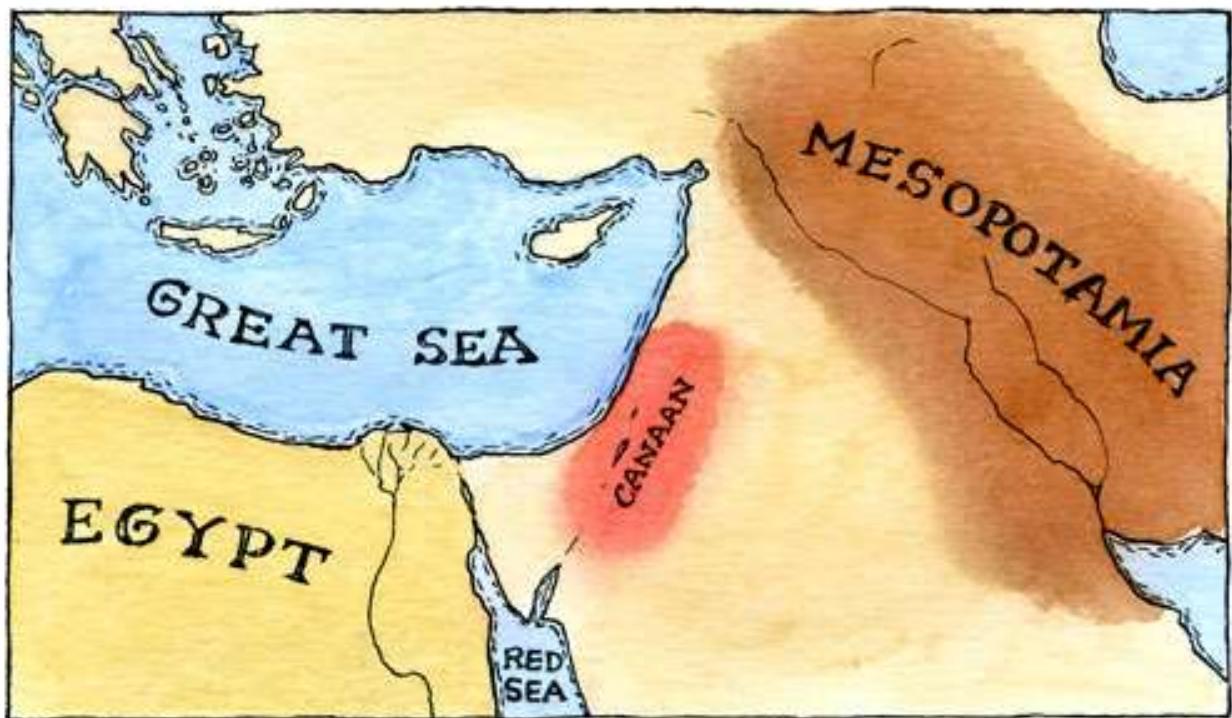
“Walk in My ways and be blameless. I will establish My covenant between Me and you, and I will make you exceedingly numerous. … As for Me, this is My covenant with you: You shall be the father of a multitude of nations. … I will make you exceedingly fertile, and make nations of you; and kings shall come forth from you. I will maintain My covenant between Me and you, and your offspring to come, as an everlasting covenant throughout the ages, to be God to you and to your offspring to come. I give the land you sojourn in to you and your offspring to come, all the land of Canaan, as an everlasting possession. I will be their God”. <sup>11</sup>

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<sup>10</sup> Ben-Eliezer, Uri. *The making of Israeli militarism*. Bloomington: Indiana University Press, 1998.

<sup>11</sup> Jewish Publication Society of America. *The Torah = תנ"ך : the five books of Moses*. (Gen. 17: 4-8). Philadelphia.1962

In this passage Yahweh is saying to Abraham that he will give Abraham the ability to have an immense number of children. His children, in turn, will also have a substantial number of children and those who are born from Abraham will be God's people. He is specifically singling out those who are born of Abraham and all those born thereafter. If we simplify it down to a single sentence, God is saying, "I will be your God and you shall be my people". In the second essential part of this covenant, God is promising them the land of Canaan. This is where the modern-day country of Israel is located.



As discussed earlier, the Jews claim on the land Canaan, or modern day Israel, relies on their covenant with God because this land was to be the "Promised Land". God made it very clear that this was to be their land for all of time as long as the people of Abraham kept their covenant with God. This is further discussed in Exodus when God

makes his covenant with Moses after he brings the Israelites out of Egypt. One interesting encounter out of the numerous between God and Moses is when God says, "... Israel is My first-born son. ... Let My son go, that he may worship Me". He reaffirms further that the Jews are his people when he is telling Moses what to say to the pharaoh. God takes it even further in his covenant with Moses:

"I have now heard the moaning of the Israelites because the Egyptians are holding them in bondage, and I have remembered My covenant. Say, therefore, to the Israelite people: I am the LORD. I will free you from the burdens of the Egyptians and deliver you from their bondage. I will redeem you with an outstretched arm and through extraordinary chastisements. And I will take you to be My people, and I will be your God. And you shall know that I, the LORD, am your God who freed you from the burdens of the Egyptians. I will bring you into the land which I swore to give to Abraham, Isaac, and Jacob, and I will give it to you for a possession, I the LORD".<sup>12</sup>

This covenant serves to reinforce the promise of land by God to his people. The book of Exodus is about both the establishing of the Israelites connection with Yahweh and the fact that they are his chosen people. This shows the strict and unwavering devotion to God and no other regime. This is their holy writ and they have followed it, except for the few times they were exiled, staunchly. The Jews or Israelites have based all of their actions in the taking of Israel, or as the ancient Israelites knew it, Canaan, on these covenants. Their exploits in the pursuit of the land of Canaan have been justified and validated by their God through these covenants. God promised the Israelites that the land of Canaan would be given to them as an "everlasting possession". This gives the Israelites the divine right to secure the land of Canaan by any means necessary and

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<sup>12</sup> Jewish Publication Society of America. *The Torah = תנ"ך : the five books of Moses.*(Exo. 6: 5-8) Philidelphia.1962

it gives them all of time to try and acquire it because it is an “everlasting possession” that God has given to his people.

## **Joshua and the Invading Army**

In the Torah, the book of Joshua serves to show how the ancient Israelites were given the promised land and were finally able to enter said land. However, this promised land was not uninhabited. There were many people already living in the land of Canaan, namely the Philistines. The Philistines are the ancient ancestors of the modern-day Palestinian people. At this point, the Israelites were an invading army in a foreign land. They had been wandering the desert for over forty years and knew how to defend themselves. They were entering the land given to them by their God, and they would do everything in their power to attain it. The Israelites attainment of the promised land is conditional on them keeping their covenant with God. As long as they are strong and have unwavering faith in Yahweh, they will be able to take possession of the land. After Yahweh speaks with Joshua, Joshua goes to the Israelites and says the following:

“Remember the order given you by Moses, servant of Yahweh: Yahweh your God, in bringing you to rest, has given you the land where we are. Your wives, your little ones and your cattle must stay in the country given you by Moses beyond the Jordan. But all you fighting men must cross in battle formation at the head of your brothers and help them, until Yahweh grants rest to your brothers and you alike, when they too have taken possession of the land which Yahweh your God is giving to them.”<sup>13</sup>

The Israelites were no fools and realized that they would have to drive the inhabitants of the land out by force. They were ready to cross the Jordan in battle formations and they were certain they would win each battle because they had Yahweh

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<sup>13</sup> *The New Jerusalem Bible*. (Josh. 1: 13-15) Edited by Henry Wansbrough, Doubleday, 1984.

with them for every step. Just like the Israelites followed Moses, they followed Joshua and said that they would do whatever he ordered. The Israelites of this time were of a singular mindset. They were entitled to that land not just by ancestral connection, but out of divine right, and they were willing to take on anyone that would dare challenge their claims. After the Israelites crossed the Jordan river, they began their conquest with Jericho. They laid waste to the city with the help of Yahweh and they established themselves as a legitimate force to be reckoned with.

In the book of Joshua, Yahweh specifically tells the Israelites for the first time that he will help them drive out the Canaanites, Hittites, Hivites, Perizzites, Gergashites, Amorites, and Jebusites. Yahweh has now given the Israelites the power and blessing to do whatever is necessary to take the land that has been given to them.

## **David, Pompey, and beginning of Israelite rule in Judea**

With Yahweh's blessing, the Israelites began to look at the story of David and Goliath in the book of Samuel. The story is of a young Israelite named David, who has overcome many challenges. With Yahweh at his side, he volunteers to battle the Philistine, Goliath. Before they engage in combat, David says to Goliath:

"David retorted to the Philistine, 'You come to me with sword, spear and scimitar, but I come to you in the name of Yahweh Sabaoth, God of the armies of Israel, whom you have challenged. Today, Yahweh will deliver you in my hand; I shall kill you, I shall cut off your head; today, I shall give your corpse and the corpses of the Philistine army to the birds of the air and the wild beasts, so that the whole world may know that there is a God in Israel, and this whole assembly know that Yahweh does not give victory by means sword and spear for Yahweh is lord of the battle and he will deliver you into our power,'"<sup>14</sup>

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<sup>14</sup> *The New Jerusalem Bible*. (1 Sam. 17: 45-47) Edited by Henry Wansbrough, Doubleday, 1984.

This is interesting, because from the surface this seems like Yahweh has favored the Israelites and will help them gain victory over the Philistines. However, a closer look reveals that David is saying that he will kill the entire Philistine army and the Israelites will continue to conquer the entire population of the Philistines. If the civilians resisted the Israelites, they would be killed. This is not the starting point of a holy war, but it is the passage that clearly states that they will kill everyone to ensure Israeli dominance. The holy war did not start until the Israelites crossed the Jordan River into Canaan. The evidence shows that the Israelites would do anything to conquer the promised land, but it must be noted that they are also a peaceful people at times. In this context, "Holy War" refers to the war that the Israelites have been waging in Judea since their entrance into the region.

In 63 B.C., when Pompey came to quell the violence in the East, he was able to institute a new system of governance. What Pompey did was drastically different than what was done in most of the other places that the Romans conquered. Some background information is required to understand why Pompey did what he did. Pompey was called to Judea because of a squabble between the brothers Aristobulus and Hyrcanus. Both were fighting to be the ruler of Judea and the Israelites. These two parties both tried to tell Pompey why he should support them, but Pompey was too distracted to deal with them at the time and told them to come back to him when he reached Damascus. Eventually, Pompey chose to support Hyrcanus instead of Aristobulus for a number of reasons, and the most important reason can be found in this statement by Pompey:

"Under these circumstances, it seems reasonable that Pompey chose not to annex Judea and at the same time not to appoint a king. By appointing Hyrcanus only as high priest, he in effect made Judea autonomous—internal affairs alone would be decided by Hyrcanus. In this way, Pompey avoided the administrative difficulties inherent in annexation, while having the Roman governor of Syria keep a close eye on Judea."<sup>15</sup>

Pompey appointed Hyrcanus as the High Priest in Judea instead of making him a king so that Rome did not have to annex the province and Rome did not have to keep forces in Judea to support a client-king. As it says above, this made Judea autonomous and they were able to rule themselves using Israeli dominance over the entire province of Judea. This was enough to console the Israelite fire for dominance for some time because they were content with having the seat of power in the region.

This power allowed the Israelites to continue their campaign for the entire land of Canaan on a more discrete level because they had control of the region and had legitimacy in conquest. Since the Israelites were consoled with having dominion over all of Judea and having autonomy from the Romans, their demeanor was peaceful. The Israelites did not therefore seek to conquer the rest of the province at the time. The Israelites still expanded their realm of influence, but did not specifically seek out war with other kingdoms, even though the province of Judea did not consist of the entire land of Canaan.

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<sup>15</sup> Nadav, Sharon. *Judea under Roman Domination : the First Generation of Statelessness and Its Legacy*. Atlanta: Society of Biblical Literature, 2017.

## **Herod, the Client-King**

After 20 years of peace in Judea other than small scuffles and disputes between kingdoms, Hyrcanus II was the high priest of Judea. Herod the Great was one of the most renowned builders in Rome and Judea during this time. Herod wanted some power and influence in Judea because he had built many great things in the province. Because of this, he married into the Hasmonean family. The Hasmonean family members are the descendants of the Israelite kings from 150 B.C. until around 70 B.C. when the brothers Hyrcanus and Aristobulus began fighting for control of Judea.

When he married into the Hasmonean family, Herod found himself to be grandson-in-law to the high priest Hyrcanus II. Through his grandfather-in-law, Herod gained a higher status in the military and in the general society. Herod had even made friends with Marc Antony when he was sent as part of a delegation by his grandfather-in-law. Through this meeting, Herod made friends with Antony. This friendship paid off after Hyrcanus was taken captive by Antigonus and the Parthians when they sacked Jerusalem, because Herod fled to Rome to ask for help from his most powerful friend.<sup>16</sup> The following events transpired after Herod had told Antony about the Parthian's invasion:

"Hereupon Antony was moved to compassion at the change that had been made in Herod's affairs, and this both upon his calling to mind how hospitably he had been treated by Antipater, but more especially on account of Herod's own virtue; so he then resolved to get him made king of the Jews, whom he had himself formerly made tetrarch. The contest also that he had with Antigonus was another inducement, and that of no less weight than the great regard he had for Herod; for he looked upon Antigonus as a seditious person, and an enemy of the Romans: and as for Caesar, Herod found

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<sup>16</sup> Richardson, Peter. *Herod : king of the Jews and friend of the Romans*. Minneapolis: Fortress Press, 1999.

him better prepared than Antony, as remembering very fresh the wars he had gone through together with his father, the hospitable treatment he had met with from him, and the entire good will he had shown to him; besides the activity which he saw in Herod himself. ... And when the senate was separated, Antony and Caesar went out, with Herod between them; while the consul and the rest of the magistrates went before them, in order to offer sacrifices, and to lay the decree in the capitol. Antony also made a feast for Herod on the first day of his reign.”<sup>17</sup>

What Josephus detailed in the above quote is that Herod came to Antony to tell him what had taken place in Judea with Antigonus and the Parthians. When Antony heard about the hardships that Herod and his family had been through during the invasion, he decided to make him King of the Jews. A secondary source simplified what is said in Josephus. It makes it clear that in *The Antiquities of the Jews* Herod had never asked to be made king and that he came there with the intent to suggest that his wife’s brother be made king.<sup>18</sup> This is the defining moment of Herod’s life, because it is here that he became a client-king to Rome. Since he had no intention of being made king, he was then indebted to Antony and Octavian Caesar and was subsequently indebted to Rome for giving him the power and title.<sup>19</sup>

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<sup>17</sup> Josephus, Flavius. *Josephus: The Complete Works.* (War. 1.14.4.282-283). Translated by William Whiston. Nashville, TN: Thomas Nelson Publishers, 1998.

<sup>18</sup> See above No. 6

<sup>19</sup> See Josephus, Flavius. *Josephus: The Complete Works.* (Ant. 14.14.5.386-387). Translated by William Whiston. Nashville, TN: Thomas Nelson Publishers, 1998: “And this was the principal instance of Antony’s affection for Herod, that he not only procured him a kingdom which he did not expect (for he did not come with an intention to ask for the kingdom for himself, which he did not suppose the Romans would grant him, who used to bestow it on some of the royal family, but intended to desire it for his wife’s brother, who was grandson by his father to Aristobulus, and to Hyrcanus by his mother), but that he procured it for

As time passed, Herod became more indebted to Augustus, formerly known as Octavian, and was thereby indebted to Rome further when Antony went against Augustus and joined forces with Cleopatra. As we know from Roman history, Antony and Cleopatra were soundly defeated by Augustus at Actium. However, after the dust had settled, Herod found himself in a worried state because of his friendship and past with Antony. When Herod saw Augustus, he made these concerns known, and stated that he would have been at Antony's side if he had not been at war with the Arabians. What solidifies the status quo of Jewish dominance in the promised land is what Augustus bestowed upon Herod in 20 B.C.

"Caesar did also afterward bestow it on Herod, that it might not again become a receptacle for those robbers that had come against Damascus. He also made him a procurator of all Syria, and this on the tenth year afterward, when he came again into that province; and this was so established that the other procurators could not do anything in the administration without his advice; but when Zenodus was dead, Caesar bestowed on him all that land which lay between Trachonitis and Galilee."<sup>20</sup>

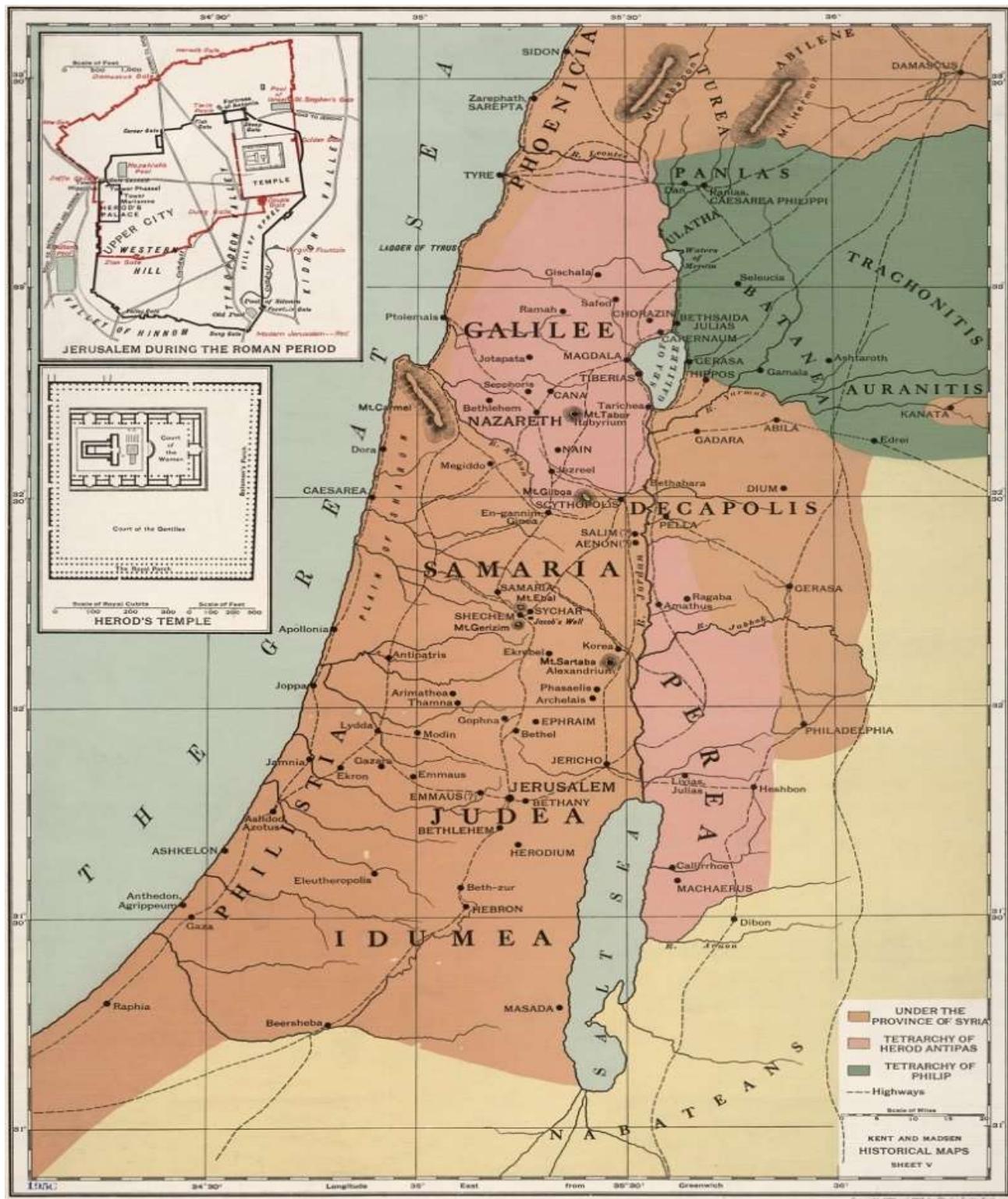
Augustus made Herod the overseer of all of Syria. Ten years later, when he visited Herod, he saw all of Herod's accomplishments and success and added the rest of Canaan to Herod's territorial oversight. In the map on the next page, we can see that Augustus and Rome ensured that Jewish dominance would be held for an exceedingly long time in Canaan and Judea, if not for all time. For the first time since their struggle

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him so suddenly, that he obtained what he did not expect, and departed out of Italy in so few days as seven in all."

<sup>20</sup> Josephus, Flavius. *Josephus: The Complete Works.* (War. 1.20.4.399-400). Translated by William Whiston. Nashville, TN:

for the promised land began, they had secured all of the promised land under a Jewish dominance, and they finally had the authority to do what they wanted with it.



**PALESTINE IN THE TIME OF JESUS, 4 B.C.-30 A.D.  
(INCLUDING THE PERIOD OF HEROD, 40-4 B.C.)**

## Rome Sacks Jerusalem

From 4 B.C. until 66 A.D., the Herodian dynasty in Judea lived in harmony as a province of Rome. However, with what we know from the history of Jews and regimes, this did not last very long. In 69 A.D., when Rome tried to collect tribute from a city in Judea after the king had died, the Jews had a different idea. They decided to attack the Roman fort at Masada. They were successful in doing so, and killed the Roman forces occupying the fort. They then occupied the fort with their own troops. This, coupled with their refusal to pay tribute to Rome, sparked a war between the Jews and Romans. The Romans who were sent in primarily to snuff out the Jews in Judea were met with fierce resistance from them and were unsuccessful in ending the war.

After the countless failures of lesser generals, Emperor Nero sent his most experienced and successful general, Vespasian, to put them down once and for all. Vespasian set out for Jerusalem with his son Titus in order to achieve this. The campaign went well until Nero died and there were no more Julio-Claudians, or descendants of Caesar, to name emperor. Therefore, all of the legions of Rome proclaimed Vespasian to be emperor. With that, he withdrew to Rome and left Titus to continue the journey toward Jerusalem.

The intriguing thing about Titus is that he had the capacity to feel pity. He pitied the Jews because so many of them were slaughtered in other Roman provinces after they turned on Rome. Titus gave the Jews multiple chances to surrender, only killing those who orchestrated the revolt. In the end, Titus was able to weaken the Jews by cutting off their food supply. After a period of time, the Jews wished to speak to Titus,

and Josephus details what happened during this encounter. “So Titus charged his soldiers to restrain their rage, and to let their darts alone, and appointed an interpreter between them, which was a sign that he was the conqueror, ...”<sup>21</sup> Titus continues on to explain that the Jewish people are insane if they continue with this endeavor. At the end of his speech, he makes the following statement,

“However, I will not imitate your madness. If you throw down your arms, and deliver up your bodies to me, I grant you your lives; and I will not act like a mild master of a family; what cannot be healed shall be punished, and the rest I will preserve for my own use.”<sup>22</sup>

The Jews obviously refused to give up and Titus sacked Jerusalem and burned it to the ground after pillaging it fully. Because the Jews refused to give up, Titus had them crucified for their resentment against Rome and the Emperor. What’s more is Titus’s attitude towards the Jews after the fall of Jerusalem. Most conquerors would feel some disdain for those they had just slaughtered, but Titus saw the misfortune of the Jews, and Josephus reveals his character when he arrives at Antioch in the following statement:

“They also, among all the acclamation they made to him, besought him all the way they went to eject the Jews out of their city; yet did not Titus at all yield to this their petition, but gave them the bare hearing of it quietly. However, the Jews were in a great deal of terrible fear, under the uncertainty they were in what his opinion was, and what he would do to them; for Titus did not stay at Antioch, but continued his progress

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<sup>21</sup> Josephus, Flavius. *Josephus: The Complete Works.* (War. 6.6.2.327). Translated by William Whiston. Nashville, TN: Thomas Nelson Publishers, 1998.

<sup>22</sup> Josephus, Flavius. *Josephus: The Complete Works.* (War. 6.6.2.350). Translated by William Whiston. Nashville, TN: Thomas Nelson Publishers, 1998.

immediately to Zeugma, ... And when the senate and people of Antioch earnestly entreated him to come upon their theater, where their whole multitude was assembled, and expected him, he complied with great humanity; but when they pressed him with much earnestness, and continually begged of him that he would eject the Jews out of their city, he gave them this very pertinent answer—‘How can this be done, since that country of theirs, whither the Jews must be obliged then to retire, is destroyed, and no place will receive them besides’.”<sup>23</sup>

We now have a solid understanding of what happened to the Jews and how their covenant with Yahweh was their downfall in their war with the Romans. We can then begin to delve into how Titus was the key factor in the Jewish people’s survival after the war. After Herod had solidified the relationship between the Romans and the Jews, their kingdom flourished because they finally had the keys to its entirety. The Israelites only had to proclaim loyalty to Rome, make sacrifices to Rome, and pay tribute to Rome.

Unfortunately for them, they made a covenant with Yahweh that they shall worship no false idols. They had lost their way for some time, but they found their way back and it almost led to their extinction as a people. The three above quotes show Titus’ compassion and represent his understanding that there was a debt that had to be paid for their betrayal. He also recognized that those who were killed in Jerusalem and other provinces had paid this debt. In this passage, he proves that he is not a war monger, and that he has the qualities necessary to be a benevolent emperor. He would

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<sup>23</sup> Josephus, Flavius. *Josephus: The Complete Works.* (War. 7.5.2.103-109). Translated by William Whiston. Nashville, TN:

Thomas Nelson Publishers, 1998.

most likely not be a tyrant like Nero and a large number of the Julio-Claudians had been.

The Jews were scared and almost entirely extinct, but when Titus told them that their deaths would serve no purpose in the grand scheme of the Empire's goals, the provinces took notice and left them alone to rebuild their people. He also made the point that he had torn down and burned almost everything in that city and that the fact that the Jewish people had nowhere to call home. Therefore, they were no threat because they had no power, influence, or land. Without these things, the Jews were no threat because they were focusing on self-preservation by keeping their heads down and out of sight. Titus had given the Jews a fighting chance at survival. With this, the Jews had the chance to reclaim what they had lost. It was also possible that in the future they would be able to continue their conquest against those who had taken their promised land from them.

### **An Explanation of Reason**

With an increasingly large move toward modern history, it is important for us to remember ancient history and the origins of conflicts. This conflict is largely based in ancient history because the Jews have been fighting for their promised land for over 4000 years. When they had finally achieved attainment of the promised land, they let it slip through their fingers. They then spent the next 1900 years venturing around the world hoping to one day get their land back. From what was discussed earlier, we know that they achieved this goal in 1948 by means of military conquest and essential ethnic cleansing.

We can see in ancient times that they did the same thing when Joshua crossed the Jordan river. It seems that the Jews in 1948 took some pages from the books of history. They were able to effectively take the extremities of Joshua, David, and Herod with their military might, and therefore they were finally able to conquer Palestine. However, their biggest achievement has been avoiding angering their larger allies, the biggest one being the United States.

They have avoided backlash for their actions in the modern world by making the case that this had been not the first or second time that the entire Jewish race had been almost extinct at the hands of a tyrant (Nero/Vespasian, Spanish monarch, Germany, etc.). With their covenant, they have been able to make the argument that they have the divine right to conquer the land and expel all those who reside there. With this, let us now consider the definition of a holy war: "A war or violent campaign waged often by religious extremists for what is considered to be a holy purpose."<sup>24</sup>

Because a holy war is waged by religious extremists for a holy purpose, the intent of this argument has been to prove that the current Israeli conflict has a firm and solid basis in ancient history as a holy war. This conflict is not only a holy war because the Jews believe that they have divine right, but also because they are waging war in the name of Yahweh and extremists have led the charge every time. The covenant with Yahweh promising the Jews the land of Canaan as an everlasting possession gives the extremist Jews a holy reason to wage war on all the people of Palestine until they acquire what they were promised. It also gives them a reason to defend and

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<sup>24</sup> <https://www.merriam-webster.com/dictionary/holy%20war>

preemptively strike on whomever they believe to be infringing on their power in the promised land.

## The Modern Conflict

Throughout the conflict it is important to understand that the rhetoric of the Zionists plays a large role in the actions of Israel as a whole. What they have said and continue to say in the modern-day conflict is entirely extremist in nature. As aforementioned, at times the Jews are peaceful and do not conquer or kill anyone. However, in the modern conflict there have emerged two views in Zionism, the left-wing Zionists and the right-wing Zionists. The right-wing Zionists support cleansing all Palestinian persons from Israel and the left-wing Zionists think that they can live in peace with the Palestinians as long as the Jews were in control of the government and military. The rhetoric that they use can determine which side that they are on, but we are focused on the extremist's rhetoric, because whenever the Jews feel threatened they turn to the right-wing Zionists for guidance. When we look at the rhetoric from the last 15-20 years we can see that the right-wing rhetoric is incredibly extremist in nature.

“Instead of entering Gaza, the way we did last week, we will tell the Palestinians that if a single missile is fired over the fence, we will fire 10 in response. And women and children will be killed, and houses will be destroyed. After the fifth such incident, Palestinian mothers won’t allow their husbands to shoot Kassams, because they will know what’s waiting for them. Second of all, when 2.5 million people live in a closed-off Gaza, it’s going to be a human catastrophe. Those people will become even bigger animals than they are today, with the aid of an insane fundamentalist Islam. The pressure at the border will be awful. It’s going to be a terrible war. So, if we want to remain alive, we will have to kill and kill and kill. All day, every day. If we don’t kill, we will cease to exist.”<sup>25</sup>

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Berry, Mike, and Greg Philo. *Israel and Palestine: competing histories*. Ann Arbor: Pluto, 2006.

This excerpt is from an interview with Arnon Soffer that was printed in the *Jerusalem Post* on May 10, 2004. In the above quote, Soffer is predicting what would happen when the Israeli army is pulled out of Gaza. Miraculously, his predictions ended up becoming reality. It is interesting that Soffer is a nationalist and supports the side that believes Israel will have to kill these people. Soffer claims that if the Israeli Jews are going to survive, the Palestinians will have to be under their heel. In an interview 3 years later, the following was printed:

"Challenged, as he was during our previous interview, on Israel's willingness to do what he prescribes is necessary in the war against Palestinian aggression - i.e. put a bullet in the head of anyone who tries to climb over the security fence - Soffer shrugs. 'If we don't,' he reiterates, 'We'll cease to exist.' In our previous interview, you made many assertions about what could and should be expected to happen following the disengagement from Gaza. You claim now that everything has played out the way you said it would. Yes. I said, 'The pressure at the border will be awful. It's going to be a terrible war. So, if we want to remain alive, we will have to kill and kill and kill.' That statement caused a huge stir at the time, and it's amazing to see how many dozens of angry, ignorant responses I continue to receive from leftists in Israel and anti-Semites abroad, who took my words out of context. I didn't *recommend* that we kill Palestinians. I said we'll *have* to kill them. I was right about mounting demographic pressures. I am also entitled to defend myself and my country..."<sup>26</sup>

This is just one example of right-wing Zionism. Their whole argument consists of the fact that they are a minority, and that if they do not do something short of killing off the Palestinians, then they will utterly cease to exist. Throughout history, the Israelites have used this argument along with their covenant to justify the killing and conquering of the people who reside in the area of Israel. From the time the Israeli Jews entered the land of Canaan, they have been the minority surrounded by a sea of enemies. The way that they see it to be is that Canaan, or modern-day Israel, is the promised land. That it

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<sup>26</sup> Leibowitz, Ruthie B. "'I didn't suggest we kill Palestinians'. *Jerusalem Post* . October 10, 2007.

is their native homeland and they have the innate right to be there and to be in control of the land.

The rhetoric throughout the entire conflict suggests that they whole heartedly believe this to be true. Earlier, when WW2 was discussed, there was a quote from the Zionist Council that read,

“The council regrets to have to state that the proposal of the minority of the United Nations Special Committee on Palestine is wholly unacceptable and cannot serve as a basis for discussion. The suggested federal state would actually convert Palestine into an Arab state in which Jews would be condemned to remain a permanent minority. Their right of immigration, being subject to the decision of an Arab majority, would be effectively denied. They would not be free to settle in most parts of the federal state, of which they presumably would be citizens. The discriminatory land policy of the White Paper would thereby be perpetuated. According to the proposed conditions the will of the Arab majority would, on major issues, be decisive. In the context of these proposals the use of the term “Jewish State”, is misleading. The constructive and progressive forces of the Jewish people would, in the suggested federal state, be fettered and stifled, and the economic social development of the country would thereby be impeded.

The Council proclaims that Palestine alone can solve the problem of the national homelessness of the Jewish people. No settlement of the Palestine problem can be accepted by the Jewish people which fails to ensure the right of Jews to return to their homeland, and the establishment of a sovereign Jewish state. The executive is instructed to continue its efforts to secure a speedy and satisfactory settlement along these lines.”<sup>27</sup>

Looking at the rhetoric from the Zionist Council who were making the decisions for the Jewish people wanting to return to Israel, they directly say that this land is their homeland. When people say that somewhere is their native homeland, it comes with the reasoning that they have more right than any others to be there. Moreover, the Zionist

council says that all of Palestine will solve the Jews' problems and that they deserve it for having gone through this hardship.

In the more recent interview from Soffer, he says that Israel will have to kill the Palestinians in order to survive. This shows that the Zionists still think that they are a small force surrounded by a sea of enemies. In this case, they are surrounded by enemies, but they are also the superior military force in the region and have been almost uncontested on that front by the Palestinians. The Israeli Jews have the man power and the overall resources to conduct a full-on war.

The Israeli Jews are not only able to conduct a full-on war, but they are ready and willing to do so if it means that they can secure Israel. Earlier, when the formation of the State of Israel was discussed, Ben-Eliezer gave compelling evidence that Ben-Gurion and his forces were waging a secret war and ethnically cleansing the land. This has been a common theme during this conflict, with the incident in 1948 and the more recent incidents not being the first occurrences of ethnic cleansing. The first occurrence of the Jews ethnically cleansing the land were when Joshua crossed the Jordan river and when David defeated Goliath and said,

"Today, Yahweh will deliver you in my hand; I shall kill you, I shall cut off your head; today, I shall give your corpse and the corpses of the Philistine army to the birds of the air and the wild beasts, so that the whole world may know that there is a God in Israel, and this whole assembly know that Yahweh does not give victory by means sword and spear for Yahweh is lord of the battle and he will deliver you into our power,"<sup>28</sup>

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<sup>28</sup> *The New Jerusalem Bible*. (1 Sam. 17: 45-47) Edited by Henry Wansbrough, Doubleday, 1984.

As said before, David is specifically saying that he will kill the entire Philistine army, and from this it is assumed that if any of the Philistine people resist them, they will die as well. It is from these occurrences that the Israeli Jews continue to draw, and it has almost come to a point of no return for the two groups of people today. This critical point in the conflict is largely attributed to the arsenal of weaponry available to the two sides.

In Soffer's original quote, he mentions that Israel will have to threaten the Palestinians with ten missiles for every one that they shoot off at them. The fact that both sides have access to Intercontinental Ballistic Missiles (ICBMs) puts the conflict at a new level, because it is no longer the ethnic cleansing of a land that is being considered. It is the potential extermination of one or more populations that is being considered. Israel certainly has the access to enough missiles to exterminate the entire Palestinian population, and the Palestinians could potentially acquire enough to do the same to the Israelis, but the right-wing Zionists have already said and shown that they are willing to exterminate the Palestinians if it has to come to that point. They have shown this in multiple ways, from the mass forced emigration of Palestinian citizens in 1948, to the rhetoric they used in 2003 when they threatened the Palestinians in Gaza.

### **Taking a page out of the Nazi handbook**

It has been uncovered is that the Israeli Jews have taken pages out of their own history, good and bad. This is a tremendous atrocity. When they created the IDF in 1948, they made a singular military entity that was comprised of one type of ethnic people and did not allow people of other ethnicities to join the IDF. They prevented the

Palestinians from joining the IDF, because they were the enemy, and this would interfere with their plans. They then promptly forced out those who they had been fighting whilst trying to acquire the promised land. The final plan was to isolate the Palestinians to one part of the country so that they could keep control over them, and, if need be, easily target them for destruction.

This strategy did not come to the Israeli Jews instantaneously. They took a page out of their most recent history with the Nazi's and used those strategies to their advantage. During WW2, the Nazi's forbade the Jews from entering the military, and they forced them out of their homes and into ghettos. They eventually killed them when they became of no more use to them. Alternatively, forcing the Palestinians into labor camps or death camps is the only thing Jews have not done thus far. However, what they have forced most of the Palestinians to the very edge of the country. This puts them in a place where the IDF can keep an eye on them and also have them in a state of weakness should they need to be targeted.

## **How the conflict ends**

The purpose of this argument is not to start a riot or an uprising against the Israeli government. The purpose is to insight change on a peaceful level and open the eyes of the people outside of the conflict to the nature of it. It is appalling that this conflict has been going on for nearly 6000 years and nobody has published anything that points directly to the fact this this was, and continues to be, a holy war. The way that this conflict ends is by the U.N. saying that they will not allow the Israeli government to oppress the Palestinians any longer.

Moreover, the U.N. needs to take control and hold the Israeli Jews accountable for what they are doing to the Palestinian people rather than letting the Israeli Jews do what they want with the country with no repercussions. It is understandable to give the Jews a place to belong to after what happened to them during the Holocaust. However, to give these people, who had been nearly exterminated, a huge amount of power and assume that they would do good with it was a disservice to not only the Jews, but to those living in Israel as well. The U.N.'s decision to ignore the early ethnic cleansing that the IDF and Ben-Gurion carried out in Israel and their decision to let these forces declare Israel as the Jewish state was a mistake on their part. They did not want to deprive them of compensation for the tragedy that they had just experienced.

If the U.N. would have had a firm hand and prevented the Jews from taking over Israel, then they would have broken the cycle that has been ongoing for nearly 6000 years. Because the U.N. allowed this ethnic cleansing and consolidation of power under one singular group, the cycle continues, and it will not be stopped soon. If anyone tries to say that the Zionists are in the wrong, they trudge up the suffering of the Jews past, emphasizing their recent tragedies. The Jews are the "children of a thousand nations" not only because there are now a vast number of them, but because they have been exiled, forced out, or killed in every corner of the world.

## **A Two State System**

When the U.N. drafted the resolution in 1947, they proposed to have two interdependent states; an Arab state and a Jewish state. This seems like the ideal situation. However, the reality of the situation is that it would never have and will never

work. The reasoning behind it is difficult to explain, but Ian Bickerton puts it into context best.

"By now, it should be obvious to a perplexed reader that a major problem in understanding, even discussing, the Arab-Israeli conflict is that the people involved in it, and most observers, are polarized. If you support the Palestinians, you are regarded as opposing the Israelis, and vice versa. To many, your loyalty to one side is measured by the vehemence of your attacks on the other. But this is not a helpful approach to the subject, or to understanding the issues that divide the parties.

Peace is not some kind of zero-sum game. Not every action by Palestinians, or other Arab states, is an existential threat to Israel, designed to destroy the state. Not every demand by Palestinians is a violation of Israeli sovereignty or its right to exist. Nor is every action by Israel an attempt to prevent the realization of a Palestinian state or an attempt to force or transfer Palestinians from the West Bank. However, the further the two sides go down the path of conflict, the path of merciless retaliation, the harder it is to walk back up the hill to peace."<sup>29</sup>

People are perplexed and polarized because they cannot make a statement or an argument for one side or the other without being ridiculed. Furthermore, Bickerton is correct in the fact that not every move by the Palestinians is a threat to the Israelis, and not every move by the Israelis is meant to prevent the Palestinians from gaining their own state. The two sides need to stop this cycle of furthering conflict and find a solution or they will utterly cease to exist.

The foundation for the end of this conflict has already been agreed upon by both sides. However, both parties must be able to conform to the total demands. The Geneva Accords were set in 2003, and in them the principles that each side have agreed upon and should meet to end the conflict are as follows:

- End of conflict. End of all claims.
- Mutual recognition of Israeli and Palestinian right to two separate states.
- A final, agreed upon border.

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<sup>29</sup> Bickerton, Ian. *The Arab-Israeli Conflict: a guide for the perplexed*. New York: Bloomsbury Publishing, 2012

- A comprehensive solution to the refugee problem.
- Large settlement blocks and most of the settlers are annexed to Israel, as part of a 1:1 land swap.
- Recognition of the Jewish neighborhoods in Jerusalem as the Israeli capital and recognition of the Arab neighborhoods of Jerusalem as the Palestinian capital.
- A demilitarized Palestinian state.
- A comprehensive and complete Palestinian commitment to fighting terrorism and incitement.
- An international verification group to oversee implementation.<sup>30</sup>

At the current moment, they are far from meeting any of these standards. Also, these principles focus heavily on the demilitarization of the Palestinians, but do not focus on the demilitarization of the Israelis. What seems to be happening is that the Palestinians are sacrificing a military for a sovereign and recognized Palestinian state.

This seems like the most viable solution to ending the conflict with both sides ending up happy. Without both sides meeting these principles and reconciling thousands of years of fighting, it will continue to go on and escalate until the highest caliber of weapons comes into play. When nuclear weapons come into play, mutually assured destruction usually keeps two sides from firing those weapons at each other. However, in this case, these two sides are most likely willing to fire off a nuclear weapon at the other if it means that they will gain the upper hand.

Additionally, there should be two more principles stated in the Geneva Accords that pertain to the Israelis. The first is that the IDF should be a joint task force consisting of Israelis and Palestinians. The second is the exclusion of all Zionists from the Israeli government. Referring to Soffer's earlier quote, his statement is representative of the right-wing Zionists views and opinions on what should be done with the Palestinians.

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<sup>30</sup> [www.geneva-accord.org/mainmenu/summary](http://www.geneva-accord.org/mainmenu/summary)

Whether left-wing or right-wing, the Zionists all support each other when it comes to the Palestinians trying to gain ground in Israel. Zionism is an extremist ideal that hinders the peace process in the middle east and needs to be condemned.

With the inclusion of these two principles to the Geneva Accords, peace in Israel could be attainable. Moreover, this peace could be everlasting, because the extremists would not be there to exacerbate the situation into something worse than it needs to be. This war has gone on for centuries and, more recently, no one has been able to call it what it truly is: a holy war. If any other group of people had marched into a land and claimed that it was theirs because their god had promised it to them, they would have been labeled extremists and the curators of a holy war.

The cycle needs to be broken, the ancient conflict needs to come out of the past and be recognized in the modern day as the holy war that it is. The reason that no one will condemn the actions of the Israeli government is because the Jews have been nearly exterminated multiple times and the world feels as though they are indebted to the Jews. The world needs stop condoning the actions of the Israeli government and start holding them accountable before something irreparable comes to pass, or else the Israelis namesake will be stained with the blood of millions like that of the Nazis.